

Eden in Sumer on the Niger

ARCHAEOLOGICAL, LINGUISTIC, & RECORDED EVIDENCE
OF 450,000 YEARS OF ATLANTIS, EDEN & SUMER IN WEST AFRICA

Catherine Obianuju Acholom

WITH CONTRIBUTIONS BY

Sidney Louis Davis

Eden in Sumer on the Niger

ARCHAEOLOGICAL, LINGUISTIC, & RECORDED EVIDENCE
OF 450,000 YEARS OF ATLANTIS, EDEN & SUMER IN WEST AFRICA

Catherine Obianuju Acholoni

WITH CONTRIBUTIONS BY

Sidney Louis Davis

EDEN IN SUMER ON THE NIGER

ARCHAEOLOGICAL, LINGUISTIC AND GENETIC EVIDENCE OF 450,000 YEARS OF ATLANTIS, EDEN AND SUMER IN WEST AFRICA

(The sequel to *The Lost Testament of the Ancestors of Adam, They Lived before Adam* and *The Gram Code of African Adam*)

CATHERINE OBIANUJU ACHOLONU

With contributions by SIDNEY LOUIS DAVIS

Copyright
Catherine Acholonu 2013

A CARC PUBLICATION CARC ABUJA
PMB 5197, WUSE ABUJA, NIGERIA

All enquiries to:

ikomgram@yahoo.com
Website: <http://www.carcafriculture.com>

ISBN: 978-978-910-259-4

ABOUT THE AUTHORS



Professor of African History and Philosophy, Catherine Obianuju Acholonu was born in Orlu, Eastern Nigeria to the family of Chief Lazarus and Lolo Josephine Olumba. She has a Master's Degree and Ph.D. from the University of Dusseldorf, Germany. Professor Acholonu is the author of over 16 books, a Fulbright Scholar at the Westchester Consortium for International Studies, New York, and a former Special Adviser on Arts and Culture to the President of the Federal Republic of Nigeria. She is the founder and Director of the Catherine Acholonu Research Center, based in Abuja, which is pioneering research into Africa's pre-history. Her translation of ancient African stone, pottery and bronze inscriptions, and linguistic analysis of symbols and cognates are instrumental to her groundbreaking discovery of lost civilizations in Africa. The thesis of her award-winning book *They Lived Before Adam: Prehistoric Origins of the Igbo The Never-Benn-Ruled* is consistent with the recent genetic research discovery of an "Older Than Adam DNA" in a South Carolina African-American male. Acholonu is the winner of the 2009 International Book Awards in the USA. She is a Harlem Book Fair Award recipient.



Sidney Louis Davis, Jr., (Prince Eluemuno of Iduu Eri Kingdom) born in Kittery, Maine, USA, is a retired decorated Naval Petty Officer Corpsman. He received his B.SC. in Liberal Sciences from the University of the State of New York (Albany, NY 1990) and Master of Arts in Jewish Studies from Hebrew College (Newton, MA 2010). He is a researcher and lecturer on African History, Pre-History, Black/African Judaism and African Spirituality and Senior Research Fellow at the Catherine Acholonu Research Center for African Studies; the President and CEO of NAGAS International Consortium, Inc. and the USA Director of the Ebo (Igbo) Landing Project, Inc. Davis was awarded a Doctorate Degree for his work in Indigenous African Studies from the Aba campus of the Pilgrims University and Theological Seminary, Burlington, NC, USA.

ABOUT THE BOOK

"EDEN IN SUMER ON THE NIGER" provides archeological, linguistic, genetic, and inscribed evidence of the West African origin of mankind, language, religion and civilization. It provides multidisciplinary evidence of the actual geographical location in West Africa of the Garden of Eden, Atlantis and the original homeland of the Sumerian people before their migration to the "Middle East". By translating hitherto unknown pre-cuneiform inscriptions of the Sumerians, Catherine Acholonu and Sidney Davis have uncovered thousands of years of Africa's lost pre-history and evidences of the West African origins of the earliest Pharaohs and Kings of Egypt and Sumer such as Menes and Sargon the Great. This book provides answers to all lingering questions about the African Cavemen (Igbos/Esh/Adamas/Adites) original guardians of the human races, Who gave their genes for the creation of Homo Sapiens (Adam) and were the teachers in the First Age of the world.

ACKNOWLEDGMENTS

We acknowledge with immense gratitude for guidance and inspiration, the following:

Nne Chukwu

Ezu na Omambala

Chukwu Abiama kere Mmadu Ohammiri Igbo

Ugwuele

Eri

Igbo

Aguve

Otutunzu

Ogwugwu

Idemmili

Orashi

Ndi Ushi Aka

Oha Ndi Ichie Nze na Ozo Ala Igbo Nile Oha Dibia Oje-na-Mmuo Igbo,

Na Ndi Ozo ga nyere aka n'akwukwo a.

PREFACE

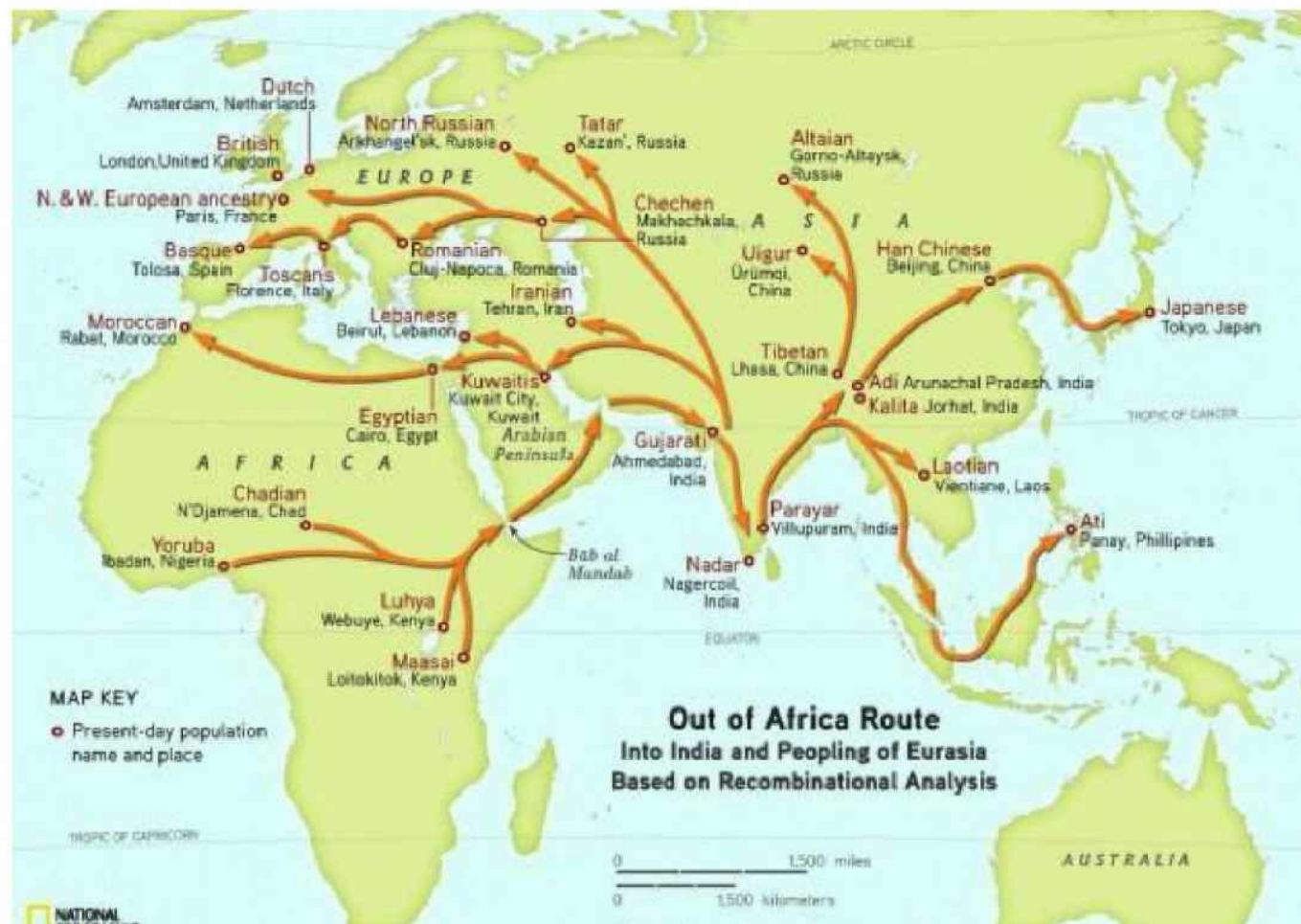


Plate 1: National Geographic Human Genome Map showing human origin from Nigeria and Chad.

This book is the fourth in the African Renaissance Series and the last. Before this project was conceived, we had already written three books in the series under the titles (1) *The Gram Code of African Adam – Stone Books and Cave Libraries, Reconstructing 450,000 Years of Africa’s Lost Civilizations* (2005); (2) *They Lived Before Adam – Prehistoric Origins of the Igbo, The Never- Been-Ruled* (2009); (3) *The Lost Testament of the Ancestors of Adam – Unearthing Heliopolis/Igbo Ukwu – The Celestial City of the Gods of Egypt and India* (2010).

BEROSSUS’ ERIDU – THE OLDEST NATION-STATE IN THE WORLD

In the past 23 years, the Catherine Acholonu Research Center has been conducting research on the origin of human civilization and Africa’s place and role in it. Our main aim was to prove whether or not Africa had any

meaningful place in world history and in the making of civilization. The fact that part of the title of our first book in the series, published in 2005, “Reconstructing 450,000 Years of Africa’s Lost Civilization” has resurfaced in this fourth and final book in the Series, shows that our search has come full cycle. In this fourth book in the series, we have actually provided proof of the central theses of our three earlier books, especially the thesis of an African locale for Eridu, the oldest city/civilization in the world, a city built, according to Berossus, by the Chaldean God Oannes/Uranus the first king of the lost kingdom of Atlantis. This book, the last in a series of four, is thus the completion of an Odyssey. It provides shocking linguistic, genetic, paleontological, archaeological and recorded evidence and proof of the West African origin of civilization, culture, language, metallurgy and city building. It gives piles of undeniable pieces of evidence that the lost nation of Eridu once existed in West Africa; that it was powered by the Niger-Benue Rivers with a large inland Lake then lying further North. It provides evidence that there was a nation of Eden and a ‘Garden of Eden’ that were located in West Africa, precisely in the Niger Delta area and the Niger-Benue confluence respectively. It provides earth-shaking linguistic evidence of the first language spoken in Eden and in the oldest city-state in the world (Eridu), a language still spoken in West Africa!

ERI – THE HERO OF THE DELUGE

Eden in Sumer on the Niger traces the march of civilization from Sumerian cuneiform records backwards into the surviving Pre-cuneiform records of Sumer still existing in African villages and matching these with surviving archaeological, linguistic and oral records in West Africans, came out with more than enough evidence to demonstrate and prove beyond all reasonable doubt that the Sumerian/Biblical Deluge was the event that sank the Chaldean nation-state of Eridu of Berossus’ account (otherwise called ‘Atlantis’ by the Egyptian/Plato tradition). The book provides shocking evidence from Sumerian cuneiform records that the civilization destroyed by the Sumerian account of the Deluge was the Niger-Benue based nation of Eden where Homo Sapiens (Modern Man) was reputed to have been created, and the adjoining nation-state of Eridu (north of the Delta); that the Biblical hero Noah, who was saved in the Deluge was the same person called Eri-Idu (or ERI for short) in Igbo land, and that the civilization he set up on God’s direction, from which he repopulated the world on God’s direction was, and is still called Eri-Iduu (or Iduu-Eri) Kingdom in today’s Anambra State.

Even though this history has been retained all over the world by those who migrated out of the new Eri-Iduu Kingdom, by the descendants of ERI (Aryans, Egyptians, Hebrews, Sumerians, Bantus, Arabs, Indians, Europeans, Asians, Americans, etc.), all have forgotten the actual place on the world map where their original Deluge survivor-ancestors began their migrations to repopulate the world. That place – the spot where Eri (Noah?) anchored his ark/ship by 11,000

B.C to begin a new civilization and where he began repopulating the world from, is the Omambala Lake (Anglicized ‘Anambra’) in South-Eastern Nigeria – Aguleri, where lies the most sacred lake in the world (the mythical ‘Waters of Life’), and the true navel of the earth, within which there is an under-sea pyramid, to which Egypt’s Great Pyramid is aligned! Eri’s direct descendants are still living there (the Umu-Eri and Umu-Nri clans, along with the land-lords called the IGBO or ‘Forest People’). The wider Iduu are the Igalla, Bini, Yoruba, Ashanti, Akan, Bantus, etc., preserving the ancient traditions that Eri had bequeathed to them, foremost of which is the meteoric metal-stone that is reputed to house Eri himself, who is the representative and embodiment of the Sun-God – a half man, half god! This meteoric ironstone is housed in the ancient Obu (‘Spirit House’) of Eri, located in Umueze Ora kindred, Enugwu Aguleri, Anambra State, Igbo land, Nigeria. This Living meteorite is called Ofor Eri (Ovor Eri), and the king holding/guarding it bears the title Aka Ji Ofor Igbo. An example of such a meteorite is the Muslim Kaaba. Meteorites bearing the body of deities that descended in it are called Bethel Stones. Bethel means ‘House of God’. In Igbo language Be-Ete-Ele means literally ‘House Inside which God Climbed/Rode Down’!

Since the writing of the first book in the series, our work has featured in many international forums. From the time our second book went to press, many independent research findings and new discoveries on the origin of

the human species, be it lingual, genetic, archaeological, space-related (radar/satellite technology) have mostly supported our conclusions. We have won several international Awards, including the International Book Awards (USA, 2009). We were specially hosted by the Harlem Book Fair, NY in 2009 and given two special awards plus a 30 minutes interview on C-Span Book TV, which aired throughout the world. Today, six years after our first book was released, our African Renaissance Series has become something of an

International bestseller in its own right through the Amazon.com and the Paypal.com sales engines as well as our own website www.carcafriculture.org.

LINGUISTIC EVIDENCE OF THE NIGER-CONGO ORIGIN OF SUMER

This fourth book in the series has become necessary, for even though we have successfully made a case for a West African origin of the Egyptian civilization, one question still remains: if Egypt was an off-shoot of an ancient civilization in West Africa, what civilization was that? What was it called? What physical and archaeological evidence is there on the ground in West Africa to attest to such claims? In *They Lived Before Adam*, we mentioned that all our discoveries on the West African origin of civilization point towards Sumer. It remains to make that connection to Sumer and to make it convincingly. While I was contemplating this work, I shared with an FB friend an author and astronomer, Gary David, about what I wanted to do. Gary discouraged me saying "Catherine, no one in the West will accept that Sumer was in Africa, when they have excavated it in the Middle East. You will have a very hard time getting this one across." I said to him, "Gary, I don't intent to convince anyone. All I have to do is marshal out the available evidence. We shall then see if the evidence we present is stronger than the contemporary opinion. If it is, the West will have no choice but to accept it. After all, the Western Academy has taught me how to do research. Therefore, I intend for them to judge my work on their own terms and to be honest in their judgment." As of today, Gary is already convinced. After reading the few articles I have published online from the Eden in Sumer research, Gary said to me, "Catherine, your thesis is very convincing"! Let us hope that other readers shall be equally convinced, so that together, we shall begin the process of rewriting our common history to reunite the human family beyond the racial divide!

Sumerian civilization in the Middle East, as some Assyriologists have argued, was an offshoot of an older civilization whose location has never been found. The question of where the original Sumerian motherland was actually located has never been answered. All the information we have so far gathered in our research, suggest that the original Sumerian homeland could only have been a West African location. While this book was still in its first draft, we issued an Online Press Release announcing to the world that Sumer was an ancient Nigerian civilization. The release was posted on Facebook in the month of July 2012 under the title "Sumerians Who Gave the World Civilization Were Ancient Nigerians". In November 2012, Pomegranate Publishing, London, released a new book authored by one Hermel Hermstein, under the title *Black Sumer: The African Origin of Civilization*. Once again an independent research is giving support to our thesis even before the actual publication of our book. In the book the author argues, majorly based on linguistic evidence, that Sumerians spoke a Niger-Congo language. Niger-Congo is the mother of the languages spoken in Nigeria and by other West Africans.

Niger-Congo languages include Bantu and Bantoid languages, spoken by the majority of the Sub-Saharan peoples of Africa. Linguists have consistently held the thesis that Bantu originated from South-Eastern Nigeria. In this work, we have demonstrated that 2,000 B.C. was the period the Sumerians made their final migration out of West Africa, and that this was the very same period in history when the Bantu migrations out of South Eastern Nigeria to populate the rest of Africa took place. This coincides with the 2,000 B.C. date for Sumerian migrations out of their original homeland into the Middle East!

Hermel Hermstein's *Black Sumer* demonstrates that Proto-Bantu is similar to Sumerian language and that both languages share many cognates (words of same sounds and meanings). He therefore argued that Sumerian and

Proto-Bantu (or Sumerian and Bantu) “belong to the same extended family”, and that this phenomenon is called in Linguistics, a “genetic” relationship, for the simple reason that “the evidence providing linguistic family relationship is often as strong as that of DNA providing biological family relationship.”¹ This agrees with the opinion held by

E.O. Erim that “language appears to be the most obvious indicator of kinship among members of the various social units of a tribe.”² Accordingly, Hermstein asks, how did a Niger-Congo language leave Africa and end up in Southern Iraq (Mesopotamia)?³ This question is what the present book answers. We provide blow-by-blow evidence as to whom the Niger-Congo-speaking peoples were, who traveled from their West African homeland to the Middle East to plant a new culture and a ready-made civilization born on the African continent. We provide details of where these West Africans lived in the homeland, matching their customs, religion, language, sacred writings and traditions with those of the ancient Sumerians. We provide evidence of the original geography of West Africa’s Sumer, land mass, native population, the genetic relationship between its language and the Kwa language of Southern Nigerians, lifestyles, kingship structure, traditional architecture, modes of worship, titles, names, customs and traditions. And lastly, we provide forgotten archaeological evidence left behind by Sumerians in the form of buried cities of ancient Nigeria.

The Sumerian origin of Egyptian civilization is equally demonstrated in this work. Hermstein states that Mande, Mandinka, Bambara, Bozo and Minianka were among the earliest languages branching-off from the Niger-Congo language tree, but not earlier than Dogon or the Nigerian Ijaw/Ijo languages.⁴ But the fact that Ijaw Nigerians claim origin from Benin⁵ and have many genetic/cultural/traditional links with the Igbo and other Kwa (Benin is a Kwa language) groups of the Niger-Congo shows them to be Kwa and would imply that Kwa is among the earliest branches of the Niger-Congo, earlier than the Mandinka and Mande languages, if Hermstein’s thesis is to be accepted. If indeed Ijaw/Ijo is one of the earliest branches of the Niger Congo, then the original home base of the Niger-Congo is to be sought within Southern Nigeria, and in fact within South-Eastern Nigeria, because the Kwa language to which the Benin (Edo) language group as well as Idoma, Igbo, Yoruba, Igalla, and a host of others, including Ijaw belong, could only have originated from the original putative ancestor of these tribes.

This putative ancestor has been identified as Idu/Iduu by the Benin, Igalla and Idoma, and by the Igbo as Iduu Eri, the founder of an ancient empire centered in Igbo land and spanning the Niger- Benue River valley. This work provides linguistic, documented and archaeological evidence that Eri/Iduu, who, according to oral traditions, arrived in Igbo land immediately after the Deluge and settled in the little known town of Aguleri, was the father of the Sumerian, Egyptian, Aryan, Hebrew, Moor and Vedic Indian civilizations, whose original homeland was the Niger-Benue river valley.

Again E.O. Erim states that “according to linguists, the speakers of the following Nigerian languages, Yoruba, Edo (Benin), Ibo (Igbo), Idoma, Yala, Igala and others descended from a common putative ancestor (Armstrong, 1962, 1964). According to the technique of glotto-chronology and lexico-statistical analysis, the ancestors of the above groups once formed a proto group, but with the eventual split, its members went into various regions where today they speak what amounts to variants of a common language.”⁶ Quoting Armstrong (1955), Erim argues that the split between the Kwa languages took place around 6,000 years ago (ca. 4,000 B.C.); that Yoruba split from Idoma took place “over 6,000 years” ago.⁷ Since 3,800-3,500 B.C. was the official beginning of Sumerian civilization (some even say it was 2,500 B.C.), it stands to reason that the events that caused the split in the Kwa Niger-Congo group of languages preceded the time when the Sumerian civilization was at its heydays.

CONVERGING EVIDENCE FROM MYTHOLOGIES OF THREE NIGERIAN TRIBES: THE HERITAGE OF IDUU ERI

Hermstein posits that “Proto Niger-Congo has been estimated to date back to between 8,500 B.C. and 11,000

B.C. This is interesting for our study because 11,000 B.C. coincides with the end of the last Ice Age as well as the date of the Deluge, which was occasioned by the melting Ice Caps and according to Sumerian records, by a nuclear war of the gods which unleashed a forced melting of the Ice Caps in the 'Age of the Constellation of the Lion', precisely by 11,000 B.C.⁸

The thesis that the Niger-Congo language dates back to 11,000 B.C. – the date of the Deluge, is most significant because it implies that the Niger-Congo language was born with the coming of the Deluge! This again agrees with claims in the Kwa Nigerian mythologies shared by the Igbo, the Bini/Benin/Edo and the Yoruba and other Kwa peoples to the effect that when their putative ancestor Iduu (Igbo 'Iduu Eri') made his appearance in the Nigerian environment was when the world was inundated with water and there was no land in sight. Obatala (the Yoruba equivalent of Benin 'Iduu' and Igbo 'Iduu Eri') had to come down from heaven in a chain with the mandate from God to drain the waterlogged earth. He then undertook a land reclamation project by piling up sand upon the water to create a mound/plateau on which he built the first city, which was called Ife – literally "City of Light" in Igbo language.

The very fact that the Proto Niger Congo names of this city (still remembered as Ife in Yoruba and Uhe in Benin) only give their true local meanings in Igbo language and not in Yoruba or Benin/Edo would imply that Proto Niger-Congo language was Igbo.⁹ We have demonstrated in *They Lived Before Adam* that all the words that occur in Osaren Omoregie's *Great Benin 1 as Old Idu language* (i.e. Proto Niger-Congo) are Igbo in sound and meaning. By this we were able to prove that Old Iduu language or Proto-Benin was Igbo. Thus what Hermstein calls Proto-Ijaw/Ijo is Proto-Edo/Proto-Benin since Ijo branched off from Benin. By Herman Hermstein's definition of Ijo as the earliest to separate from Niger-Congo, one would argue rightly that if Proto-Ijo was Benin, then Proto Benin i.e. the all-important Niger-Congo mother language would be Igbo. Judging from the Benin, Yoruba and Igbo myths of the Deluge, it can easily be deduced that Iduu Eri, the putative ancestor of the Kwa was the putative ancestor of the Niger-Congo language. The fact that this ancestor settled in Igbo land, confirms Igbo language as the Niger Congo Mother language.

In previous works, we have demonstrated that the City of Light built after the deluge was the Pre-historic City of Igbo (otherwise called Igbo Ukwu), which was excavated by British archaeologist Thurstan Shaw in 1958. That this city was an Igbo-based city and that Proto-Niger- Congo was an Igbo-based language, can be deduced from the fact that Obatala who, according to Yoruba mythology, built this city by 11,000 B.C. bore and still bears the title Oba Igbo ('King Igbo/Lord Igbo') in Yoruba Ifa mythology, and he was actually said to be the leader of the Igbo autochthons/earthlings.

The rift that caused the Niger-Congo languages and peoples to split into various tribes actually is recorded in Ifa – the source book of Yoruba History and mythology, as the "Igbo Warfare". According to Titi Euba, "Ifa corpus reveals the quarrel between Oduduwa and Obatala as the IGBO WARFARE to be ... an extension of the Great Battle of Creation and of the mythical dispute between sky and earth which followed the creation of earth".¹⁰ The fact that this Great Battle of Creation had cosmic proportions in the eyes of the ancient authors of Ifa is without doubt. That Ifa records this war in the consciousness of the Yoruba tribe as the Great IGBO War, shows that the locale was Igbo land, and that Igbo land was the original Mother land of the two warring parties. This would tend to support the notion that the original Homeland of the proto- Niger-Congo speakers was Igbo Land.

Igbo Eri mythologies insist that Eri (whose last son was called 'Igbo') arrived in Igbo land following the Deluge, when the earth was still waterlogged, and that he became the leader of the autochthonous Igbo cave dwellers. The Benin myths say that on the guidance and direction of his God, Iduu (Eri) built the 'City of God' (Uhe) on a Mound after saving his people from the Deluge Waters called Iso Norho. All world mythologies speak of this Primeval Mound that was located in Igbo land! The location of the City of God (Uhe), they say, was "east of Benin ... across the Great River (Niger)" – which is precisely the location of the town of Aguleri in today's Anambra State in Igbo land.¹¹ There is another compelling linguistic evidence linking Aguleri to the Deluge. Of all the languages of the world, it is only in Igbo language and precisely in Aguleri dialect that a word of same sound and meaning with

the now international, but still strange word Deluge exists. Aguleri term Delu-Iji means 'Flooded Land' or '(Land) Soaked in Flood-Water': ide means 'to soak in water/liquid'; delu means 'soaked in water/liquid'; iji means 'flood'.¹² This simple, but far-reaching evidence is one of hundreds of others that show that Aguleri is a land where ancient myths come alive and that the international word 'Deluge' was an Aguleri gift to the world. It confirms the Eri myth of Aguleri people and their related clans, which says that their original ancestor Iduu Eri came into Igbo land when the earth was soaked in water. It also confirms that the Benin and Yoruba mythological claims that their putative (first) ancestors survived a great global Flood, was actually referring to the same Biblical Flood globally referred to as the "Deluge". These pieces of evidence supports an Igbo origin and locale for Benin and Yoruba myths of origin.

Igbo Post-Deluge mythology claims that immediately after the Deluge, Eri (Iduu) came from the Sun into Igbo land in some sort of space craft (ugbo); that he settled in Aguleri with his first wife Noono and other wives and sired a race of priest-kings.¹³ He was reputed to have taught the hunter-gathering Igbo cavemen the art of farming, trading, smithing, pottery, clothing and weaving among other technologies.

Since the Aguleri natives experienced the Deluge and preserved the word in their vocabulary, subsequently loaning it to the world, it implies that they were the actual survivors of the same Pre-Deluge civilization, which the Sumerian and the Biblical literatures dwell upon. This book provides shocking piles of evidence that Aguleri people of Anambra State, Nigeria, for whom Flooding is an annual and very natural occurrence, were not just the survivors of the Biblical/Sumerian Deluge, but that they were the remnants of the inhabitants of the sunken land of Sumer, evacuated in 2,000 B.C. after another global catastrophe forced West African Sumerians to flee to other continents.

Eri then, otherwise called Iduu/Obatala (Oba Igbo – 'Lord of the Igbo'), was most likely the original speaker of the Niger-Congo language, for indeed Benin myth of Iduu/Eri insists that it was from this immediate Post-Deluge City he built that the world, emptied of its original population by the Deluge, was again repopulated! Eri it must have been who planted the Niger- Congo language, initiated the Niger-Congo culture and civilization in the lower Niger-Benue river valley of Nigeria in West Africa at the end of the Deluge; and subsequently he it was who instituted the Niger-Congo Sumerian civilization, from which the whole world civilizations - Egyptian, the Indus Valley, the Yucatan and the Aryan (Eri-an) master race eventually branched off. In previous works, we have more than amply demonstrated that Eri, whose alter-ego (Osiris) the Yoruba call Obatala and to whom they ascribe the identity of the Creator of man, was none other than Egypt's Thoth and Sumer's Ningishzidda, who, according to Sumerian records, played a vital role along with the god Enki in the creation of Adam/Homo Sapiens.

Hermel Hermstein has demonstrated in *Black Sumer* the role of the Annunaki god of Sumer, Enki in initiating the Niger-Congo civilization. Thoth was the most scientifically influential member of the Enki household. As the god of writing, he was, most likely also the god of language. Emerging evidence from this research would tend to support the thesis that Thoth/Eri/Obatala who created Homo Sapiens by manipulating the genetic code of the cavemen (Homo Erectus) was also responsible for giving him a language, and what better language, but the language of the cavemen who were living in the Niger area before the coming of Eri, and who, as most of the mythological evidences show, actually survived the Deluge.¹⁴ The Yoruba name for the cave men was IGBO, which means 'Forest People'. Igbo is also the mystical name of the Father of the gods, who the Yoruba call 'Igbo Olodumare' – 'God of the Forest People'. This supports further, a thesis of an Igbo-based Proto Niger-Congo language spoken by Igbo Cave men or First Pre-Adamic People.

NIGER-CONGO – MANKIND'S STONE AGE MOTHER-LANGUAGE REBORN

Hermstein posits "the Niger-Congo is the largest language PHYLUM or Super-Family in the world, with around 1,500 languages". This is not unrelated to the result of phonemic research conducted by Dr. Quentin Atkin-

son of the University of New Zealand, published in Science Journal¹⁵, which concluded that language evolved from Sub-Saharan Africa 200,000 to 100,000 years ago. “Dr. Atkinson found that the number of distinct sounds in a language tends to increase the closer it is to sub-Saharan Africa, and he argues that these differences reflect the patterns of migration of our ancestors when they left Africa 70,000 years ago.” In a Wall Street Journal publication of the same research, it is said that “Dr Atkinson found that the first populations migrating from Africa laid the groundwork for all the world cultures by taking their single language with them. ‘It was the catalyst that spurred the human expansion that we all are a product of,’ Atkinson said”. All the reports agree that it was humanity’s African Stone Age ancestors that laid the foundation for language, culture and human civilization and basic technology. Again even here, we see the evidence pointing towards Igbo land where archaeological evidence shows consistent Stone Age habitations, and a Stone Age industry of stone tools spanning Early, Middle to Late Stone Age, and covering a period of no less than 500,000 B.C. in a place called Ugwuele in Abia State in Igbo land.¹⁶

Our thesis illustrated at length in *They Lived Before Adam* is that it was the descendants of these same Stone Age people that Eri met after the Deluge and settled among them, and that it was their language that Eri learnt to speak and later imparted to the nations of the world where his descendants eventually settled. Accordingly, we have argued that the ‘Out of Africa Migration’ phenomenon was an ‘Out of Igbo land’ phenomenon. We also argued in *They Lived Before Adam* (2009) that Stone Age Africans who made the Out of Africa migrations had a language, culture and basic technology, contrary to popular belief that they were ‘primitive’ ape-men. We have also provided undeniable evidence in this work to support our thesis first propagated in *They Lived Before Adam* that the Ape-men were intelligent beings possessing of more than basic technology, including the knowledge of Writing and Astronomy. Again Dr Atkinson’s research published in April 2011 confirms this position. Evidence that it was the language of the Igbo cave men that Eri imparted to the human civilization he pioneered after the Deluge is to be found in the fact that Dr. Atkinson’s research found evidence that all modern languages are descended from the language spoken by humanity’s Stone Age ancestors.

SUMER - THE LOST HOMELAND OF THE BABYLONIANS

In our previous books, the word ‘Sumer’ had come up frequently as the homeland of the Babylonians and the Mesopotamians, but also especially as the homeland of civilization. The story of Creation in the Garden of Eden is drawn from the creation myths of Sumerians. ‘Sumer’ was a word that was first discovered in Babylonian tablets, referring to a previous ‘Mother Civilization’ or ‘Mother land’ from which the Middle Eastern Babylonians and Mesopotamians had issued forth to populate the lands of Iraq, Iran and Assyria. This was the view widely held by archaeologists and Oriental historians. Until today, no one has been able to figure out where Sumer – the original homeland of the Babylonians – is actually located. Yet excavations in the Library of Nineveh in Assyria unearthed piles of cuneiform inscriptions in which an ancient king of Assyria, named Assurbanipal had claimed that he had been initiated into the secret art of writing by “the god of scribes”...and that he “can even read the intricate tablets in Shumerian/Sumerian” and “understand the enigmatic words in the stone carvings from the days before the Flood;”¹⁷... “the secrets of tablet-writing from before the Deluge” that Adapa (Adam) had known.”¹⁸ This proves without equivocation that the Sumerian Mother Civilization was Pre-Deluge! Our studies show that the name Adapa was used to describe Homo sapiens and was specifically used as a title for Biblical Adam and sometimes for Enoch. Enoch, the seventh generation after Adam, was taught writing in the Garden of Eden, confirming that the Garden of Eden was not just a forest, but part of the earliest civilization of Sumer! Scientific Evidence of a Sub-Saharan African Origin of Language.

The more we dig into this phenomenon, the more we find floods of evidence that support rather than disprove a Sub-Saharan African origin of Egyptian civilization, whose name was Sumer. In fact the evidence is, to say the least, overwhelming. No matter from what angle we look, we find piles of hard to deny evidence of not only a West African origin of humankind, but also a West African origin of culture, language, writing and civilization that

were anchored on the River Niger, a river, which as NASA Radar/Satellite imaging technology now shows, flowed in the direction South-West to North-East in Prehistoric times, watering a vast network of lakes and rivers in North Africa, which included the River Benue and Egypt's River Nile.¹⁹ This prehistoric vast Niger River was the life-wire of all of West and North Africa, and as all civilizations flow with the rivers, so did the vast Niger of Prehistory support life, early agriculture, migrations, trade, expeditions, adventure, wars and the march of civilization. Herodotus, Egyptian Pyramid Texts, Sumerian records, Hebrew Torah, piles of linguistic and recorded evidence already delineated in our three previous books under reference, indicate that the Niger was the source of the Nile, and that the Niger was the main river in Eden, with its four Deltas forming Eden's four main rivers. These and other related discoveries are given detailed treatment in this work.

THE HUMAN GENOME PROJECT SHOWS THAT SOUTH-EAST NIGERIA (IGBO LAND) IS THE HOMELAND OF HUMANKIND

Recent research being conducted by scientists in Europe and North America being released Online are consistent with the thesis that in Prehistoric times, the Niger was the main river of North Africa, supplying the entire Sahara region including the Nile,²⁰ and that Nigeria was the original source of the 'Out of Africa' migrations. Accordingly, a recent online publication by National Geographic on the result of the Human Genome Project concluded that Southern Nigeria was the source of the earliest human migration from Africa, which populated the whole world (see plate 1). Dr. Quentin Atkinson's genetic linguistic research, quoted earlier, actually concluded that the original mother-language of humankind, which birthed all modern languages, was a language from South-Western Africa – in other words a West African language!

The Human Genome Project was a global project aimed at collecting genetic samples of a cross-section of the human population from around the world with the intention of finding the ultimate origin of the Human DNA. The project was conducted with the cooperation of world leaders like Bill Clinton and Tony Blair. In the Niger-Congo area Dr. Charles Rotimi from Yoruba land was chosen to work with US Geneticist Dr. Francis Collins to collect the samples. Accordingly, samples were collected from people of Yoruba origin to represent the Niger-Congo family of Genomes. No samples were collected from Igbos or any other Niger-Congo speakers. The study concluded that Southern Nigeria was the origin of the Oldest Human genome based on the evidence of the Oldest Human DNA marker found in the Yoruba DNA samples (plate 1).²¹

In an article published Online and shared on the Maat Facebook Group by Naiwu Osahon, emphasizing the implications of this discovery, a Yoruba author, Prince Justice Faloye of Akure, claims that the Yoruba and Igbo languages were part of one original mother language which diverged from each other ca. 5,000 (others say 6,000) years ago around the Lower Niger basin. The Lower Niger basin was always inhabited by the Igbo cavemen and little dwarfs before they were driven out systematically by the taller migrants, according to local lore. This is consistent with the claims by archaeologists that an Early to Late Stone Age habitation of cavemen was discovered in Ugwuele, Abia State in Igbo land.²² This argument would tend to support our findings and our thesis of an Igbo Mother language of all humanity.

All these provide over-arching evidence that Proto-Igbo (Proto-Niger-Congo) cavemen descended from the actual ancestors of humanity were the ancestors of latter-day Kwa-Yoruba and Kwa-Igbo people. Accordingly, Prince Justice Faloye of Akure concludes that "the Oldest DNA marker of the human race is from Southern Nigeria". Again, by ca. 2,000 B.C. another major movement of people and civilization from an ancient Nigerian Mother-Pot, took place. Jocelyn Murray in Cultural Atlas of Africa stated that²³ "the Bantu is a branch of the Benue-Congo languages spoken only in Central and Southern Nigeria, from where the speakers of the language migrated out to populate three-quarters of sub-Saharan Africa". Murray further states that Proto-Bantu was spoken in Southeastern Nigeria like the rest of the Niger-Congo" at the time of the Bantu migrations. Thus he confirms our

thesis that not only Bantu, but Proto- Bantu and the Niger-Congo were all originally spoken in South-Eastern Nigeria. Southeastern Nigeria is the area known as Igbo land! Niger-Delta is within the lower South-Eastern Regions – an area originally occupied by Igbo-speaking people until recent migrations of Ijios and other Kwa peoples caused the original Igbo forest people to move.²⁴

The statement by Jocelyn Murray that Bantus migrated from South-Eastern Nigeria echoes the traditional position of colonial linguists and anthropologists who have studied the Niger-Congo and Proto-Bantu languages around the Niger-Cameroon bend, that South-Eastern Nigeria (Igbo land and its immediate environs) is the homeland of the Niger Congo language. Since Igbo land is the home of the Niger-Congo language and culture, it goes without saying that Niger-Congo language is Igbo language or an earlier form of it. The fact already demonstrated in our earlier works that Igbo has a genetic relationship with many international languages, ancient and modern, especially with a large number of international words including Sanskrit words, has already induced the assertion that Igbo is the origin of human languages. The discovery that Igbo language is at the root of the Niger Congo language and of Proto-Bantu further strengthens its position as the ancestral Mother of African languages and by extension of world languages. Indeed, we have demonstrated in *They Lived Before Adam and The Lost Testament of the Ancestors of Adam* that Igbo language has what Hermstein calls “genetic roots” (multiple cognates) in languages as diverse as Egyptian, English, Chinese, Sanskrit, Peruvian, Canaanite, Hebrew, Akkadian, Sumerian, etc. This calls for more concerted efforts in the search for the one African Mother-language of human kind.

BLACK GENESIS – BLACK SUMER

Sumer was the country of the people who first gave the world civilization. It was the country of the people whose mythology was the story of Adam in the Garden of Eden. This means that the Garden of Eden was a territory in Sumer in remotest antiquity. In his fascinating work, *The Makers of Civilization in Race and History*, L. A. Waddell actually demonstrated that the lineage of kings of Sumer began with the first created man, Adam. Though we find his dates somewhat untenable, as untenable as Hermstein’s demonstration of what he (Hermstein) calls the Proto- Bantu language – a language he never identified, yet we find his (Waddell’s) work most revealing in the way he is able to link Sumer to Egypt, India, the Middle East and Europe, demonstrating that there was an unbroken line of kings from Adam through Nimrud and Sargon the Great in Sumer to the first Egyptian Pharaoh Menes/Aka. In any case, Hermel Hermstein’s *Black Sumer* is not the only work dealing a deathblow on the notion that West Africa had no constructive role in creating human civilization. Robert Bauval’s *Black Genesis: Prehistoric Origins of Ancient Egypt*²⁵ co-authored with Thomas Brophy demonstrated conclusively that ancient Egyptians were West Africans who migrated into Egypt from the Chad area. Chad has a direct boundary with Nigeria. Had Bauval and Brophy continued their search beyond Chad, they would have found ample evidence of the true land of the ancient Egyptians in Nigeria, for it was the Niger, and not the Nile that was the source of Egyptian civilization. Aryans were Mullatoes from Post-Deluge Nigeria. What may however shock the world is that the Aryan civilization did not take its root in India, as previously supposed, but rather that it actually took its root from the same West Africa-based Eden from which all tribes, races and nations migrated out after the Deluge, with particular emphasis on the Post-Deluge sun-cults of Ra and Eri/Ar (already highlighted in our previous works) from which the word Arya was derived. This thesis shall be fully demonstrated in this work to the satisfaction of all our readers. Indeed the so-called Master Race that brought civilization to Europe, the Aryans, were described in the Vedic hymns of India (in the words of L. A. Waddell) as having migrated into India “with their families and priests from an older homeland, bringing with them their fully fledged civilization and their Veda Bible already closed”. They were said to be “tall and strong, of fair complexion and their hair sometimes specified as tawny or ruddy”.²⁶ Though the word ‘Aryan’ has been mostly ascribed to the white Nordic racial type, the above description of them from the Vedas tends to suggest that they were not originally white. ‘Fair complexion’ is nothing close to the white complexion. It is actually a term used to describe non-whites of ‘light’ complexion, including West Africans and mullatoes/

coloreds. And the tawny or ruddy hair is more of a mixed breed of hair resulting from a hybridized racial offspring from interbreeding between Blacks and Whites. Also there are many naturally red-headed (ruddy) people in Igbo land, Nigeria. Evidence that we shall delineate in this work will show that the Aryans were West African Sumerians of the clan of Eri, the hero- survivor of the Deluge, who bred a clan of Priest-kings that became the world's royal lines.

In this our fourth book in the African Renaissance Series, we have brought in another contributor, namely Sidney Davis, an African American who has aided in developing the thesis of a Niger origin of civilization and of a West Africa-based Sumer, sourcing information and material to back up our thesis just as others have done before now.

In writing this book, we have found the work of L.A. Waddell - *Makers of Civilization in Race and History* (1921) and *Egyptian Civilization, Its Sumerian Origin and Chronology and the Sumerian Origin of Egyptian Hieroglyphics* (1933) extremely useful. Waddell was an early Twentieth Century linguist and translator who studied and was, to a large extent, successful in his comparative translations of Sumerian Pre-cuneiform, Indus and Egyptian writing systems. His work is groundbreaking! It is unfortunate that Waddell's path-defining work did not lead to deeper research in Sumerian civilization. In fact the Sumerian civilization and its history were abandoned by the mainstream Academia in the hustle for Egypt. Waddell explained that the reason Sumer's language seemed out of this world was as a result of misspellings and wrong translations by the first scholars who stumbled through it. Much damage seems to have been done, leading to frustrations on the part of scholars and historians, who subsequently abandoned the subject entirely. However, even without knowing it Waddell's translations clearly showed that Sumerian language was a Niger Congo language. In fact we could easily see that it was a branch (even a dialect) of the Igbo language and that the concepts, places, rivers, titles and names of kings he was translating very clearly belonged to the Igbo and Nigerian environment! Waddell concluded erroneously that Sumer and her Garden of Eden were in the Indus Harappan and Mohenjo Daro civilizations, but we could also see that the Indus language and writing and the royal emblems of its kings as well as the emblems of the Kuru and Bharat lines of India's kings were all represented in the buried civilization excavated in 1958 by Thurstan Shaw in Igbo land. That was the break-through in our work! We acknowledge the great merit L.A. Waddell's work on Sumer, because his translations made all the difference in our research, irrespective of the fact that he had a racial tilt to his vision and was unable to see the central place of Africa in his translations. We also join the numerous readers of the translations of Zecharia Sitchin, who would otherwise never have had a peep into the great Sumerian records of the origins of human civilization, in honoring his hard work. Sitchin also fell into the trap of shortchanging Africa in his interpretation of Sumerian texts. But it was his body of work that opened up the Sumerian civilization like no one else has done, and he has, without knowing it; given us more than enough evidence that the Sumerian civilization was African.

At last here we are! The year 2012 has come and gone, and our readers would want to know what was special about 2012. Our answer is that 2012 was a year of endings and new beginnings for humanity, for the earth and especially for the universe. Because the universe, indeed the cosmos, is rebirthing, everything in it is also rebirthing. Everything is changing for the better, because the Supreme Order immanent in all Life is reasserting itself in everything, at and every point of existence. The experience will cause joy for many, but pain for those who refuse to willingly cooperate with Life, even though it is for the best. Experiences will differ from one place to the other, but essentially 2012 is the entry into a new cycle of freedom and liberty from tyranny. Every erg of energy in bondage is being released willingly or by force, but release there must be. The freedom to be is what life is all about, and freedom to be is also freedom to be different.

We were in the process of final editing of this book when the work of Phyllis Schammer – *The Only Planet of Choice* – a book of channeled messages from the God Atum, was sent to us by a Facebook friend Mr. Jasper Ahamefula. We believe it came from the 'Lord of the Nine' - Atum Himself - as confirmation of the contents of this work, for in almost every sense, what is written in this book is confirmed in *The Only Planet of Choice*.

This book is written in a kind of ‘detective’ method, which means that at every stage of the book it is important for readers to remember what has gone before with vital details. However, because of the many foreign (African) words in the book, we found it necessary to use repetition as a means of keeping our readers abreast of vital details they need to remember at every stage of their reading. We apologize for the necessary repetitions. Happy reading.

Catherine Acholonu, Abuja, Jan 2014.

Before we go on with this work we wish to say this: The Ramayana and Mahabharata epic movie series by Ravi Chopra and Devi Chopra are two of the greatest movies ever made. The human values expressed in them are timeless philosophies of the Masters of the universe! These philosophies/values are, in our opinion, the hope of salvation of humanity. For that reason we recommend these movies as training entertainment to all growing populations in our world and to all our readers. The Ramayana and the Mahabharata are the story of two of the oldest dynasties in human memory, not just of Indians alone, for all of humanity began as one family in Africa, and our oldest stories are the same for all races and nations of the world. Thus, Ramayana and Mahabharata are the stories of events that took place in Pre-deluge and the post-deluge Sumer before the Sumerian mother-civilization was destroyed by the Annunaki, and its citizens migrated to India, China, Iraq and Assyria (to name a few).

Catherine Acholonu (Nigeria). Sidney Davis (USA)

CHAPTER 1

EDEN IN THE NIGER DELTA

It is from Babylonian and Mesopotamian records of Sumerians that the world has come to know about the earliest beginnings of life on planet earth. Sumerian records written on cuneiform tablets excavated by archaeologists contain clear details of the origin of planet earth: how the solar system was created, how the planets were born, how the Biblical creation-story actually happened, the arrival onto planet earth of extraterrestrials from another planet from outside the solar system – a planet called Nibiru; how its humanoid (gods) created Homo Sapiens (Adam) out of an already existing Hominid whom ‘the visitors’ described as ‘hairy barbarians’ (Homo Erectus). All these details are recorded in a number of Sumerian cuneiform tablet texts of which the most famous is The Enuma Elish. A Babylonian Epic of Creation.²⁷ Enuma Elish is a record of the doings of the Annunaki on earth, otherwise called the Nephilim in the Hebrew Bible: ‘Those who from Heaven Came’. The Enuma Elish appears to have been heavily doctored to favor Marduk, after he became the self-appointed God of the world, for Marduk took upon himself the titles of all the Annunaki and of all the gods including that of the Great God Atum, and made himself the hero of all the wars including those where he had in reality been defeated. For this reason we avoided using The Enuma Elish in this work and opted rather for another text that was written by Marduk’s father Enki and was preserved intact.

From Sumerian ancient texts, we now know that the Biblical Annunaki ‘Who from Heaven Came’ were citizens of a planet called Nibiru. Sumerians made no attempt to hide what they experienced. Their texts were thoroughly scientific in orientation. In fact many of the authors of these Sumerian texts were the extra-terrestrials themselves. One such book that has recently been translated into English from the Sumerian original was The Lost Book of Enki – a book allegedly dictated by the god Enki to a Sumerian priest just before the final destruction of Sumer ca. 2000 B.C. These are the beings that humans call gods in all the mythologies of all nations: Greece, Rome, Egypt, Britain, India, Babylon, Assyria, etc. Clearly the story of humanity is not just incomplete without the part played by the extra-terrestrials from planet Nibiru, it would have been totally inexistent, because it was these beings who CREATED ADAM and by so doing, began the Homo Sapiens project on planet earth! History has been incomplete without the part played by the Nibiruans being mainstreamed in the academia, so that the whole story of human civilization can be understood. It is totally impossible for Science to fully appreciate the human project without a concerted study of the ancient scientific and historical texts left behind by the first sojourners on planet earth - the creators of Homo Sapiens. Denial is no more an option for the simple reason that the new generation seeks to know the whole truth.

One of the most popular Sumerian texts in circulation is Enuma Elish. It is the source of Biblical Genesis in the sense that it is by far older than the latter and contains greater details from which the Biblical Genesis story could only have been paraphrased. Even though these Sumerian books were discovered almost two hundred years ago, the world has been none the wiser from the information contained in these books. It is as if a lid was quickly put on these discoveries to avoid throwing confusion into the body of accepted (i.e. mainstream) Western knowledge, for the simple reason that the information that the Sumerian texts contain is at variance with what has been taught in the schools rooms, universities and in the churches around the world. Enuma Elish clearly shows that the so called gods who created man were humanoid beings from another planet, with the same faults as humans whom, after all, they had made in their own likeness, the only difference being that they had longer life-spans than Homo

Sapiens, possessing a higher technology and knowledge of Science; yet they were by far more devious than the modern humans (Homo Sapiens) they created. It was also clear from the Sumerian texts that the Annunaki gods (otherwise called the Nephilim in the Hebrew Bible) were constantly at war with each other over the exercise of power, and that they were lusting over the human females that they created, killing themselves and exterminating nations and masses of human populations as a result.

This was obviously not the kind of information that those who control the minds of the human race through religion were prepared to let out. Thus a heavy lid was placed on this discovery, and no one was the wiser, until a man called Zecharia Sitchin decided to open the lid and reveal the contents of Enuma Elish in a series of books he called *The Earth Chronicles*. Some of his titles are *The 12th Planet*; *The Wars of Gods and Men*; *The Stairway to Heaven*; *Genesis Revisited*; *The Cosmic Code*; *When Time Began* and *The Lost Book of Enki*. All but one (*The Lost Book of Enki*) were analyses of information contained in Enuma Elish and other related general Sumerian texts such as the Lugal-e text, which was a chronicle of the heroic exploits of the kings (Lugals) of Sumer. Sitchin did what no one had done before him – he used comparative analysis to identify whom these gods and heroes were in Egypt, Sumer, India, Greece, and even in South America as well as in the Old Testament Hebrew Bible.

Besides Enuma Elish and the Lugal-e text, there were other Sumerian records discovered in the buried libraries of the Babylonians and Assyrians such as *The Erra Epos* and *The Chaldean Account of the Genesis* by George Smith – the British archaeologist who first excavated Assyria. *The Lost Book of Enki* is a book commissioned by the leader of the Annunaki gods on earth. His name was Enki. Enki is the god known among the Egyptians as Ptah. Enki is known among Oriental scholars as the father of all the gods who controlled the African continent. In fact, when the earth was shared out among the gods from Nibiru, Sub-Saharan Africa, which the gods called Abzu, was assigned as a home to Enki and his sons while the lands north of these were assigned to his brother Enlil and the latter's sons. Accordingly the region of lands now known as Nigeria belonged within the primary territories of Enki and Enlil.

ANNUNAKI FIRST LANDING ON EARTH WAS IN THE NIGER DELTA

Evidence from our in-depth study of *The Lost Book of Enki* reveals that when the first Annunaki landed on earth, it was actually in the Niger Delta area of what is today called Nigeria that they splashed ashore. They named the land Edin and set about establishing some habitations made with thatch, reed and mud. A number of primal villages called 'cities' were created in this fashion as the months turned into years. The first city in Eden was Eridu. In this chapter, we shall show evidence from *The Lost Book of Enki* to demonstrate that Eden and the first cities set up by the Annunaki on earth were located in ancient Nigeria. Enki's book, which he had personally dictated to a Sumerian priest called Endubsar "master scribe" was originally titled *The Book of Witnessing of the Past and Foretelling of the Future*, but the translators changed his title to *The Lost Book of Enki*. Endubsar had been commanded to put a seal on the text after completion of Enki's dictation and he had revealed that Enki had ordered him to put the tablets in a chest of acacia wood inlaid with gold on the outside and to hide it where no one would ever find it until the dawn of the new day.²⁸ Thus Enki's version of the history of Sumer, unlike the others in general circulation, was not altered or doctored. It is generally believed that Marduk, Enki's first son, doctored Enuma Elish very heavily to make himself the hero of the entire history of Sumer.

According to *The Lost Book of Enki*,²⁹ when the first Annunaki visitor to planet earth (Alalu, a banished former king of planet Nibiru) left the mother planet Nibiru and landed on earth, his space-craft hit the ground in a place described as "a dark hued land". Alalu brought his spaceship crash-landing at the very spot where he sighted the "dark hued region". Years later his nephew, Enki led another expedition to earth, and guided by Alalu, he sighted planet earth from space and saw that it was divided into three hues horizontally. As his space vehicle was lowered towards earth, he described the sight before him as follows: "Once, twice, the Earth's globe he (the astronaut engineer) made the chariot circle, ever closer to the Firm Land he lowered it. Snow-hewed was two-thirds of

the planet, dark-hewed was its middle”.³⁰ This description of the earth’s surface clearly shows that the Annunaki arrival on earth took place in the Ice Age and that the Southern one-third and northern one-third of the earth’s surface were both under ice. Only the middle one-third was free of ice and habitable. This graphic detail is critical and should be borne in mind in ascertaining where exactly Enki and the rest of the Annunaki/Nephilim built their first earth civilization. Middle earth was described as ‘Dark- hued’. This phrase – “the dark hued land” - was used frequently in the texts of Sumer.

Guided by Alalu, Enki finally landed in the “dark hued” marshy areas of the middle one third of the earth’s surface, precisely at the spot “where an ocean touched dry land, where four rivers were swallowed by marshes”. There “towards the ocean’s edge” they steered their craft, “splash(ing) down in the ocean’s waters.” ³¹ The texts show that the spot where Enki first landed with his crew on this very first visit was where he eventually settled with the rest of the Annunaki. This was somewhere on the African continent as Enki’s claims reveal.



Plate 2: The Niger Delta in Southern Nigeria showing its four rivers, tributaries of the River Niger, precisely at the point where the Atlantic Ocean touches dry land. These are the FOUR Delta Rivers of Eden. Cameroon with its range of seven mountains is on the right, coming from the Ocean.

Four rivers located close to one another in the edge of the waters in a marshland in the middle part of the African continent are not hard to find! The one place that has four adjoining rivers within a coastal marshland is the Niger Delta region of Nigeria (see plate 2). As the map shows, there are FOUR Delta rivers in the area! But what the map does not show is that the entire Niger Delta is a marshland. It is bordered by the Atlantic “ocean’s edge”, just as Enki had described their landing place. Being that Enki’s base on earth was the Abzu, which Sitchen and other interpreters have clearly identified as Sub-Saharan Africa, it is clear then that it was on the West African coast, on the edge of the Niger Delta marshlands that Enki splashed ashore, guided by

Alalu who had previously made the journey before him. The Annunaki meaning for the word Abzu³² is indicated as “lands beyond (below) the bar of the seas”. These were inherited by Enki, while “lands (above) the bar of the seas” were given to Enlil. Clearly this definition places Abzu below the West African Niger-Benue Sea-lands or the Equator and Enlil’s region above the Niger-Benue Inland Lakes region (now extinct, which we shall elaborate

upon in due course) or perhaps the Equatorial region, though these borders were not strictly maintained by the Enki family of gods.

The popularly propagated idea, also by Zecharia Sitchin, is that Eden and Eridu (the second region of Eden) are located in the Sinai Peninsula. Sinai is most certainly not bordered by the ocean. Rather it is bordered by the Mediterranean Sea and the Red Sea. Also the popular idea among Western scholars and religious denominations that Eden is located at the Tigris and Euphrates does not conform to Enki's claim that his vessel splashed down at the place of "FOUR rivers", where "an ocean meets dry land". There is no ocean in the Euphrates region, only a sea – the Mediterranean, and no clearly marked four rivers. By contrast, the map of Nigeria clearly shows at the point where the ocean's edge touches dry land, the four rivers of the Niger Delta! The Niger Delta is mostly marsh-land, and these four rivers are actually located in the most marshy areas – the area closest to the ocean, thus coinciding with Enki claim that the "four rivers were swallowed by marshes".

Enki "splashed down in the ocean's waters"³³ close to the shores of the Niger Delta and, on Alalu's bidding he and his crew waded ashore. Describing the Niger Delta landscape and its surrounding geography, Enki wading into one of the narrow rivers noted:

Soon the wide-ranging ocean narrowed, dry land on both sides as guardian appeared. On the left side brown-hewed hills were rising, on the right mountains to heaven their heads raised. Toward the place of Alalu was the chariot moving, floating like a boat upon the waters it was. Ahead, the dry land was covered with flooding, marshes the ocean were replacing... A hatch of the chariot was then opened, into the marshes the heroes descended... At the edge of the marshes, a sight there was to behold: Gleaming in the sunrays was a chariot from Nibiru; Alalu's celestial boat it was. Coming out of the waters, ashore Ea (Enki) stepped. On dark hued earth he was standing. Alalu towards him came running... "Welcome to a different planet", Alalu to Ea said.³⁴

Again two things stand out here as evidence of the Niger Delta location of the newly arrived gods. Since Enki "splashed down in the ocean waters" and approached the shore from there, it is clear that his right hand side would be East and his left hand side would be West. Indeed if one approaches the Niger Delta from the ocean one would have on one's right (East) the Cameroon Mountains – the highest peaks in West Africa ("on the right mountains to heaven their heads raised"), surrounded by six other mountains totaling seven. On the left there are several hills and rocks ranging towards the South Western parts of Nigeria. Thus the exact topography described by Enki can be seen to be that of the Niger Delta! Even the color of the soil of the Niger Delta is not left out. The passage says "on dark-hued land he (Ea/Enki) was standing". In fact the soil of the Delta region of Nigeria is dark hued, which is why in Igbo land, the Niger Delta is actually called Ala Oji – 'Dark-Hued Land'! The reference to "brown-hued hills" indicated that Enki's landing took place in the late dry season, for this is the time in Nigeria when the hilltops turn brown with dust and dry grass. Enki mentioned that the place of their first arrival was a place of "abundance of rain waters".³⁵ This implies that the place is located within the tropical rain forest. Again this piece of information rules out the Middle East completely. By contrast the Niger Delta is located dead on the equatorial rain forest zone. With these vital pieces of evidence, we have proved the point that Enki's landing place was the Niger Delta region of Nigeria!

HOW ERIDU, EARTH'S FIRST 'CITY' WAS ESTABLISHED IN THE NIGER DELTA

Immediately after the account of the arrival of Enki and his crew, The Lost Book of Enki, on the same page, switches into the account of how Eridu – the first dwelling place (some say the first 'city') on earth - was established. Eridu is recorded in several Sumerian texts as the first human encampment on earth: it was the first settlement, the first village, the first town and the very first city ever built by anyone on earth! Eridu was established by the Annunaki, first as a single mud house with a reed-roof where all the Annunaki that accompanied Enki on the

earth-mission journey camped. As time went on, this one reed hut gave way to more reed huts. The first city on earth was a city of reed huts! African natives have been repeating this model of city-building ever since:

Now this is the account of how Eridu on Earth was established, how the count of seven days was begun... In the marshes the heroes were advancing...ashore stepped the heroes, before Alalu they were bowing. Ashore came Anzu, the last the chariot to depart. To all who had arrived, Alalu words of welcome spoke. Here on earth I am the commander! He was saying... He looked about, for a place for encampment he was searching. Heap up soil, mounds fashion there! Ea (Enki) gave command, an encampment to set up. To a place not afar he was pointing, a reed-hut abode by Alalu erected..."³⁶

It is clear from this quote that the first settlement of the Annunaki on earth was constructed immediately after their arrival, and precisely at the spot where they had first touched down in the marshlands of the Niger Delta, close to the Atlantic Ocean! Alalu, welcoming the new arrivals gave command to the young gods to heap up soil and create mounds close to the reed-hut abode he was already living in. Thus he inspired the creation of the first village on earth. These were the first man-made mounds on earth. The design was to be replicated in other parts of the world by the early Nigerians who learnt this art from the Annunaki. The text goes on to say that before long the sun began to set and night fell on the mound builders, "and it was evening and it was morning, their first day on Earth it was."³⁷ The Biblical statement in Genesis: "And it was evening and it was morning the first day" is clearly taken from here".

By daybreak Ea the on-goings on earth considered; to separate waters from waters, heed he was giving... The marshlands Ea then contemplated, the abundance of rainwaters he weighed... Enkimdu in charge of ditch and dike he placed, a boundary for the marshes to fashion, for the waters that from heaven rain, a gathering place to make. Thus were the waters below from the waters above separated, marshlands from sweet waters asunder were set. And it was evening and it was morning, the second day on earth it was.³⁸

In *The 12th Planet*, Zecharia Sitchin states that Enki's lodging in Eridu was called E-Abzu - 'House on the Abzu', and that "Enki's sacred precinct in Eridu was known by this name for millennia."³⁹ This means that Eridu is located above the Abzu, that is, to the North of the latter. Yet Sitchin, who repeatedly claims that Abzu was Sub-Saharan Africa, insists on placing Eridu in the Middle East. By this he demonstrates a reluctance to accord Black Africa its place in the march of civilizations. In a poem to Eridu, Enki reveals that his house is built "by the water bank adjoining a wharf at which reed rafts and boats could anchor, and from which they could sail off".⁴⁰ Enki also joined the Delta Rivers with several canals to make the marshlands navigable.

There are several prehistoric canals in the Niger Delta wharf-city of Port Harcourt, whose origins are unknown. The European colonialists apparently build modern wharfs upon the Prehistoric ones as if in imitation of the canals and wharf that Enki once built there. To this day, the marshes encountered by Enki still form much of the landscape of the Delta Lands of Nigeria.

THE GARDEN THAT CAME TO BE CALLED EDEN

Ea, also called Enki (meaning 'Lord Earth') was the creator 'God' of Biblical Eden. This landing recorded in Sumerian cuneiform, was the model for Biblical Genesis. The reference to "abundance of rain waters" is because Southern Nigeria is one of the regions with the highest degree of rainfall on earth, with eight months of rainy season in the year and only four months of dry season. In Eden in Egypt, Ralph Ellis pointed out that it is stated in the Hebrew Torah that "Eden was associated with constant rain" and dew.⁴¹ This adds to our pile of evidence that Eden is in the Niger Delta rain forest region of Nigeria. Enki further described the landing place as having an orchard in its vicinity: a "place of grass and trees" described as where "the orchard grows, herbs and fruits after their kind".⁴² There Enki gave orders for the fruit-bearing trees to be examined and catered for, to provide victuals for the new arrivals. This was on the fourth day after their landing. And this orchard was the model for the Garden of

Eden. The actual Garden of Eden planted in Eridu, as we shall see in later chapters, was to become an extension of this orchard, enriched with seeds brought from Nibiru.

Enki then commanded: "let tools from the chariot be brought, let abodes in the encampment be built". He appointed a god called Kulla "in charge of mold and brick... to fashion clay from bricks ... Bricks on the foundations were quickly laid. With reeds were the roofing made, of cut down trees was the fencing put up... By eve-time complete was the encampment! For the night therein the heroes gathered... Ea and Alalu and Anzu the doings considered; all that was done indeed was good. And it was evening and it was morning the sixth day".⁴³

On the seventh day the heroes in the encampment were assembled: To them Ea spoke these words: A hazardous journey we have undertaken from Nibiru to the seventh planet... an encampment we established... Let this day be a day of rest; the seventh day hereafter a day of resting always be. Let this place hereafter by name Eridu be called, Home in the Faraway the meaning thereof will be!"⁴⁴

When Anu the king of Nibiru visited earth to survey the achievement of his people, he brought with him his second son and legitimate heir, Enlil. To him Ea thus spoke: "Eridu have I established; let other settlements in this region be set up. Let it the Edin be, Abode of the Upright Ones, by this name be known. The Commander of the Edin let me be..."⁴⁵ Thus it can be noted that Eridu was a territory within Eden.

But Enki's father Anu had other plans. He allotted the Edin "and all the lands (up to) the bar of the seas (the southern Atlantic coast of ancient Nigeria)" to Enlil, and to Ea/Enki "the lands beyond the bar of the waters ... in the Abzu to be the master".⁴⁶ It is obvious from here that Abzu was a reference to the lands located southwards beyond the Atlantic edge. The text says that Ea's eyes filled with tears, for he did not wish to be separated from "Eridu and Edin", the encampment he had built, so their father Anu changed his command: "'Let Ea forever Eridu as his home retain!' Anu to Enlil was saying, 'Let his being the first to splash down forever be remembered. Let Ea as Earth's master be known; Enki, Earth's Master, let his title be'".⁴⁷ Enlil accepted the judgment of Anu and also the title of "Lord of the Command". From the above, it can be seen that Eden was the name of the first region established by Enki on earth, and its first city was Eridu. From this, we deduce that both Eridu and Edin were located in the Niger Delta region, close to the Atlantic coast.

Thus did Ea become Enki – 'Lord Earth', and Lord of the Niger Delta. In time he would become Lord of the land that would become Nigeria, for with his sons he established there a civilization that would transform the earth and its pristine population into an image of his own planet Nibiru and its people. The detailed account of how Enki manipulated the genetic code of the Caveman already evolving on earth, creating a hybrid that came to be known as Homo Sapiens (Modern Man/Adam), whom he made in the image and likeness of the Annunaki or of himself, is contained in our first book in the series – *The Gram Code of African Adam – Stone Books and Cave Libraries, Reconstructing 450,000 Years of Africa's Lost Civilizations* (2005). Enki's landing on earth took place ca. 450,000 years ago, by Sumerian and Chaldean accounts. Thus Africa's first city, earth's first city – Eridu - was built ca. 450,000 years ago!⁴⁸

THE DELUGE AND THE FIVE CITIES THAT VANISHED IN IT BY 450,000 B.C.

In the bid to get Eridu ceded to him, Enki had announced in the presence of his father Anu, the visiting King of Nibiru: "Eridu I have established;; let other settlements in this region be set up, let it the Edin be, Abode of the Upright Ones, by this name be known. The commander of the Edin, let me be."⁴⁹ This plan was nevertheless followed. A number of other settlements were set up in the larger Edin region. They were Lasar, Nibru-ki, Lagash, Shurubak, Sippar – five cities all.⁵⁰ The texts say that all these cities vanished in the Deluge;; sunk under the ocean: "All that in Olden Times in the Eden and the Abzu had existed under the mud was buried! Eridu, Nibru-ki, Shurubak, Sippar, all were gone, completely vanished."⁵¹ The Deluge caused all the first cities in Sub-Saharan Af-

rica to vanish. We think that the vanishing of these cities was the root of the myth of vanished Atlantis. Like Eridu, these cities were mostly established in the first years of the landing of the Annunaki on earth.

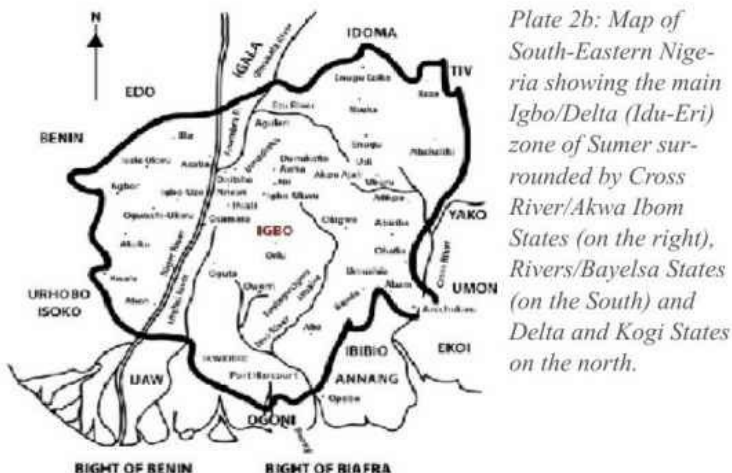


Plate 2b: Map of South-Eastern Nigeria showing the main Igbo/Delta (Idu-Eri) zone of Sumer surrounded by Cross River/Akwa Ibom States (on the right), Rivers/Bayelsa States (on the South) and Delta and Kogi States on the north.



Plate 3a: Stone tools found at Ugwuete town in Abia State, Early Stone Age (two rough stones top right), Middle Stone-Age (stones on the left, upper and lower) and Late Stone Age (3 smooth stones, lower right); Plate 3b: Acholonu examining a section of the Ugwuete Stone tools lodged at the University of Nigeria Archaeology Museum, Nsukka.



Plate 4: The 'Iduu- (Eri) Kingdom' House in Enugwu Aguleri, Anambra State provides living proof that Aguleri is Core Iduu (Iduu lme). Courtesy of Chief Hon. Jerome Enetionwuive Nnechi (JP) - Iduu of Iduu-Eri Kingdom.

This implies that the Nigeria region has at least five Pre-Deluge, Pre-Adam cities, now buried – Eridu, Nibru-ki, Shurubak, Lagash, Sippar – built half a million years ago by the Annunaki gods themselves, while humanity were still in the caveman era and Adam had not been created! The Niger Delta area where these cities supposedly were built extends all the way through the entire areas of the Lower Niger. It was here in this region that Enki actually captured some cavemen earthlings whom he used in his genetic experiments to create Adam. Cavemen have lived in this area for millennia up to the most recent times when the present inhabitants actually saw them and drove them out (and occupied their place) when they migrated into the area.⁵² Cavemen have lived in Eastern Nigeria, precisely in Abia State, Igbo land from before 500,000 B.C. according to archaeological discoveries of the University of Nigeria, Nsukka. Indeed, archaeologists of the University of Nigeria, Nsukka, in their excavations carried out in the early 1970s discovered

huge stacks of various kinds of stone tools – hand axes, knives, picts, cleavers - in the Igbo town of Ugwu-Ele ('Hill of Ele'), Isuikwuato, Abia State, Nigeria. The archeologists concluded that the tools spanned the period from Early, Middle to Late Stone Age (at least 500,000 – 100,000 B.C (see plate 3).⁵³

The texts say that the Deluge took place in the 120th Shar. A Shar is 3,600 earth years – the number of years it takes planet Nibiru to complete its extra-ordinarily long orbit around the sun. This means that the Deluge took place in the 432,000th year after the Annunaki arrived on earth. Since archaeologists maintain that the Deluge took place by 11,000 B.C. (13,000 years ago), this calculation implies that the Annunaki arrived on earth exactly 445,000 years ago. By paleontological calculations, this was the period called the Early Stone Age!

KUR – THE MOUNTAIN HABITATION THAT ENLIL BUILT IN NORTH-ERN NIGERIA

In spite of having arrived on earth in the Ice Age, Enlil was crushed by the heat of tropical West Africa and decided to do something about it. The Lost Book of Enki says that: Enlil the Commander by the heat of the Sun on Earth was afflicted, for coolness and shade he was longing. While in the Abzu Enki preparations was making, Enlil in his sky ship the extent of the Eden was surveying. Of mountains and rivers he took account, of valleys and plains the measures he took. Where a landing place to establish, place for rocket ships, he was seeking. To snow-covered mountains on the Edin 's north side he took a liking...There above a mountain valley with power beams the surface he flattened. Great stones from the hillside the heroes quarried and to size cut...an abode for himself on the crest of the mountain was his desire. Of tall trees in the cedar forest long beams were prepared. Of them the construction of an abode for himself he decreed. The Abode on the North Crest he named it.⁵⁴

The Lost Book of Enki gives clear information about the location of this habitation built by Enki. The time was shortly after the first arrival of the Enki-led Annunaki on earth, circa 450,000 B.C. The location of this building was "the north-side of Eden. Enki found it while "surveying the extent of Eden", meaning that the place was within the Eden region. Since Eden is the Niger Delta in Southern Nigeria, a place on its north side would still be in the region of today's Nigeria! Enlil established his dwelling on a "snow-covered mountain". We have uncovered enough evidence leading us to conclude that this mountain region where Enlil established his Timber-house was in the Middle Belt area of northern Nigeria, in the area now called Nok by art historians. Having been constructed about 450,000 years ago, it is not likely that anything would have remained of this construction. It was actually destroyed in the Deluge.

Thousands of years later, Marduk/Ra, Enki's first son was directed to go far beyond the north of Eden and settle. He was thereafter called: 'Who beside the Mountain land Abides (in Sumerian language Im-Kur-Gar-Ra).' The Mountain land was called Kur. Its Nigerian name to this very day is Kuru. Kuru is indeed known by the natives of Plateau state in the Nigerian Middle Belt as a mountain land. Located in the vicinity of Jos in the Nok region, Kuru's mountains have lost their splendor, for they were cut down by an un-natural disaster, which the fleeing Fulani natives were to later refer to in the Indian Vedas of their descendants as "a curse". Kuru was the second dwelling place/city to be set up after Eridu, still in the first earth-year of the arrival of the Annunaki. Kuru is very important in human history because it was an anchor of the Naga Clan of Serpent People who later settled in India. The path of the Nagas connects through the Fulani (Nok) tribes of Kuru in what is today Plateau State Nigeria onto the Indo-Aryan Kuru Clan of India who were the original Aryans.

The path of the Kuru Nagas was to later lead into Igbo land when Eridu and its cities were destroyed in the Deluge and a son of Eridu called Eri-Idu landed in Igbo land in an Arc, to join with the Igbo Cavemen and begin a new Age of Man and of human civilization. The clan he sired in Igbo land, which at one time was the root of the

Post-Deluge Family Tree of Homo Sapiens, branching off from Eri (Noah?) the sole survivor of the Deluge, is still called Eri-Idu clan to this very day, while the empire he built, which was once a global empire, now shrunk to just a village, is still called Idu Eri Kingdom (see plate 4) But more on that later.

CHAPTER 2

THE GEOGRAPHY OF THE FOUR REGIONS OF SUMER

Nimrud was described in Biblical Genesis as the founder of all the cities and kingdoms of Mesopotamia: "And Kush begat Nimrod; he was first to be a Hero in the land... And the beginning of his kingdom: Babel and Erech and Akkad, all in the land of Shinar."⁵⁵

Biblical Old Testament Genesis records which were adapted from Sumerian records under reference, show that the kingdoms of Babel, Erech and Akkad preceded Babylon and Nineveh; that Kush the father of Nimrod was the son of Ham, who lived before and after the Deluge, which as calculated by scholars and scientists has been said to coincide with the end of the Ice Age and the melting of the ice caps in the 'Age of the Constellation of the Lion', and precisely in the year 11,000 B.C.⁵⁶ In *They Lived Before Adam and The Lost Testament of the Ancestors of Adam*, we demonstrated that a thriving civilization which was the mother of all subsequent civilizations, had actually existed in the area of the River Niger ca. 10,000 – 5,000 BC., a civilization that was seeded by survivors of the Deluge who had anchored their ship/ark precisely in the Lower-Niger area of Igbo land.

According to Biblical records, Ham was made to migrate to Africa with his family after the Deluge had submerged the world. Biblical insistence that Nimrod, Ham's grandson was the founder of the Sumerian city of Kish (derived from Kush, his father's name), lends credence to our thesis that Sumer was an African civilization located originally in Black Africa before being transported to the Middle East by African refugees fleeing its destruction. In fact evidence abounds that neither archaeologists nor historians have been able to pinpoint the exact location of the Motherland of the Sumerians. Its existence is only known from written records found in excavations of its child-civilizations of Mesopotamia, Assyria and Babylonia belonging to the 3rd millennium B.C. Excavated records from these civilizations, reveal that there was a much older civilization of which Babylon, Mesopotamia and Assyria were mere offshoots. Cuneiform inscriptions found in the excavations of these cities spoke of the land of "Shumer" as an Olden land where the foundations of civilization had first been laid. The biblical claim that the Hamite Nimrod had founded the city of Akkad was confirmed by the archaeological remains of records attesting to the existence of an earlier king "who called himself Sharrukin ('Righteous Ruler') ... who claimed that his empire stretched from the Lower Sea (Atlantis Ocean) to the Upper Sea (Mediterranean Sea)".⁵⁷ This king called his kingdom by the name of Akkad, the same name used in Genesis as the name of one of Nimrod's territories.

Oriental Scholars all of who have erroneously placed Sumer in the Middle East have consistently made the mistake of interpreting the term 'Lower Sea' as the 'Red Sea', even though it is more than obvious that 'Upper' and 'Lower' can only mean 'due north' and 'due south'. The Red Sea is located due east of the Mediterranean (Upper) Sea, and could never have been described by the ancient historians and cartographers as the 'Lower Sea', which tag belongs rightly to the Lower Atlantic Ocean.

In fact our in-depth study of ancient Sumerian texts has provided even more lost knowledge. There appears to have existed a very large inland Lake (the texts refer to it as 'the Western Sea') previously located in the area of the Niger Benue confluence (plate 5). This Sea could only have been the center of the Eridu civilization of Central Nigeria. The texts even imply that at some time in the early history of their sojourn on the African continent, the Annunaki planted a Garden within the confines of this Lake and called it the 'Garden of Eden'! It does appear that even though Eden was the entire Delta area of the Lower Niger extending up to Igbo land, the 'Garden of Eden' was a specific spot located in the Niger-Benue River Valley – a most fertile plain whose fertility was celebrated in

many ancient texts around the world.⁵⁸ 'Eden' was thus the original name of the country that the Annunaki created, which became progressively larger as more land was annexed to it. The country, which at first spanned what is today called 'Nigeria' as the First Region, was later expanded to include Egypt and all of North Africa located between Nigeria and Egypt – later to be known in Egyptian texts as Upper (South) and Lower (North) Egypt.

This vast inland lake stretched past Northern Nigeria onto the Sahara (plate 6) and was actually called Lake Triton. The lake became progressively smaller as the millennia passed. It now only survives in Lake Chad in Northern Nigeria. James J. Hurtak, in an article titled "Subsurface Morphology and Geo-archaeology Revealed by Space-borne and Airborne Radar"⁵⁹ states as follows:

Lake Chad was part of a larger system, which even today overflows by way of numerous river routes, e.g., into the Benue, a tributary of the Niger River reaching the Niger Delta and the Gulf of Guinea.

The Niger Delta is the largest delta of any river in the world (it is something on the order of 3 to 4 times larger than the Nile delta). This is most unusual. Researchers are now questioning whether the rivers connected with the Niger Delta are vast enough to have given enough water to create this large of a delta. A view of Northern Africa in mid-Tertiary times -- some 25-30 million years ago - according to this research would show a much greater trans-African drainage system. This drainage system could easily account for the vastness of the delta system -- a river system which spanned from east Africa to Nigeria, later beheaded by the Nile growing southward..."

From Sumerian records, we have deduced that this large body of water had created a large Lake in the Niger-Benue area by the time the Annunaki landed on earth. The Lake, now also extinct, was then the mainstay of the city of Eridu and of that fertile Garden that the gods of Eridu had planted. The Lake was the center of the Eridu civilization whose texts spoke of mooring ships, of the famous port-cities Magan and Meluhha (now extinct), and of kings all of who bore the title "Sea Emperor".

Bronze shells listed by the archaeologist as Triton shells excavated in the buried city of Oraeri (plates 7) underneath the Igbo town of Igbo Ukwu by the British archaeologist Thurstan Shaw in 1958 bear eloquent testimony that the lost city where the shells were found was inhabited by a people who once lived in the Triton Lake area. It is a claim to the actual origins of the founders of the Oraeri civilization buried under the present town of Igbo Ukwu; and it confirms our thesis that a putative ancestor known as Eri-Idu (commonly called Eri in Igbo land) who founded the now extinct Oraeri civilization of Igbo land was a survivor of the Deluge that destroyed Eridu; and that he came from Eridu's Triton Lake area in the Garden of Eden located in the Nigerian Benue/Middle Belt region to replant his sunken civilization in the Igbo land area. This was the area where huge amounts of very ancient terracotta artifacts have been excavated by a French tin mining team. The artifacts have been called NOK after the name of the village where the first Nok artifacts were excavated (plates 8a-c). The comportment of the Nok priests, their priestly garbs and surviving artifacts bespeak the great antiquity of their civilization. These Nok artifacts, which have defied all cultural identification attempts and have certainly never been correctly dated, first excavated by miners in the midst of alluvial soil deposits (flood deposits), could only have been flushed off by the Deluge Flood (as more concerted and informed dating will one day reveal). We shall return to this topic later.

When the correct topography of Sumer is rightly understood, it will be seen that its mainstay was West Africa (with special emphasis on the Nigeria environment) where the Annunaki first landed and built their first habitations. The regions of Sumer, as clearly delineated in The Lost Book of Enki were four in number. The geography of early Sumer, described in The Lost Book of Enki clearly shows Sumer/Shumer as having included much of West Africa as well as North Africa, the Sahara regions, and to a lesser extent Southern and Eastern Africa, which were more of mining areas with little or no human populations. Numerous nuclear wars were fought by the Annunaki among themselves, which destroyed vast areas of Africa, especially western and northern Africa, providing evidence as to what created the unnaturally huge scar on the ground and in the sky in the place now called the Sahara Desert. There are records of atomic or nuclear wars amply preserved in the Annunaki records with startling details! Some of these were recorded in our first book in the series under the title The Gram Code of African Adam. In the beginning, Sumer had four regions all located within the African continent. It was only after the Deluge, that a fifth

region was created, a region set apart for the gods only, not to be inhabited by humans except with a special permit from the gods.

THE FOUR REGIONS OF SUMER: NIGERIA – THE FIRST REGION; EGYPT - THE SECOND REGION

The texts say that the habitable lands were divided into four regions: the First Region was made up of the lands of Edin/Eden (which we have found to be in the Lower Niger area of Nigeria). The Second Region was called “the Land of the Two Narrows” and was first given to Marduk, then to Thoth, and was later taken back forcefully by Marduk. It was there that, according to The Lost Book of Enki Thoth built the “artificed twin mounts” (the Pyramids) and “the Stone Lion” (the Sphinx).⁶⁰ This was the land to be known as Egypt. It was Sumer’s Second Region, established in the Post-Deluge era, hundreds of thousands of years after Eden and Eridu. We know this because the land had been given to Marduk as a wedding gift when he became the first Annunaki to legally marry an earthling (her name was Sarpanit), and the gods fearing that this would demean them in the eyes of humans, ‘exiled’ Marduk to a land very far removed from where the rest of the Annunaki dwelt in Sumer. Enki had revealed that by the time this event took place, he had been on earth for “one hundred Shars” and had grown old in the process. One hundred Shars (100 Nibiru years) is precisely 360,000 earth years. Marduk had actually married a daughter of Enoch (called Enkime in Sumerian texts). He had defended himself from his father Enki’s accusation that he was marrying an earthling with these words: “Not an earthling, but your own offspring... a daughter of Enkime who to heaven was taken she is, Sarpanit is her name”.⁶¹ Both Marduk and Enoch were illegitimate sons of Enki, but Marduk was of double Annunaki genealogy while Enoch was half Annunaki.

When informed of Marduk’s espousal of an earth woman, Enlil had burst out, “In Edin Marduk cannot stay...”. And as a solution, Marduk’s father, Enki had volunteered, “Let us to Marduk and his bride a wedding gift make, a domain of their own, away from Edin, in another land!... A domain above the Abzu, in the Land that the Upper Sea reaches, one that by waters from the Edin is separated, that by ships can be reached!”⁶² Egypt was thus a forbidden virgin land, not yet a city by the time it was given to Marduk in Pre-Deluge times as a wedding gift.

The exact date when this happened was established by Enki as 100 shars after the arrival of Enki on earth. 100 shars being precisely 360,000 years, places the event at ca. 190,000 B.C.⁶³

Egypt was the second area established after Eden and its pristine city of Eridu and thus was called Second Region of Sumer. Again we see undeniable evidence that Egypt was established due north of Nigeria (sub-Saharan Africa) “in the land that the Upper Sea reaches” – the Upper Sea emerging clearly as the Mediterranean. The words “one that by waters from the Edin is separated, that by ships can be reached” support our revelation that there was a thriving Inland Sea (Lake) and an equally thriving marine-culture in ancient West Africa in the days of Adam, Eve and Enoch - the days of the Annunaki sojourn on earth! This confirms our thesis that there was a large inland Sea (Lake) lying between Nigeria and Egypt. The information provided above shows that the inland Sea under discussion facilitated travel between Nigeria (Eden/Eridu) and Egypt. Clearly the land of Egypt had not yet been given a name by this period. It could only be described by its geographical features.

THE BUILDING OF THE GREAT PYRAMID AND THE SPHINX IN THE SECOND REGION

According to the 10th Tablet of The Lost Book of Enki, Egypt only became relevant in the affairs of the Annunaki almost immediately after the Deluge, with the construction of the Great Pyramid of Giza and the Sphinx! This happened because with the destruction of Enlil’s installations by the Deluge, Enlil had decided to construct a new Landing Corridor for Space travels in the northern border of the African continent.⁶⁴ Accordingly, after sur-

veying the entire continent, Enlil decided to establish his new landing corridor in the Egypt area, precisely in the area now called the Sinai Peninsula, using the twin Sinai peaks as landmark. But he was unable to find another twin set of mountains in Egypt to align with those of the Sinai Peninsula to complete the landing grid. The Lost Book of Enki records that Thoth, the great architect of the Annunaki, offered to construct twin artificial mountains (Pyramids) in Egypt to enable Enlil's building of the Landing Corridor. After the construction of the pyramids was finished, Thoth immortalized himself by creating a Sphinx near them on which he had his face carved. But jealous Marduk had it re-shaped with the face of his grandson Asar/Osiris. This was circa 10,000 B.C.⁶⁵

THE ESTABLISHMENT OF THE FIRST HUMAN CITIES UNDER THE FIRST HUMAN KINGS

When kingship was first established, it was given to the First Region of Sumer. The establishment of kingship in Sumer was associated with the establishment of cities for the human kings to rule over their fellow humans. Accordingly the very first king of Sumer, chosen by the Annunaki was Nimrod and the city that was established for him to rule over, was called Kishi (Kish) in Sumerian language. Sumerian texts say that Nimrud, who according to Genesis was the first to be called "Mighty Man" (Sumerian Lugal), was the first king in Kish and that "twenty-three kings did in Kishi reign, for four hundred and eight years."⁶⁶ Kingship was granted to Kish in 3,760 B.C. according to Zecharia Sitchen's calculations from the records of Sumer.⁶⁷ This was when Nimrud was deemed to have begun his reign, for he was the first king of Kish.

THE GREAT ZIMBABWE CITY – THIRD REGION OF SUMER

Thereafter kingship moved to Aratta in the Third Region rather than the Second Region where Marduk lived – Egypt in North Africa.⁶⁸ In protest, Marduk set up his own reign in Egypt and was there named Ra. The Third Region of Sumer was located in southeastern Africa. The Lost Book of Enki described the location thus: "Zam-ush, the Land of sixty precious stones", it was called, "far away in Eastern lands, beyond seven mountain ranges" – the seven mountains of the Cameroon range! There, in "a Wooded Realm in the valley of a meandering great river" (now called Zambezi River), it was established. There the people cultivated "crops of grains" and reared "horned cattle". "There two cities with mud bricks they built, with granaries they were filled".⁶⁹ However, the texts reveal that the secret of civilization was not granted to the region.

From the description of the topology of the place, its geographical location, rivers and the type of buildings constructed there, which have actually survived to this day, it is clear to us that the region under reference is the ancient city now called "Great Zimbabwe" in south-eastern Africa. The "mud bricks granaries" are still there as evidence! Great Zimbabwe and the Zambezi River stand in a straight line from Nigeria, past the seven mountains in the Cameroon range, into the lands of south-eastern Africa where, to this very day precious stones are the commonest mineral resources. As described in The Lost Book of Enki, the land and the river lie beyond the seven-ranged mountains. The seven mountains in the Cameroon range lie precisely southeast of Nigeria in the straight line between Nigeria and Zimbabwe! It is the only mountain range of seven in Africa. The Zambezi River is which still runs round the country of Zimbabwe, is as described in the text "a meandering river" that almost makes a full circuit around itself instead of moving in an onward direction. The two countries that border the Zambezi River – Zambia and Zimbabwe) both bear names formed from the root Zam- derived from the word Zam-ush, which according to The Lost Book of Enki is the name of the land in the Third Region where this city was set up!

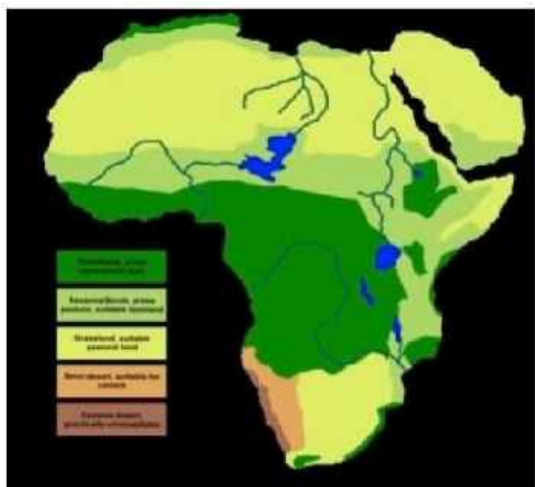


Plate 5: Map of Africa with the River Benue Inland Lake in Northern West Africa.

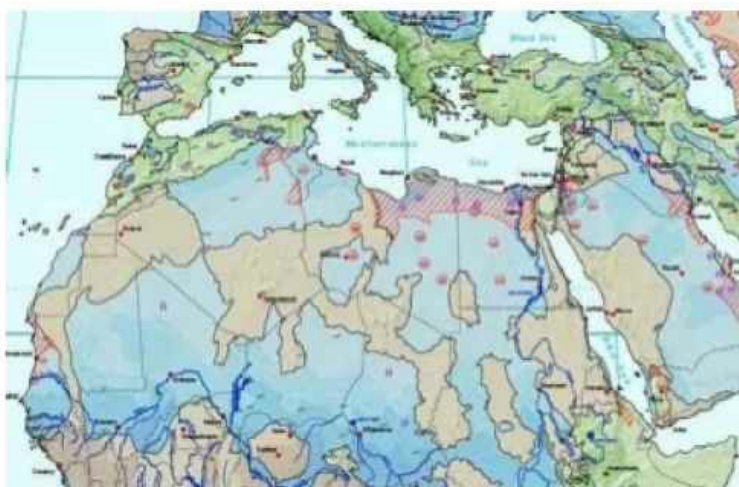


Plate 6: North Africa's vast inland Sahara lakes as they were before they dried out, showing how they flowed from and into the Niger and Benue Rivers.



Plate 7: Triton shell decorated with Nsibiri inscriptions, excavated at Igbo Ukwu by archaeologist Thurstan Shaw.



Plate 8 Nok Priests from Plateau State, middle belt of Nigeria, reflecting the high civilization of ancient Sumer that subsisted in prehistoric Nigeria.

Kingship was granted to men ca. 3,760 B.C. according to Sitchen's calculations from the records of Sumer.⁷⁰ This coincides also with the Kish Chronicles and the Indian Vedas. Enki's book says that it was in the 850th year after Kish came into being that the Third Region - Zamush - was established. This would mean that the city of Great Zimbabwe, was established ca. 2900 B.C.

From Zimbabwe, it was easy to push forward and establish the Indus valley civilizations and that of Eastern Ethiopia. The cities of Zamush were established by a goddess called Innana, a daughter of Enlil. Zecharia Sitchen concluded wrongly that Zamush was in the Indus valley. Considering that Sumer's First region was in West Africa and there was no mention of crossing an ocean to reach this third region (rather mention was made of "crossing seven mountain range" toward a meandering river in the south-east of the continent), the Indus Valley suggestion cannot be sustained. Also it was said that the Third Region was not given "the ME of civilized kingdoms" by Enki. The word "ME" is a code used by the Annunaki that stands for 'secret science/knowledge'. Indeed southeast Africa had an ancient city, but not an ancient civilization, whereas by contrast, the Indus Valley had an ancient civilization and thus cannot be identified as Innana's city. With these revelations, we think we have sufficiently established the

mystery behind the silent lost city of Great Zimbabwe. It was an abandoned Sumerian city and was likely the mother of the Indus valley civilization and not vice versa, as Western scholars are suggesting.

The Fourth Region of Sumer was the Mission Control Center in the vicinity of a new Landing Corridor created only after the Deluge. It was called Tilmun, a secluded area only permitted to the gods to enter, but forbidden to humans.⁷¹ The Fourth Region was reserved for the Annunaki alone. It was beyond the reach of humans, being guarded by a mighty High Tech installation called 'The Bull of Heaven'. This was the territory where the cities, Magan and Meluhha were located.⁷² Because of its sacred importance to the gods, the location of this region was not exactly made known in The Lost Book of Enki, but we know from the location of sea-lands of Magan and Meluhha that the Fourth region was in the area of the Great inland Lakes discussed earlier.

The above-described regions are the four regions of Sumer. Between them were the uninhabited forests of Africa. The heart of Sumer was located in ancient Nigeria, where the history of Sumer had actually begun. The first cities before the Flood, as we have already pointed out were located in the Niger Delta and the lands above it (Igbo land) by Enki and Enlil. The cities where human kings reigned in Sumer, as listed in The Lost Book of Enki were Kish, Unug-ki (Uruk) where the famous Gilgamesh reigned), Lagash, Urim (Ur), Kish, Isin, and of course Agade.

73

CHAPTER 3

CAVEMEN, APEMEN OR ADITES - THE FIRST INHABITANTS OF EDEN

Apart from the fact that the geography reflected in the Pre-historic Sumerian records clearly shows Eden to have been located on the Niger Delta in what is today called South-South Nigeria, there are many other undeniable indicators that Eden and the Creation story as recorded in the Hebrew Bible, in Egyptian pyramid records and in Sumerian records, actually took place in ancient Southern Nigeria. One such clear indicator is the language that was supposedly spoken in Eden by the creators of Adam, as recorded and handed down by those who received this legacy from the creating gods of Eden - in other words, the language used by Adam and his descendants.

WAS ADAM TAUGHT BY THE CAVEMEN?



Plate 9a. Khemenu



Plate 9b. Ape-men praising the rising sun in the Duat (from the Egyptian Book of the Dead).



Plate 9c. One of many ape-men self-portrait monoliths, from the authors of the Ikom monoliths of Cross River State. 9c. (right) Ape-heads excavated at Igbo Ukwu.

In an entire chapter of *They Lived Before Adam*, we had asked the question, what language did Adam speak? And our conclusion was that Adam spoke a dialect of the language of his ancestors – the Igbo cave men from whose genetic family he had been made. Igbo means ‘Forest People’, Bushmen, Cave men. Originally it was not the name of a tribe, but rather the racial name of the First Humans to emerge on planet earth⁷⁴ through the process of Evolution by natural selection. And these were the *Homo erectus*. When the Annunaki arrived on earth, they saw that there were hominids already evolving on earth in the Abzu. Surveying them closely, Enki had announced: “Creatures in the Abzu there are...that walk erect on two legs (*Erectus*), their forelegs they use as arms, with hands they are provided... they know not dressing in garments, they eat plants with their mouths, they drink water from lake and ditch. Shaggy with hair is their whole body...”

"It is a being, not a creature," another Annunaki had replied.⁷⁵ It was from these earliest ape-men that Enki and Thoth (the latter's Sumerian name is Ningishzidda) created a hybrid and named him Adamu/Adapa in Sumerian – Biblical Adam. Enki had impregnated the eggs from Ape-women with HIS own Annunaki semen and implanted the new hybrid embryos into the wombs of Annunaki females whom he termed 'Birth-goddesses'! The specie of hybrid humans, which these Annunaki goddesses brought forth, were the Adams (Homo Sapiens).⁷⁶ Thus it is important to keep in mind that Homo Erectus was already resident in WEST AFRICA, in the Nigeria region of Eden, where Enki's domain was located, precisely in the Abzu, and that the second vital aspect of the Biblical Genesis story – namely, the Creation of Man and his sojourn in the West African Eden before being driven out as a result of 'disobedience', took place in Pre-historic Nigeria.

Sumerian scholars refer to Adam as a test tube baby⁷⁷ genetically engineered in Enki's life-laboratory in Eden in the Niger Delta/Igbo land region of Pre-historic Nigeria. The Annunaki called the people thus created Black-headed people. Adamites were the original population of the cities of Sumer. Their cavemen ancestors stayed in the wilds. The Black-headed people were so called to distinguish them from their white-headed Annunaki masters. They would not have been Black-headed if their wild cavemen ancestors were not Black. The question of the white racial color of the Annunaki has been dealt with in The Gram Code of African Adam. Ancient Hebrew texts indicate that Lamech, the son of Methusalem in Adam's lineage, was impregnated by Enki and gave birth to a baby boy (Noah) whose racial color was described as "white as snow" and altogether unlike the racial color of his parents and of the earthlings. Lamech actually raised an alarm on seeing how lightly coloured his son Noah was.⁷⁸ It is not a mere coincidence that the Igbo name for the Black race is Ndi Isi Oji – literally 'Black Headed People' the same as the Sumerian name for the Black race! It is thus clear that Homo Sapiens (Adam) was created in Africa-based Sumer; that Sumerians were Black people and that Homo sapiens was at best a mullato and NOT white. This much can be deduced from Lamech's response to the birth of his son Noah.

Emerging evidence from the ancient monolith inscriptions of the Niger Delta (Cross River State) confirm that the earliest human population of the Niger Delta was made up of ape-men, for the simple fact that charcoal-on-cloth rubbings conducted on a dozen of the monoliths in Alok town in Ikom shockingly showed them to be imbued with images of apes or ape-men (plates 9a-c).⁷⁹ This lends credence to the claim by the natives of Ikom that the story handed down to them by their ancestors was that the monoliths were created by the First Stone Age Early people or the First People Humans, who, according to them, were dwarfs! In fact the ape men population of the Niger Delta lasted till the last couple of millennia, for as recorded by Ejituwu, N.C., ape-men (intelligent cavemen) with tails were the original inhabitants of the Niger Delta; and they actually traded with the first Homo Sapiens migrants who came to occupy the Obolo (Andoni) area of the Delta when the latter first moved into the area. According to N. C. Ejituwu, "When the Obolo migrants arrived, the Eastern Delta was empty except for the Abakonin, who like monkeys had "tails". ...Another name for the Abakonin Ebi-ujono-edim meaning 'The People with Tails'.

..."Abakonin would come to the market and bury their tails in the ground and there they would remain selling their goods, mainly food stuffs, until the Obolo had finished and gone. It was only then that the Abakonin would leave the market for their home in the bush..." Ejituwu's report says that the Abakonin were later driven out when the new settlers used tricks to attack the tails of their ape-men neighbors.⁸⁰ Also Osaren Omoregie – the famous author of the Great Benin epic series, recording the oral tradition of the Bini/Edo people of the Western Niger, noted that when the Edo people migrated into Southern Nigeria close to the Niger Delta, they encountered cave-men who jumped from tree-top to tree-top, did not farm or grow produce, had no family structure and were hunter-gatherers.⁸¹ Again, the Benin myths confess that the new migrants drove this original population out and occupied their land. The fact that the migrants referred to the ape-men, not as animals, but as humans, irrespective of their apelike appearance and their tails, only implies that the apes possessed common human characteristics such as speech, reasoning and communication skills to name a few. In Ejituwu it is recorded that the ape-men traded (battered goods in exchange) with the migrants.

DID THE IGBO APE-MEN POSSESS THE KNOWLEDGE OF WRITING?

Research conducted by a British anthropologist J.K. Macgregor in Igbo land and in the Cross River region between 1909 and 1911 confirmed that the native Igbos and Ibibios from the area of the Ikom monoliths claimed to have acquired their native Nsibiri Writing system from ape-men, otherwise called baboons. Macgregor's research supports the claim of the Ikom people that the First Stone Age people did the writings on the stone monoliths! 82 Macgregor's discovery is further supported by the claims in The Egyptian Book of the Dead that ape-men, called Khemennu or 'Primeval Ancestors' of which Thoth the god of Writing was the leader, were the Scribes of the Egyptian Duat.⁸³ Accordingly, we can say without fear of contradiction that the claim by Nigerian natives and mythologies that it was ape-man ("baboons") who taught their ancestors to write the native Nsibidi/Nsibiri script⁸⁴ and to write on stone, was not without foundation, and that the ape-men whose images are immortalized on the monoliths at Alok in Ikom, must have been associated with the general authorship of the monoliths! It is thus safe to assume that since the ape-men of the African forests already possessed the gift of writing and were certified as the scribes of the gods, it could only have been from them that Biblical Adam and Biblical Enoch (whom some identify with Thoth), acquired the knowledge of writing!

THE ZALMAT QAQADI 'DEMONS' – BLACK CHALDEANS OF EARLY SUMER

Emerging research and the re-reading of ancient texts are consistently throwing up evidence that there was a race of Blacks before this present Age, ruled by the gods, who possessed a very high technology unequalled in this Age. That race of Blacks were referred to as Ad-ites in ancient Arabian texts and as Ad-itya in ancient Hindu texts. In some Greek and Indus Valley texts they are called "demons" as well as Assuras (Ashuras). Ignatius Donnelly citing Mr. George Smith in A Chaldean Account of the Creation, deciphered from Babylonian tablets, shows that "there was an original race of men at the beginning of the Chaldean history, a dark race, the Zalmat- Qaqadi who were called Ad-mi or Ad-ami. They were the race who had fallen"⁸⁵ from their original god-state when they became Adam through genetic manipulation. It does appear that the Adites were the descendants of the ape-men that Enki had described – the beings about whom Enki had said, "Shaggy with hair is their whole body, their head hair is like a lion's;; with gazelles they jostle, with teeming creatures in the waters they delight."⁸⁶ These were the beings that fell when Enki demoted them from their primordial god-state by transforming them through genetic manipulation into slave-workers of the Annunaki. The race of Adam was fashioned as a slave-worker for the Annunaki, and was thus called Lulu in Sumerian tongue and Ndi Ululu by the ancient Igbo (derived from Igbo Oluolu 'Worker/Slave'). The remaining ape-men who were not genetically altered remained in their original god state, even though the spiritual wholesomeness of the race had been compromised, for by spiritual Law, what happens to one happens to all. These were the original Adites – 'Seed-People/First People (in Igbo Ad means 'Seed') whose descendants were the subjects of the world's oldest mythologies. Needless to say they were the original inhabitants of the land of Sumer. As with most Sumerian words we have encountered, the word Ad has an Igbo etymology! Ad = 'Seed People'.

These revelations indicate that the original race of Sumer – the Chaldeans and their Magi were an ancient Black race which later races of Adamites or Homo Sapiens worshipped as gods! Ignatius Donnelly noted that "the author of the Book of Genesis in speaking of the men who were swallowed by the Deluge, described them as 'Haadam' - 'Adamite Humanity'.

Haadam is a cognate of Igbo Oha Adam – 'Adamite Race/Adamite Humanity'! This word Oha Adam in itself shows that Sumerians were Igbos and/or Igbo-speaking and that in the days before and after the Deluge Adam people were distinguished as a separate race from the cavemen! It also reveals that the cavemen themselves who

called the Adamites Oha Adam were Igbo- speaking, and that they were not affected by the Deluge Waters, because they must have taken refuge in their caves! This was indeed the case, as we shall see in due course. In fact the Great Benin epic noted that the cavemen were sons of God who survived the Deluge.⁸⁷

In Igbo translation the words Ad-am could have two meanings Ad-oma (Ad-mi) and Ad-am. Ad- oma means 'Seed People of the Mother Goddess – Oma/Ama' as in Ama ala – 'Earth Worship' (also called Amma in the Far East). Seed People of the Mother Goddess in the Earth are the original Earthlings, not created by the Annunaki, but emanated through the natural process of evolution. These are the Adites – the ape-men descendants. It can thus be argued that the word Ad-am has many puns in its meaning, as in Adami (Seed of the Pre-Adam Cavemen), Adamas (the name of the genealogy of the Pre-Adam People who still exist in Igbo land)⁸⁸, Adam (the Fallen Man, Igbo equivalent is Adaam – 'I have fallen'). All these conflicting puns in the etymon Adm exist in Igbo language and suggest that Igbo is the original language of both the caveman and the Fallen Man. Ad-am means in Igbo 'The Fallen One' or (literally) 'I Have Fallen'.⁸⁹ In other words, there is a pun in the name of Adam, indicating his original nature and his fallen nature. Indeed the ancient teachers of the Sumerians delighted in puns. The pun in Ad-ite ('Seed People') and Ad-am ('Fallen Man') implies that the Adamites took their name from the Adites and that both people are fruits of the original Family Tree of the Ape-man - Ad. The name of the Chaldean dark race – Zalmat-Qaqadi - implies that they were of the Kwa Niger- Congo family, for Qaqadi simply means Kwa of Akwa-Ad/Akka-ad/Akkadia. In other words, the Akkadians took their name from Kwa family tree of the Adites. In fact the Kwa family tree is a central arm of the Niger-Congo family Tree. It is composed of the West African tribes that are descended from the same putative ancestor called Eri Idu (already discussed in an earlier chapter) who came from Eridu and settled in Igbo land after the Deluge. It is therefore not surprising that the lost city of Akkad should be found in Igbo land in the precise spot where Eri had first settled the expanding population of his descendants – a place known in local parlance as Oraeri 'Eri Folk'! More on this later.

THE GOLDEN AGE CIVILIZATION OF THE ADITE BLACK DEMONS – THE GOD-MEN OF TRUTH AND JUSTICE

The Ad-ites were the Black African Chaldeans, for as Donnelly writes, "Adite civilization was analogous to the Chaldeans, Canaanites and the Kushites who were their brothers by origin. The Aditas known as Aditya in most ancient Hindu mythology, originally kings of Atlantis or Adlantis (Sumerians used the letters d and t interchangeably), were all gods of light and Truth "elevated above all imperfections, they do not sleep or wink" and they were identified with "the doctrine of the immortality of the soul".⁹⁰ Aditya gods were the same gods at the foundation of Igbo belief-system, for in earliest times, Igbos believed they (not just their gods, but themselves) lived in a condition of Eternal Daylight, where there was neither sleep nor waking, nor eating nor working. This means that the Igbo were the actual Adites/Adityas – the god-clan of Atlantis.⁹¹ Since Sumerians used the letters t and d interchangeably, At-lantis could be re-written as Ad-landi. And voila, what emerges is Ad- ala ndi or Ala Ndi Ad, meaning in Igbo language - 'Land of the Adites'.⁹² This linguistic clue reveals that Adites were the first inhabitants of Atlantis, and the intellectual owners of its great civilization. This explains the high civilization of the ape-men and their knowledge of writing – a remnant of the lost Atlantean civilization! Thoth in The Emerald Tablet of Thoth the Atlantean, revealed that Atlantis became corrupted by the forbidden experiments of the Annunaki, causing the Great God and ruler of this planet whom Thoth called "the Dweller" in the Bowels of the Earth, to issue the command for its destruction.⁹³ The revelation that Chaldeans, Canaanites and Kushites were the descendants of the original Adites of Atlantis is worthy of note. Atlantis was the nation where the Adite Seed People (whom we have called the cave-men) had originally held sway.

Confirmation of the Nigerian origin of the Ad genealogy (sometimes pronounced Adu) is the verifiable fact that shrine deities called Ad still exist in Igbo land to this very day from time immemorial. Ancient Seed-People gods of the Igbo Adites of Sumer, who still exist in present- day Igbo land under the name Ad/Adu, has its shrine in

the Enugwu-Otu quarter of Aguleri, Anambra State, as well as in Umumba near Udi, in Enugu State, South-Eastern Nigeria. These were the same deities originally worshipped by the aboriginal Chaldeans, Canaanites and Kushites in their primeval African homeland, before migrations took them far and near. But, as we have discovered in the course of our field trips all over traditional Igbo land, in the Igbo homeland of primeval humanity Time itself has stood still! It is as if the thousands (even hundreds of thousands) of millennia that have passed since the landing of the gods did not really pass. Nothing has left its place! Everything and everyone has stood still. The gods and the stories of the gods have remained unmoved!

ADAMA IS GOD INCARNATE

According to Professor John Umeh of the University of Nigeria, Enugu Campus, Adu is the god of the Seed, hence of Agriculture, of Yam – the Igbo Staple food whose deity is Ifejioku/Ushejioku/Ahiajioku.⁹⁴ Adu is the Manu of the Adamas – the ape-men. This explains the ever re-occurring link between the Igbo and their God Ele – the Manu of consummate mystics (Dibia Ele).⁹⁵ As the Eternal Human, Ele is the Eternal Son of the Mother – the Lord and Master of the earth who abides forever within the bowels of the Earth Goddess, being forever reborn to emerge as the Sun-God in every new Age. The association of the Igbos with Ele – the God of Knowledge, Light and Sun is reflected in sun worship and in the claim by the Igbos to being sons of the Sun/Children of the Sun (Umu Anyanwu/Nwa Anyanwu). Igbo aborigines claim to have originated in the Sun in an age long past, during which they lived in unbroken Presence of God's Light, neither winking, sleeping nor working, but being fed with God- substance.⁹⁶ This is no doubt the recollection of the Adamas origin in the Godhead. In *They Lived Before Adam*, we revealed that the Adamas of Igbo land are the same Adamas revealed in the ancient Egyptian Nag Hammadi Scriptures. In a passage in The Nag Hammadi Scriptures. Biblical Jesus is having a discussion with Judas, and the mystery of the Adamas is brought to the fore thus: Come that I may teach you about the things that no person will see. For there is a great and infinite realm whose dimensions no angelic generation could see, in which is the great invisible Spirit, which no eye of angel has seen, no thought of the mind has grasped, nor was it called by name. And a cloud of light appeared...And a great angel of the Self-Generated, God of Light, came from the cloud. Four more angels came into existence because of him from another cloud, and they served as attendants of the angelic Self-Generated. And the Self-Generated said: 'Let Adamas come into existence,' and the emanation came to be... Other luminaries and clouds of light were created by the Self-Generated One, but of these, it is written that "Adamas was in the First cloud of light, which no angel could see among all those who are called 'God'..."⁹⁷

Of the association of Adamas with the Biblical God El, it is written in the same passage about the emergence of angels and luminaries: "The first human appeared with his incorruptible powers. The eternal being that appeared with his generation, the one in whom are the cloud of knowledge and the angel, is called El."⁹⁸ A summary of the meaning of Adama in Igbo tradition as offered in Nwankwo Nwezeigwe's *The Igbo and Their Nri Neighbours*, by Rev Fr. Francis Ibe goes thus: "Adama is sacrosanct. Adama was the priest of the Igbo Land Deity. The idea of Adama committing an abomination is unthinkable and unheard of. It cannot be spoken. The mere thought of it is sacrilegious. It is like saying that God could commit abomination. Adama is infallible."⁹⁹ Fr. Francis Ibe used the Igbo saying - Igbo mee alu, Nri akpuo, Nri mee alu, Adama akpuo, Adama mee alu, onye ga akpu? [Meaning: 'When the Igbo commit abomination, Nri will cleanse it. When the Nri commit abomination, Adama will cleanse it. If the Adama commit abomination, who will cleanse it?'] to illustrate the idea of the infallibility and divinity of the Adama. The above answers are self-explanatory. Fr. Ibe (a Catholic priest) concludes that when this question was posed to Igbo elders, most walked away in silence, preferring not to be party to the abomination of entertaining such a thought. In other words, what can be deduced from the above is that the very thought of fallibility of the Adama is abominable, for Adama is God, and if God should be associated with the committing of abomination, it is tantamount to the end of Hope in Existence itself. The Igbo Adama were the same race of god- men de-

scribed in ancient mythologies as Adityas of the Hindu and Adites of the Chaldeans. The word 'demon' is a corruption of Igbo Adu-mmuo, meaning 'Seed of Spirit', or Ndi mmuo – 'Spirits/Immortals'.

The Adama genetic string is quite simply the lineage of First Sons of God incarnate in the human family. In Igbo Odinana ('Traditional Religious Culture') the Adama are also called Umudiana – 'Sons of the Soil', Aborigines, Autochthons. Accordingly, among the Igalla tribe of Nigeria, the word 'Adamas/Atama' is translated as "First Born".¹⁰⁰ The Annunaki called them 'Earthlings', and the Eri clan of Adamites in Igbo land still call them Adamas. The use of this Eri term 'Adamas', in the Hebrew tradition, further confirms the Hebrews as being among the inheritors of the Eri tradition of Igbo land. There are thus two genetic strains in Igbo land – the Eri-ans (Adamaites) and the Adamas/Ele-ans (Aborigines). The Adamas are the true Igbo. The Eri-ans are descendants of the Annunaki through the creation of Adam and through the frequent intercourse between the Annunaki and their Adamites/as well as with Adamas.

Evidence gathered by various Igbo historians indicates that the so-called demons of antiquity were the Adamas of Igbo land. Adamas were the kingmakers and guides of the Eri/Nri kings. They were the sacred custodians of the Nri kingship.¹⁰¹ Nwankwo Nwezeigwe in his research noted that the Adama installed the king, guided, guarded, protected and literally owned them while in office. Members of the Adama clan alone, and their dwarfs, could touch the kingship and the king, cook for him and touch his food. When the king died, they alone could touch his corpse, prepare it for burial and dispose of the body.¹⁰² Nwankwo Nwaezeigwe's thesis agrees with Ifi Amadiume's that the Adama are descended from the autochthonous hunter-gatherer "aboriginal" groups who worshipped the goddess before the coming of the Eri – the Post-Deluge migrants.¹⁰³

ADAMAS WERE THE SAVIORS OF THE WORLD

As if affirming the position held by the authors of *They Lived Before Adam*, Fr. Francis Ibe opines that with the Adama tradition of maintaining unsullied purity of self and of the land and its people through cleansing of abominations now going into decline in Igbo land, the world was plunged in darkness and iniquities from which there is no hope unless the Igbo Adama tradition is resuscitated. The challenge he says, is not just Igbo land, it is global. The Age of Enlightenment tended to eclipse God in the world...Enlightenment led to the eclipse of the Adama (and) the corruption of Nri...and opened the door to materialism and corruption. The (Igbo) society did away with mysteries... (and) lost her Ofo. That is why the present fear of force and terrorism and suicide bombings. Enlightenment led UmulIgbo (some uninformed people of Adamas lineages not excluded) into materialism, corruption, individualism and acquisition of illegitimate titles that impoverish the nation... UmulIgbo know that without Ofo,... one is fetching water with a basket... The time has come to purge the Age of Enlightenment with the inclusion of active God-Consciousness... Let it motivate us to active action for humanity... With the revival of Ofo, UmulIgbo would reappear as the vibrant Tree of Life actively connected everywhere... Let us return to the world as abomination cleansers. That is the Igbo Civilizing (we say Renaissance-) Mission!¹⁰⁴

Today, most Igbo people do not know the meaning of Adama. Many do not know that they belong to the Adama lineage and, so live their lives as normal people, actively rolling in the muck with people they are meant to draw out of bondage to iniquity.¹⁰⁵

DEATH, BURIAL AND RESURRECTION OF JESUS WAS AN ANCIENT ADAMA RITUAL

One of the central traditions of the Adama Mysteries, incorporated into the initiation Rites of the Coronation of the Eze Nri, is the Rite of the Ritual Death, Burial and Resurrection which the Eze Nri must undergo before he is crowned as Shepherd King/Priest-King.¹⁰⁶ The most important stage of the coronation rituals of an Eze Nri "involved the ritual death, burial and resurrection... Jeffreys had asserted that it had two-fold objective of transform-

ing a man into a god, and of recreating the world... The rites of ritual death, burial and resurrection were meant to explain the cosmic transformation of the candidate from mortal man to spirit being.”¹⁰⁷ The process of bringing about the candidate’s ritual death, burial and resurrection as recorded by the colonial anthropologist M.D. Jeffreys, is as follows: A shallow grave already dug in the candidate’s house is lined with iroko planks. The candidate prepared for burial in the ordinary way, and wrapped in a mat is then lowered into the grave. A plank is placed over him and death wail is started by his wives, who stripping themselves of their finery, go into mourning. He remains buried for some hours. His tree of life is cut down and the usual sacrifices made. At sunset, Adama men exhuming the body carry it out of the compound. A banana stem replaces the body in the grave, which is then filled in. (He is washed with water from the sacred lake (Omambala). His body including the hair of his head is whitened with clay and water. He thus fulfills the prayer that he should rise with a shining body. He discards forever his ordinary clothes and henceforth may wear only white and blue.¹⁰⁸

WAS JESUS AN EZENRI OR AN ADAMA?



Plate 10 – A typical pre- 20th Century Russian/Eastern European painting of the Black Madonna and Son (Jesus), before the two became white.

The parallels in the above account with Jesus’ death, burial and resurrection are too many to be attributed to chance, so much so that one is tempted to see a direct link between the Adama tradition of Igbo land and the Essene tradition of the Jews¹⁰⁹ with the conclusion that the Essene tradition is a child of the Igbo one. It is tempting to think that if Jesus was an Igbo Eze Nri Shepherd king (which is the likely meaning of his title given by Pilate I-NRI), his physical death would have been unintended and the gall drink offered to him on the cross might have been intended as an anesthetic. In any case, according to research done by a Catholic Theologian Dr. Guenther Schwarz, three words used in describing Jesus’ resurrection in Aramaic (Jesus’ native language) and Greek (the language of the New Testament) which we have found to have obvious Igbo genetic roots, make it hard to deny that Jesus was a member of an inner cult of mystics of Igbo tradition. Certainly he was linked to the ancient Chaldean/Sumerian Magi of Igbo land, for the Magi were the ones who visited him in the manger to identify the infant Jesus as theirs.¹¹⁰ The words used in Aramaic and Greek, respectively, to describe Jesus’ resurrection from the grave are *acha-juta* and *techijjuta* (Aramaic - meaning ‘to resuscitate’); *anastasis* (Greek - meaning ‘resurrection/rising up’).¹¹¹ The root *juta* in *acha-juta* and *techijjuta* is Igbo for ‘resuscitate with a medicinal leaf’ (pronounced j-u-t-e in Igbo)! The etymon *te* in *te-chi-jjuta* is a pun in Igbo with the meanings *tee* (‘wake up’ as in ‘wake up from sleep’ or ‘wake from death’) and *tu* (as in *tu-te*, transitive – ‘resuscitate by applying a liquid medicinal potion’).

The etymon *Chi* (in *te-chi-jute*) is a word used in Igbo Theology for ‘Spirit’, ‘God’, ‘Day Light’, ‘Dawn’, ‘Spirit of God in Man/God-man’.¹¹² *Te-chi-jute* is thus a compound combination of two Igbo words *te-chi* and *jute* both of which mean ‘God-man wake up from sleep/death!’ and ‘Resuscitate (him)!’ respectively. The closest

Igbo equivalents for *acha* in Aramaic *acha-juta* are *acha/achicha* ('bread') and *iche* ('parrot' – a metaphor for 'Speaker/Teacher' – 'The Word/Logos'). The Aramaic *acha-juta*, which means in Igbo 'Resurrect the God-man/the Bread of Life/the Word', suggests that Jesus was resuscitated by a secret Igbo-speaking cult of mystics – the Essenes must have been of an ancient Igbo tradition of mystics. *Te-chi-jjuta* implies a command given by someone to another to cause a god-man (Jesus) to arise/wake (*te-chi*) on the one hand, and to be resuscitated (transitive), on the other (*ju-te*). This is contradictory, but the conflict is resolved by the third Igbo option *tu-te-chi!* *Ju-te e!* These are two separate injunctions in aboriginal (which means Adama) Orlu/Okigwe dialect, meaning 'Resuscitate the god-man (using a medicinal liquid)!' and 'Resuscitate him with a medicinal leaf/magic herb'! *Tu* implies anointing the ear, nose or other sense organ with a liquid magical potion, while *ju* implies the use of medicinal leaf. An Igbo magic herb reputed to instantly run a normal person mad is called *akwukwo nju!* The Greek New Testament expression *anastasis* which implies 'Resurrection/Rising up' also has an Igbo etymology *ana setia isi*, whose full meaning (*si na- ana setia isi*) implies 'Raise your head from the grave and rise up! – in other words, 'Resurrect!' The fact that the Aramaic and Greek words used to describe Jesus' resurrection in the Bible are ALL Igbo words in parts and in whole, simply says that Jesus was a member of a global Igbo school of mystics and Magi whose origin goes back all the way to Chaldean times – a mystery school that exerted influence in Hebrew, Aramaic and Greek traditions to say the least.

The implications of these linguistic pieces of evidence of an Igbo Jesus whose death and resurrection was witnessed by an Igbo-speaking cult of mystics, are very far-reaching. For one thing the words reveal that the mysteries associated with Jesus as the God-man/Spirit of God in man (*Chi*), the Bread of Life (*acha/achicha*) and the Word/Logos (*iche*) are rooted in an Igbo mystical tradition that was global in its reach and which was further globalized through Judaism and Christianity. Jesus seems to have belonged to a mystical lineage descended from an Igbo aboriginal Adama community, and it was this same ancient Igbo Adama (which means Chaldean) community that entrenched the word *Adamas* in the Nag Hammadi Scriptures and in other Hebrew records.¹¹³

We are inclined to think that the secret cult of mystics who resuscitated Jesus from the grave were linked to the same unknown Chaldean Magi from the 'East' (Igbo land is always referred to as 'the East') who knew about his birth and had traveled far and wide to track him to the manger in Bethlehem, while the authorities in Judaea knew nothing about his birth. The evidence accumulated here indicate that Jesus was an Ezenri/Eze Ora, though as Son of God and Son of Man he would be both an Adama and an Ezenri/Eze Ora at one and the same time. It is interesting to note that in Igbo land Christians call Jesus an Ezeora – 'King of the World' – which in the traditional Igbo context means 'A King of the Lineage of Eri'. But the word also means 'Sun-King'! Emerging new research has continued to show that Jesus and his mother Mary were Black Africans, which is why the original image of the Madonna and Child known all over Europe was that of Negroes, before being replaced by a white Madonna and Child (plate 10).

The hidden mystery behind Jesus ability to redeem the Adam DNA is only possible if Jesus is an Adama, for, as revealed from the Igbo mystical tradition, only the Adama can cleanse the collective abominations of all mankind all abominations, by virtue of the fact that they are God incarnate – both the abominations of Priest-kings (Eze Nri) and the abominations of the general public (Igbo). This is what the Bible calls bearing the sins of the world! As the 'First Adam' and an Adama, Jesus is both Fallen Man (Adam) and God (Adama). This is how he is able to bear the sins of the world – using the part of Him that is God and infallible to redeem the part of him that is Adam and fallible. Only in Igbo metaphysics can this mystery be fully understood and appreciated. The title of 'King of Kings' again confirms that Jesus was an Adama because only as an Adama would he be the King of Kings, for the Adama is the King of the Nri Priest-Kings.

Consistent new researches are providing proof that Black Africans were the people who took civilization, religion and technology to Prehistoric Europe, Asia and the Americas, and that before Christianity became Europeanized it was originally a religion of Black African migrants and inhabitants of Europe who originally worshipped Black gods and goddesses. The ancient goddess worshippers of early Europe were Sumerians migrants, who as

shall be seen in later chapters, used the Sumerian Pre-Cuneiform pictographs invented and used widely in Africa from where it was exported to Europe. The latter-day Sumerian migrants of the Dark Ages and Middle Ages were also Black people fleeing the fall of Sumer and of Sumer's child-civilizations all over the old world. The rise of a non-Black civilization in Europe, Asia and the Americas is a relatively recent occurrence in history by comparison to hundreds of millennia of lengthy Black civilizations in the Old World.¹¹⁴

CHAPTER 4

THE APE-MEN ANCESTORS OF THE ADITES/ ADAMAS

Donnelly in *Atlantis the Antediluvian World* and George Smith in *The Chaldean Account of the Creation*, Ignatius insist that “there was an original race of men at the beginning of Chaldean history, a dark race ... who were called Adami (in plural;; the singular would be Adama).¹¹⁵ The terms “original race”, “dark race”, and Adami/Adama most certainly link this race and the Chaldeans to the Igbo Adama and the Biblical Adamas. The Biblical ‘Magi from the East’ who went to see the infant Jesus in the manger could only have been Chaldeans, for only Chaldeans bore the tag ‘Magi’ in all of world history. Donnelly further opined that “the Ad-ite civilization was analogous to those of the Chaldeans, Canaanites and Cushites who were their brothers by origin”. These three genetically connected peoples could be said to be descended from the Igbo Ad/Adu bloodline that goes all the way back to an Igbo-land-based Atlantis (Ad- Land from Igbo Ad-ala-ndi or Ala Ndi Ad – ‘Land of the Ad People’) and to the Ape man god called AD (‘The Seed’) who was the Manu (Group-Soul) of African Ape-men/Cavemen/Homo Erectus.

In the Egyptian Book of the Dead, ape-men occupy a very important position as the first people created by the Supreme Being Tmu (Admu). As such they are regarded as humanity’s first ancestors. These Primeval Ape-men are eight in number, and they are associated with Thoth. The city where they are supposed to dwell is Khemennu, which is also the name of the eight androgynous ape-men and their consorts. Egyptian images indicating the Land of the Dead (Sub-Saharan Africa) often show the eight ape-men ancestors of human kind operating as intelligent beings in the depths of the Duat, where they are either weighing the soul of the dead in the Hall of judgment or pouring adoration towards the rising sun.¹¹⁶ In the words of Wallis Budge, the apes are “the spirits of the Dawn”. Accordingly, images of The Book of the Dead show that they dwell under the earth where they worship the subterranean Sun God who dwells in the Land of the Living Dead below the earth, and is called “the Eldest Son of the Womb of Nut”.¹¹⁷

As “primeval fathers and mothers” of humanity, the apes are prototypes of gods and goddesses. Thus Thoth, Isis and Nephthys also take the honored form of apes in Egyptian texts and are included in the Primeval Eight. As the god of writing and of wisdom Thoth is also associated with apes and is sometimes pictured as “an ape holding a palette full of writing-reeds”¹¹⁸ It is because of his association with the ape-men that Thoth is called the ‘Lord of Khemennu’ and the ‘Scribe of the gods’. These ape-men actually lived in the Lower Niger region of ancient Nigeria, and left monuments, still in existence to this very day, attesting to their past existence and their civilization. They not only left stone monuments for posterity to find, they also left letters and geometric inscriptions on the stone monuments executed with perfection. We know that these monuments were made by the ape-men because the faces on these anthropomorphic images are almost all faces of apes/ape-men, women and children. Local oral traditions insist that the statues/monoliths of Ikom were created by dwarfs in the first Age of the world – they call them Stone Age humans.¹¹⁹ The fact that all the inscribed monoliths of Cross River State, Nigeria, even though yet to be fully transcribed, bear the faces of apes, imply that the authors were ape-men, further confirming oral tradition, previously quoted, that the original population of the area were ape-men (plates 9a and b).

What can be deduced from the foregoing is that the original cavemen who were humanity’s first Pre-Adam ancestors, otherwise called Ad, Adites or the Adama were APES! These apes, though intelligent and possessing of the art of writing, were still very much animal-looking, with tails, as attested by The Egyptian Book of the Dead

and other ancient Egyptian records (plate 9c). Apes were the First Teachers of the Adams (Homo Sapiens) in Atlantis, and apes were the ancestors of Adam!

Shrines dedicated to the worship of gods named Ad are still found in some parts of Igbo land. An oral interview with the functioning priest of the Ad/Adu deity located in Enugu state, Nigeria, revealed that apes are sacred to the deity. In fact the deity can only be approached by a new priest if the latter is wearing the hide of an ape! This confirms that the god Ad is the Manu (Group Soul) of the Pre-Adamic ape-men – the First People.¹²⁰ The descendants of the Ad races are still found in Igbo land, and they still bear the name Adama.¹²¹ These are no mere coincidences, but accumulating evidence in support of our thesis upheld in *They Lived Before Adam* that the Igbo were in the world before the creation of Adam; that the Igbo were the original cavemen of the wilds; and that the 'Out of Africa' phenomenon was an 'Out of Igbo land' phenomenon!

Donnelly wrote: "Ad means 'First' for in Sanskrit, Adim means 'First'."¹²² In Igbo Adim mbu means 'I am First' and can be seen to be genetically related to the Sanskrit Adim, for Igbo land is the land where mythology meets reality and the genesis of all things are stored and preserved in the various dialects, traditions and customs of the Igbo people.¹²³ Hebrew Ada means 'daughter', Igbo Ada means 'daughter'. These, added to the fact that the Hebrew name for the Fallen Man, Adam means 'I Have Fallen' in Igbo language, add up as evidence supporting Igbo land as the original land of Genesis.

ADITES/ADAMAS WERE THE BENEVOLENT DEMONS OF ANTIQUITY

Ancient texts about the Aditya gods presented them as beings elevated above all imperfections and whose character was all Truth. Likewise Igbo original native philosophy upholds Truth and abhors all imperfections. Prayers to the Adityas were centered on requests for blessings of purity, forgiveness of sin, freedom from guilt and repentance. Thus they represented, according to Donnelly, an earlier and purer form of religion where evil-doing was hated and punished, as opposed to the latter form of religion under the Annunaki where wealth and power was craved: "The Aditya represent an earlier and purer form of religion. While in hymns to the other deities' long life, wealth, power, are the objects commonly prayed for, of the Aditya is craved purity, forgiveness of sin, freedom from guilt, and repentance."¹²⁴

Adite Atlantean were described in the works of Plato as an ancient pure race of benevolent beings who came first before other humans. In the nation of Atlantis, Adites were the guardians of the mortal men and were called 'demons', which originally meant 'wise and 'knowing'. According to Plato's *Dialogues, Laws*: There is a tradition of the happy life of mankind in the days when all things were spontaneous and abundant... In like manner God in his love of mankind placed over us the demons who are a superior race, and they with great care and pleasure... taking care of us and giving us place and reverence and order and justice never failing, made the tribes of men happy and peaceful... they were the demons, that is 'the knowing ones'.¹²⁵

The confirmation that Adite Ape-men - the little people (demons) were the original rulers in Atlantis confirms our thesis that they were the original authors of civilization from days beyond memory. Plato confirms that the Adite demons – ape-men - were the SUPERIOR RACE to the taller humans – the Homo sapiens. The word demon can be seen here in the original context in which it was used in all mythologies East and West before it became corrupted in Christian usage. Representations of these mythological 'demons' in all traditions and cultures have always shown them as Blacks/Negroes. As a result of their being a black race their true identity and place in human affairs has been denigrated through racism. Racism infiltrated human generations to the point where the Black color was seen as inferior and debased. As with all the other words from that first civilization of men, the word demon also has an Igbo etymology. Its two variations in Igbo language *nde muo ana* and *ad-muo ana* mean 'Immortals dwelling in/on the Earth' and 'Immortal Adites Dwelling in/on the Earth'. Thus we can safely say as we have been saying in our earlier works on similar subjects that Igbo was the mother language of human civilization and of humanity as a whole, and that it was the language of the Adites of Atlantis – the First People Demons whom

Plato calls the Wise Ones, the Immortals, the Guardians of Humanity. The word 'demon' was thus proudly borne by blacks through the ages, but as their reputation began to diminish in the estimation of the people of the lighter races, so did the meaning of the word. David Mac Ritchie demonstrated that Blacks of Britain, especially the Black Huns of the Attila fame, were known as the descendants of "the 'demons' of the Scythian desert". They were called "demons of Gael", "devils" and "Tartars", "Moors", "Picts", "Gael" and "Black Danes" in various parts of Europe.¹²⁶

The Adite Black Moors of Europe

According to Mac Ritchie, Early Blacks of Europe proudly bore titles that reflected their Adite origins. They were the sorcerers, magicians and witches of ancient Europe, who, to escape being hunted and burned at stakes, became wandering gypsies.¹²⁷ In any case in ancient Europe, the etymon Ad had been identified with kingship, and also with purity and holiness before being vulgarized, as in the English word Aedh/Aed from the clan-name Cin-aed from which were derived the names Kennedy and Kenneth.¹²⁸ The Kennedy gypsies were for many centuries the conquering kings of Carrick who ruled over the Danish kingdom of Fife (as illustrated in Shakespeare's historical play, Macbeth), conquered and ruled over many kingdoms in Northern Britain. "The supreme ruler of the British kingdom of Alban during one portion of the 10th Century was ... Kenneth (or Cin-aed), alias 'Niger' or 'Dubh' – both titles meaning 'The Black'.¹²⁹ Mac Ritchie reveals that the title Aed (Ad) was related to the title 'Niger' and was sometimes rendered in the context of 'Moor' or 'King', and Chin-aed as "Chief of the race of Aed (Ad), implying that the word Chin (from Igbo Chi – god, spirit, god-man and Ichi – 'Facially scarified Initiate' or 'Priest-king') is the etymological origin of the English word 'King'.¹³⁰ The implication of the revelation that some Danish and British kings of the 10th Century BC (before and after) bore the title Niger is that they knew their ancestors as having come from the River Niger civilizations of West Africa and that this ancestry conferred royalty and kingship upon them.¹³¹

The 'Niger' title of the Danish Chin-aed, also reveals that the Ad-ites were from the Niger area of Africa for the Igbo meaning of the word Ci-n-aed is 'Initiate/Priest-king and Ad'. Blacks were generally called *nigrae gentes*¹³² in Europe, meaning 'People of the Niger'. It was thus that the word nigger/negro (Fr. Negre) came to signify 'Black African'. This again confirms the extent of the spread and influence of the civilization and people of the Niger River Valley in all of the Old World – confirming, as we shall come to demonstrate in the next chapter that the post-Deluge world was repopulated from the Eri clans or Kwa Igbo clans of the Lower Niger – the home of the Niger-Congo/Igbo language. The word demon appears to be further related to the Egyptian word Tmu or Dmu – the name of the God Amun who dwells in the bowels of the earth and is the Father of all the Gods and Son of the Mother Goddess Nun/Nut.¹³³ The Igbo original of the word Dmu is Adu Oma – 'Seed of the Mother Goddess Oma'. The fact that Nun is the name of one of the Delta Rivers of the Niger attests to the important place of the River Niger in the mythology of ancient Egypt.¹³⁴ All these continue to add up as proof that ancient Nigeria was the land of Egyptian mythology. Accordingly, not only is the English word 'king' derived from Igbo Chi, other European words for 'King' (e.g. Rex/reign) were equally derived from the Igbo name of the first Post-Deluge king, Eri who sired the first priest-kings (as in Mauri – the outlawed nobles of Britain - from UmuEri – 'Sons of Eri'). The gypsy and Gaelic words for 'king/chief' were *ri/rya/righ*¹³⁵ – all derived from the Igbo name Eri – the first post-Deluge ruler in Igbo land and, as the above linguistic evidence suggests - the world at large.

BLACKS/DEMONS WERE THE ENGINEERS AND ARCHITECTS OF ANTIQUITY

In concluding this chapter, it is pertinent to note that the so called Black demons (Igbo *nde mmuo* – 'spirits') were termed 'spirits' and magicians because of their high technology which were baffling and thus magical to their primitive neighbors who did not understand them. Accordingly Mac Ritchie concludes that "all magic, witch-

craft, and dealings with the devil were really various forms of scientific knowledge of which the races who so denominated them were utterly ignorant". Ritchie gives the example that one individual who was termed a demon/devil in British mythology and literature was the father of "Merlin the Mage (magician)", thus did he reveal that Merlin was a Black African. These "devils", he says, "are remembered in British topography as the builders of bridges, dykes, mills ... cathedral(s)" and castles, and most cathedrals of Europe, in particular the Great Cathedral of Cologne¹³⁶, were built by these African demons from the Niger (now known to be Nigeria). In The Nag Hammadi Scriptures it is revealed that King Solomon actually used the ingenuity of Black Africans 'demons' in building the City (or temple) of Jerusalem, and that "Solomon is celebrated in Jewish legends for his power over the demons, for he imprisoned them in seven water jars for hundreds of years until they were released by the invading Roman soldiers. It is said that the water jars remained pure thereafter, attesting to the exceptional purity of the demons."¹³⁷

CHAPTER 5

ERI-IDUU - THE NIGERIAN VERSION OF NOAH

IGBO: THE SEED PEOPLE – THE ORIGINAL BLACK RACE OF AFRICA

Recorded and oral evidence from mythologies all around the world confirm that every nation and tribe has its own version of the story of a man and his family saved in a Flood that inundated the whole earth. The Hebrews call their Deluge survivor Noah, the Chinese call him Nuwa, the Sumerians call him Utnapishtum, the Greeks call him Deucalion, the Yorubas of Nigeria call him Obatala, the Benin/Bini/Edo people of Nigeria call him Iduu (or Erin-mw-idu), while the Igbo call him Eri or Eri-Idu. Evidence that Igbo Eri-Iu was the same person whom the Yoruba people call Obatala is the fact that Obatala (Eri) in his incarnation as Orunmila (Osiris) was called Eu in Yoruba, which means ‘The Black One’ – a title of Osiris in Egypt. Du means ‘Black in Yoruba and ‘Mysterious Black’ in Igbo metaphysics. Accordingly it was believed among the Yorubas that Edu/Idu was one of the appellations of the true people of ancient Eji-Igbo – a name for ancient Egyptians.”¹³⁸ This confirms our thesis that Igbos were the original Blacks of Africa - the original native Egyptians, and that Igboland was ancient Egypt. In fact this revelation also shows that Igbos were the original revered Black Root-Race of Africa, and that the Yoruba were a mixed race, unlike the original Igbo. Obatala/Osiris, who was called The Black One was thus of the original IGBO Black Race – Oji-Igbo. Adelami’s Blog¹³⁹ revealed that the word Egypt was derived from Eji-Igbo (referring to ‘Black Race’ of the original ancient Egyptians). In Igbo language Oji-Igbo means ‘The Black Igbos’ but also ‘Black – The Igbo Complexion’, meaning that Black is synonymous with IGBO! This is the Catch 22, for it reveals that Igbo people are the original Black Race in the world, and that IGBO (or IDU) is the generic name of the Black Race!

Abosede Emmanuel in his seminal work *Odun Ifa* agrees with Adelami’s Blog that Obatala is the Ancient of Days, the Son who sits at the Right Hand of the Father Olodumare, who is also called ‘IGBO Olodumare’, for He is Igbo – Black, Ammun/Chukwu Abiama – God. Like Eri, Obatala is associated with the white color of clothing and with a white beard – which in the Hebrew Cabbala is the symbol of the Ancient of Days and implies that it is Eri/Obatala that the Cabbala calls the ‘Ancient of Days’. Both Obatala and the Sumerian Ningishzidda (Thoth/Eri) played a role in the creation of humanity.

The Hindus, Persians, Arabs, Aztecs, all have their own versions of the Deluge story. Only the name of the protagonist differs from culture to culture, but the details are the same with minor variations. All the various traditions of the Deluge agree that God saved one man and his wife and children; that he subsequently became the father of all nations. Ignatius Donnelly wrote that in all the various versions of the Deluge myth, the hero “and his wife having survived the former cycle, were blessed with numerous progeny. He planted gardens, invented ornaments, forged weapons, taught men to take the fleece from sheep and make clothing; he built cities, constructed palaces, fortified towns, introduced arts and commerce.”¹⁴⁰ The Persian survivor of the Deluge was named Mashab-Ad. He was the person left at the end of the last great cycle, and consequently the father of the present world. By his name having the Ad etymon in its root, the Persian Noah is shown to have descended from the Niger River valley land of the Black Adites.

No matter what name he is known by, the Deluge hero of all these nations was essentially one and the same person, and all the peoples who have carried this story to various parts of the world were once members of his nuclear and extended family. What we are saying, in other words, is that the Deluge story is the surviving evidence

that all of humanity (Homo Sapiens at least) was exterminated in a great Flood, all but one man and his family. It was this single family that repopulated the world, and, as noted above, taught the world all the culture and technology they know: agriculture, metallurgy, body adornment and dressmaking, architecture, city-building, commerce, arts, etc. Benin mythology by Omoregie agrees with Igbo Eri Idu mythology recorded by M.A. Onwuejeogwu and other authors, and with Thoth's Emerald Tablet of Thoth the Atlantean that Idu/Eri-Idu/Thoth (respectively) was the name of this man, who, saved the God, became the father of humanity and transferred the Old World technology of Atlantis to the new world.¹⁴¹

We noted in *The Lost Testament of the Ancestors of Adam* that the story of Thoth's survival of the Deluge, as told by him, parallels in every detail the story of Eri-Idu as preserved in the Eri myths of Igbo land. It is most important to note, that of all the world mythologies on the Deluge, it is only in Igbo land/Nigeria and nowhere else in the world that one can pinpoint the very spot where the Deluge survivor anchored, where he lived, the actual village, town and clans that he sired and the tribes and immediate communities where he is remembered as the putative ancestor. The person in question is Eri, the founder of the great Iduu-Eri (or Eri Iduu) Kingdom of yester-years. The post-Deluge kingdom that Eri founded supposedly extended from Igbo land [known as Iduu Ime ('Core Iduu')] to the rest of Nigeria and West Africa (known as Iduu Ife – Outer Iduu).¹⁴² The Yoruba city of Ife was one of the Hallmarks of the Outer Iduu – Iduu Ife.

ERI-IDUU OR ERIDU, THE WORLD'S OLDEST PRE-DELUGE CITY

When the gods granted kingship to men, they first gave kingship to Nimrud the mighty man of Kish in the first region of Sumer. By himself alone Marduk opened up the Second Region – the land of the Great Pyramid and the Sphinx. The Two lands – Nigeria and Egypt were separated at the point where the Niger and the Benue form a confluence in Middle Belt Nigeria. There he created "a Scepter City" for himself in the place where "the two lands meet and the great river divides" (the Niger-Benue confluence area that separates Upper Egypt from the first region of Sumer). He called the city Mena-Nefer, after its king, Menes, whom he had chosen.¹⁴³ This city was thus located in Northern Nigeria, and it was there that Marduk attempted to build a city reaching to the skies (Babel), which the gods subsequently destroyed. Sumerian texts say that Marduk actually diverted a river from the Middle belt and changed its flow in order to build his Babel Tower.¹⁴⁴ The River, which previously had branched off from a more northerly point (as shown in plate 5), seems to have been pushed down at this time by Marduk to a lower point from the Niger River to create the present Benue flow near Lokoja in Kogi State. It is important to mention that the geography being described here matches exactly the geography of the location of Nok, leading us to suggest that Nok was the location of Marduk's Tower of Babel destroyed by the Annunaki gods.

In this same period, kingship was granted to Agade in the first region - a land located very close to Nimrud's Kish: "a new crown city the lands to unify was established, Agade, the Unified City, they named it, not far from Kish it was located. By Enlil was Sharru-kin empowered."¹⁴⁵ The Lost Book of Enki claims that Kish and Agade were closely located to each other. True to our thesis, the name 'Eri' was borne as generic title by the Sumerian kings of Akkad, beginning (perhaps) with Sargon the First, whose title Sharru actually spelt Sha-Eri. One of the descendants of Sargon, whose name was Gani was called Shar Eri, meaning King Eri. His titles included "King Gani Ri/Eri, and Eridu ... "King of the Grand Kham-esh land."¹⁴⁶

The name Shargon/Shar-Gani is actually spelt Shar-gana and means 'King of the Garden of Eden'. This means that the King Sargon was of the lineage of Eri, and that he was king not only of Akkad but also of the whole of Eden. By implication and extension, other kings of Eri house in Igbo land were kings of Eden. King Shar Gani's titles included 'Ri', 'Eri' and 'Eridu'. This is interesting to us, for it shows a direct connection between Eri and Eridu. Eridu, as already established, was the first human habitation in Eden, the first city. Eri, whose full title was Eri-Idu was, as his name and title implies, the lord of Eridu. This was the origin of his Igbo name and the name of his kingdom - Idu-Eri (Sumerian words can be read from right to left and from left to right), for Eri-Idu and Idu-Eri mean the same thing – the glorification of the Pre-Deluge City of Eridu. In Nigeria, kings, princes and men of re-

noun bear the names of their towns and cities. Eri's 'Eridu' title meant that he was a native of Eridu, that he came from there, and that he retained its name after the Deluge as a proof of the land of his origin.

Being the very first city on earth, Eridu was the famed Atlantis! Since Eri was originally from Eridu, and Eridu was the first of the five cities established in Eden in the earliest days of arrival of the Annunaki (450,000 B.C. according to Berossus)¹⁴⁷ in Eden, which had disappeared in the Deluge, then Eri was an Atlantean! This position is supported by the fact that in his book *The Emerald Tablet of Thoth the Atlantean*, edited by Maurice Doreal, Thoth claimed to have been a native of the lost nation of Atlantis and that he was instructed by the chief God of Atlantis – a god whose seat is under the bowels of the earth, whom he (Thoth) called The Dweller, to escape the oncoming Deluge in an Ark and sail to the Land of Khem (a land where dwelt a clan of "hairy barbarians"). Our analyses of these entire series of episodes and our comparison of Thoth's claims with Nigerian/Igbo mythologies, led us to the conclusion that the Khemite Barbarians were Igbo cavemen/Adites/Adamas living in Igbo land.¹⁴⁸ In Igbo Nri mythology by Onwuejeogwu, it is said that the god-man Eri (Thoth) landed in Igbo land after the Deluge and sired a clan of Priest-kings through whom he gave civilization to the aboriginal natives – the original hunter-gatherers.¹⁴⁹ In Thoth's vol. 1 of *The Emerald Tablet of Thoth the Atlantean*¹⁵⁰ the dweller tells Thoth that he would destroy the world for their sins, and he commands Thoth to take a remnant of Atlantean and flee and take refuge among "the Children of Khem", whom the Dweller refers to as "people of the rock caves".¹⁵¹ The place where Thoth/Eri landed, as we know by Igbo Eri mythology, was Igbo land, precisely at Omambala-Niger/Omambala-Ezu Confluences of three bodies of water.

About his hurried flight from the ill fated Atlantis Thoth wrote: "Gathered I then my people and entered the great ship of the Master. Upward we rose in the morning... Long dwelt I in the Land of Khem, doing great works by the wisdom within me."¹⁵²

In every detail the two stories of the arrival of Thoth to the Land of Khem and of Eri to Igbo land are the same, including the fact that Thoth boasted that he used magical arts to calm the initial resistance of the natives, a race of barbarians living in the wilds to whom he taught basic skills – agriculture, commerce and a system of government.¹⁵³ The Egyptian Book of the Dead associates the word Khem-ennu with the 'Primeval Ancestors' represented as Apes/Ape-men – again the Adama/Adites. The fact that Thoth is called 'Lord of Khemennu' coincides with the role of Eri in Igbo land when he became Lord of the Igbo cavemen (known in *The Emerald Tablet* as the barbarians of the land of Khem) on arrival from the Deluge waters.¹⁵⁴

Describing the losses of the Deluge, Enki says, "all that in Olden Times in the Edin and the Abzu existed under the mud was buried: Eridu, Nibru-ki (Nippur), Shurubak, Sippar, all were gone, completely vanished."¹⁵⁵ In establishing the connection of Eri/Thoth to Pre-Deluge Eridu, we have answered the long unanswered question of where Eri Idu – the putative ancestor of the Kwa Nigerian tribes came from to arrive in Igbo land after the Deluge. Thoth had to pile up sand into a mound (this is also stated in the Benin myth of the Deluge), to build a new city on top of the mud and silt left behind by the Deluge waters.

Old Eridu was also called Ur-du. As the name and the circumstances imply Ur-du is a cognate of the Igbo words Uru-Iduu and Oru Iduu. Uru means 'Blessing/Gift/Gain',¹⁵⁶ while Oru is the generic name for the marshlands of the Niger Delta/Benue River Valley including the Igbo land- masses adjoining these marshlands! Both meanings are applicable to Eridu and they further confirm Eridu's Nigerian location. In Igbo usage, Oru includes all parts of Anambra State, Delta State, Rivers State and Kogi State including some parts of Benue State. These were the lands under the ancient nation of Eridu/Urdu/Ur. This shows that Eri did not really leave Nigeria. He did not travel far in the Deluge. He merely moved about in the same area, waited for the waters to subside, and then landed back in a different section of Eridu – the land of the gods, the Land of the Blessed (Eden).¹⁵⁷ After Eridu disappeared in the Deluge, its name resurfaced again in Post Deluge Sumerian times under the name of Urdu and Ur. When Sumer was destroyed by nuclear weapons in 2,000 BC the names of its cities were transplanted to the Middle East by fleeing Sumerians, just as Eri had done after the Deluge.

THE NIGER-BENUE RIVER VALLEY - SEAT OF THE POST-DELUGE IDU-ERI CIVILIZATION OF ERIDU

Linguists and historians agree that the Niger-Benue river valley was the origin of the dispersal of the Kwa language group of the original Niger-Congo linguistic group of West Africa.¹⁵⁸ Since the Bantu group of languages are dispersed from South-Eastern Nigeria, it stands to reason that Bantu was a child of the Kwa language; and that the Niger-Benue was the center of dispersal of the Niger-Congo languages. Ifi Amadiume argues in *African Matriarchal Foundations* that the Egyptian civilization was an offshoot of this indigenous West African civilization, and¹⁵⁹ that numerous examples of Igbo cognates in a wide range of Bantu languages support the thesis of an Igbo/South-Eastern Nigerian origin of the Bantu languages.¹⁶⁰ Eri/Idu was the Representative of God on Earth

The fact that Eri/Idu was the great potentate of the Niger Congo/Niger-Benue civilization that grew out of post-Deluge Nigeria, is confirmed by the Benin/Edo records of the Deluge as narrated in Osaren Omoregie's *Great Benin classics*. In *Great Benin 1*, the oral traditions of the Edo people of Nigeria claim that a post Deluge civilization established, nurtured and upheld by Idu, the survivor of the Deluge was "located near the waters of the River Niger, then known as Ohinmwi, or 'Great River'".¹⁶¹ In this Edo/Benin story, the Flood which submerged all habitable lands was called Iso Norho. God (Oghene) after saving Idu/Idu from the floods piled up sand and created a plateau on which he ordered Idu to build a temple with a high tower. Idu did as he was told and subsequently became the great representative of God on earth. Idu was the first high priest of God, king and way-shower all combined. He established the first shrine/temple for the worship of the Supreme Being, and it became the first city - a divine palace of God, the first human habitation: "He chose a place at the crest of the territory and mustered the efforts of the people to build a palace for Oghene there. He himself lived there, and he became known as the people's earthly Oghene. Where the palace was built was called Uduwa and he himself was called Oduduwa ... Oduduwa Idu, Oghene of Uhe".¹⁶² Idu/Eri as the representative of God on earth is in consonance with Thoth being the representative of the Dweller on earth: "Emissary on earth am I of the Dweller".¹⁶³ The fact that the Yoruba tribe of the Kwa linguistic group claims that the ancestral founder of their tribe was a person called Oduduwa implies that they too were among the descendants of Iduu/Eri.¹⁶⁴ Not only was Iduu the representative of God on earth, he was also "revered as the one who received from God/Oghene the power to rule the world and stabilize it. In the Great Benin myth Idu is also called by the divine title Erinmwidu (equivalent Igbo expression: Eri wu Idu - 'Eri is Idu').¹⁶⁵ This title indicates that Eri is the very person whom the Edo tribe calls Idu.

ERI/THOTH - THE DWELLER IN TWO WORLDS

Oghene was first worshipped in small families and village groups. Eri united the worship with elaborate rituals, which he used in creating a political unification for the people. This is the background to why Uhe (Igbo land) became a rallying place of spiritual worship for generations long after the Iso Norho Floods came to an end."¹⁶⁶ The introduction of elaborate rituals as an instrument for political unification and control is a well-known instrument that has remained with all descendants of Eri (especially those of them known as the Nri clans) until colonial times. Ifi Amadiume reports that "it is in the ritualization of political system and domestic economy, that Nri hegemony and political system are based,"¹⁶⁷ while Angulu Onwuejeogwu¹⁶⁸ reports that the Eze Nri used powers that he acquired from his father Eri, who secretly revealed to him the secrets of the mystical world. These powers had been "derived by Eri (directly) from Chukwu, the great creator of all things."¹⁶⁹ About these powers, Thoth had written in *The Emerald Tablet*: Long dwelt I in the Land of Khem, doing great works by the wisdom within me. Upward grew into the light of knowledge the children of Khem, watered by the rains of my wisdom. Blasted I then a path to Amenti so that I might retain my powers, living from age to age, a son of Atlantis, keeping the wisdom, preserving the records. Great grew the people of Khem conquering the people among them, growing slowly

in soul force...Aye when I sleep in the Halls of Amenti, my soul roaming free will incarnate, dwell among men in this form or another...Emissary of the Dweller I am.”¹⁷⁰

While dwelling in Igbo land, Thoth, a son of Atlantis, “blasted” a tunnel into Amenti to enable him live in both worlds at the same time. In other chapters we shall discuss this tunnel with reference to Biblical Moses and Alexander the Great both of who were recorded as having visited this same land. Eri and his clans were able to establish “markets and shrines to various supernatural beings”, proclaimed rules of abomination and rituals for cleansing individuals and communities from abominations. “He authorized Nri men to confer Ozo titles ... upon leaders of the neighboring settlements.”¹⁷¹

By such ritualized devolution of powers, Eri and his descendants established a political system rooted in the supernatural – a Theocracy nevertheless. This Theocracy recognized Eri as a living representation of God on earth, thus his descendants who ruled various communities thereafter were also seen as god-kings Eze mmuo. In The Emerald Tablet (1), Thoth/Eri promised to return: “Now for a time I descend (into the Halls of Amenti/Duat) and the men of Khem will know me no more. But in a time yet unborn I will rise again, mighty and potent, requiring an accounting of those left behind me.”¹⁷²

God commanded Eri to pile up sand into a Mound (Pyramid) reflecting the first Mound City that was Eridu. In The Lost Testament, we demonstrated that the Igbo primeval Mound was the model of the Egyptian pyramid, and that both Igbos and Egyptians preserved a model and a memory (respectively) of the Primeval Mound.¹⁷³ In our previous works, we have demonstrated that the Egyptian Giza pyramid is aligned to the Mound Temple that Eri built in Post-Deluge Igbo land. True to the universal role of Eri and his family as the sole survivors of the Deluge, the kingdom he built became known in the Great Benin mythology as “the only spot on earth that survived the Deluge” and also as “the ‘Center of the World’ or the place from where the world in its New Earth started to expand to attain its present size” – the New Earth being the sacred sand piled up by God himself to create a Mound on which Eri/Idu was to build a new city and temple under God.¹⁷⁴ According to Omoregie, the seat of God’s theocratic government under Idu was divided into an Inner Holy of Holies (Inner Idu) and an outer territory known as Ogbe Udu-Agbon. This Inner Idu of Benin/Edo myth coincides with what is known to this very day as Iduu Ime (literally – ‘Core Iduu’) in Eri tradition of Igbo land. Again in Omoregie’s Old Idu language, the expression Ogbe Udu Agbon that means ‘Igbo Quarters’, literally reads Ogbe Ndi Igbo in Igbo translation. Both expressions imply that the Idu civilization was the same Igbo civilization built by Eri, whose core has survived in Aguleri, Anambra State of Nigeria including numberless Eri/Nri communities in Igbo land.¹⁷⁵ Its immediate area of dispersal covers most tribes of Nigeria and West Africa and the Bantu – the entire Niger-Congo language family of Africa, while its remote areas of dispersal encompass the entire world, borne on the wings of the Sumerian and Egyptian civilizations, for Eri was the same world hero of the Deluge myth who supposedly repopulated the whole world.

THE CHOSEN PEOPLE OF GOD DWELLING IN THE CENTER OF THE EARTH

According to Omoregie, the location of the divine center of worship that Eri-Idu built was believed by the Deluge survivors to be the Center of the Earth! Its inhabitants, guided by God into the holy habitation that God Himself had prepared through Eri, were subsequently called “the chosen people of Almighty God/Oghene”.¹⁷⁶ The city that Eri-Idu built was known as Ife.¹⁷⁷ Ife means ‘City of Light’ in Igbo language, but not in Yoruba or Bini/Benin. Omoregie argues that “Old Ife was different from the current Ife; and that the Old Ife lay close to the Great Water, that is the River Niger”.¹⁷⁸ Indeed the Yoruba Ife lies far removed from the River Niger, but the city of Aguleri that Eri established by himself lies on the bank of the Niger, where it forms a confluence with River Anambra (Omambala). All these pieces of evidence go to support an Igbo location of the first Post-Deluge city and temple of God built immediately after the Deluge.

Today, the ancient Eri royal house built of reed in the village of Aguleri still survives on the Hill top quarters of Eri called Enugwu Aguleri ('Aguleri Hill Top') through the millennia of preservation as the most sacred House in Igbo land by generation after generation of Shepherd kings of Umuezeora kindred of Eri. The original mud throne of Eri is still standing in that tiny hut of Eri but has now been cemented over to prevent faster deterioration (plate 11). International tourists flock daily from all over the world to the Umuezeora kindred in Enugwu Aguleri, Anambra State to see this piece of wonder, and to see the Anambra/Omambala River where Eri anchored his Ark after the Deluge, as well as many more holy spots and relics of Eri that were not carted away by the British colonialists. These include various spots where Eri was known to have performed rituals of various kinds while he was on earth.¹⁷⁹



Plate 11: The Mud Throne of Eri located in Obu Uga Ancient Palace of Eri in Enugwu-Aguleri, Anambra State. No one sits on this throne because it is believed that Eri – the god-man Himself sits on it forever.

CHAPTER 6

KWA – THE AKKA METALLURGISTS OF THE HOUSE OF ERI

The Benin myth of origin records that as the population of the Post-Deluge Holy city began to rise, various groups began to migrate out of the center. One of the sons of Idu who was called Akka led a migrant party out of the holy land and out of the first Holy city that Idu built. The Benin myth claims that Akka was a title borne by the first son of Eri-Idu, the putative ancestor of the Kwa tribes of Nigeria.¹⁸⁰ No doubt this title, which has been preserved in Benin mythology, is the root of the Sumerian term Akkad. This implies also that the Sumerian city of Akka-Ad (Akkad) was a city named after a son of Iduu/Eri – an Igbo city nevertheless. This supports the thesis of an Igbo/Eri/Iduu genealogy for the Akkadian as well as the Kwa bloodline to which the Sumerians and Nigerian tribes belong (respectively). It can be seen that Kwa is a derivative of Akka. In the Great Benin mythology it is said that Akka built new Post Deluge city, the second after the ‘City of Light’, which Eri/Iduu had built, and that he named it after himself.¹⁸¹ This

would have been the second Sumerian city, which as we shall see in later chapters, was named Akkad (Agade), while Aguleri - the city that Eri himself built would be the first. In later chapters, we see from our translations of Pre-cuneiform Sumerian pictographs that Akkad was the lost city of Oraeri excavated under the foundations of buildings in present-day Igbo Ukwu, while Kish was Aguleri (the original Ife – ‘City of Light’ that Eri built), both closely situated, just as The Lost Book of Enki actually claimed.

AKKA/AWKA – THE SMITH OF IDU-ERI WHO GAVE HIS TITLE TO SUMER’S AKKAD

The Benin myth claims that after the death of his father, Eri Idu, Akka led some of the Iduu party and settled near the Great River (Niger) and that he cited his capital in the Eastern side of the river (“those who remained in the East retained the name Akka”), while some of his people led by a relative called Udo (from his name is derived Edo tribal name) went West and settled in Benin. Wars ensued between the Benin settlers in the Western Niger and the Akka settlers in the East (Igbo land).¹⁸² These wars are still preserved in the memory of the Igbos as Agha Iduu na Oba¹⁸³– ‘Wars of Iduu People and Oba People’, Iduu people being the Igbos and Oba People being the followers of the first Oba of Benin. The very fact that in the Igbo name for this war, Igbos are called Iduu and Benin people Oba, proves without doubt that Iduu, the leader/putative ancestor of the Igbos, Benin and of all other Kwa tribes actually settled in Igbo land and nowhere else, and that Iduu is another name for Igbo in the context of the Pre- and Post-Deluge mythology of Nigerian Kwa tribes.

Accordingly, when the Benin/Edo tribe refers to their ancestral home as Old Iduu, they are referring to Igbo Land East of the Niger whether or not they still acknowledge it to be so. Igbo tradition, genealogy and folklore maintain that the town where Eri’s first son, known locally as Agulu settled and bore children, was and still remains the land of Aguleri in the Awka area of Anambra State. It is not very clear where Akka should be placed in the family of Eri – whether a first son or not, but Eri myth of Igbo land also claims that a Smith called Awka/Oka was sent by God to help Eri dry up the water-logged land. Akka settled in the same vicinity, and it stands to reason that the second city of Eri founded by Akka/Awka became the Sumerian city of Akkad, known today as Oraeri/Igbo Ukwu all in the vicinity of present day towns of Awka and Awka Etiti. There is an Awka city and an Awka clan,

which spans several towns. True to this myth, Akwa city and region have remained a city/region of smiths, while the Oraeri excavation unearthed the most exquisite array of bronze and copper wares ever found anywhere in Africa. It stands to reason that the Awka clans of Anambra State derived their name from Akka (Oka - the Smith). We shall return to this thesis in the later part of the work when we discuss the Nkannu people of Nsukka in Enugu State who were the first smiths of antiquity and of Sumer. Today the still thriving blacksmith city Awka is the capital of Anambra state. It begs the question of whether this city has survived from the ancient Sumerian city of Akkad, for Sumerians were the world's first metallurgists! True to type Awka has remained a haven for blacksmiths and metal workers, and has been for millennia. Awka smiths still work copper, bronze and iron – the three types of metal excavated at the Igbo Ukwu site.¹⁸⁴ These cannot all be coincidences.

It is worthy of note that in Igbo land all folklore begins with the announcement “A long time ago, in the land of “Iduu na Oba”. This means that after the Deluge, the Igbo idea of time changed and a new Age was inaugurated – the Age marked by the arrival of Iduu floating on the Deluge waters, and by the wars between his earliest descendants: the Igbo (Iduu) and the Benin (Oba). We say “earliest” because the Benin Deluge myth says that the Iduu na Oba war took place between the group who first migrated across the Niger to the West and the group that remained in the East. The information from the Benin myth about the enmity between the Kwa dwellers East and West of the River Niger is strategic to Sumerian studies because even in the Sumerian texts there are constant references to these ‘Westerners’ as followers of Marduk, whom he constantly mobilized against his opponent Thoth (who we know to be Eri). These followers of Marduk were called Amorites, Amurru in Akkadian – meaning ‘Westerners’.¹⁸⁵ – a word that finds its parallel in Igbo Umuoru – meaning ‘Western Niger People’ or ‘Those Living West of the Niger River’. Umu oru also means ‘marsh-dwellers’, because the lands occupied by these first ‘Out of Igbo land migrants to the Delta in the post-Deluge period, were largely marshlands. This coincides with the information gleaned in Zechariah Sitchen’s *The 12th Planet* that the Amorites were not treated as aliens by the Easterners (mainland Igbos) of Sumer, “but as related people who dwelt in the western provinces of Sumer and Akkad (Western Igbos)!”¹⁸⁶ Omoregie gave details of the migrations of Benin people, Esan and Urhorbo people as the first migrants from Igbo land along with the followers of Oduduwa – the Chief Priest of Eri-Idu, who he says seized the throne of the City of Light and the Temple and drove away the sons of Eri, but was forced by famine and natural disasters to leave their inheritance for them.¹⁸⁷ Trouble began when Eri’s brother the new Oduduwa after Eri-Idu, who was called Olofin/Alafin staged a palace coup to oust Eri’s sons from the throne.

HAM/KHEM AND HIS CITY OF AKKAD – THE FIRST POST-DELUGE CITY OF SUMER

We find various parallels with the Hebrew Genesis story of the Flood. For one thing the use of the word ‘Chosen People’ among Eri-Idu’s descendants implies that the Hebrew who were called ‘the Chosen People’ in the Bible, were very likely a branch of the Eri Idu/Benin/Kwa stock and were privy to this same mythology.¹⁸⁸ The Great Benin myth also called the land where Eri built his city a blessed land where all problems were absorbed, removed or packed away.¹⁸⁹ It was God’s special Holy Land to which various tribes and nations returned annually for ritual cleansing and restoration through performance of rituals, and thus it became a traditional place of pilgrimage long after people had dispersed across the opening expanse of the New Earth dried up from the Deluge inundation.¹⁹⁰ Several other similarities with the Old Testament description of Biblical Jerusalem suggest that this land was the modeled after mythical Jerusalem of the Book of Revelations, which is the Heavenly Paradise of the Christian Faithful! The fact that Eri’s City is a Holy City built upon a land described as ‘Sacred Earth’, a place for Spiritual Renewal, a House of God located in “the New Earth” in a city whose length is equal to its width, exactly like the Holy City of Biblical Jerusalem in the Book of Revelations (whose length is equal to its width).¹⁹¹ This suggests that both locations are the same. When we add this to the fact already noted earlier, that at least two of Sumer’s kings of the Sargon line bore the title “‘Eri’ or Eridu ...the King of the Grand Kham-esh land”¹⁹², we ar-

rive at the unavoidable conclusion that Khem, otherwise called Ham, the second son of Noah, the hero of the Biblical Deluge story, was a Lord of the Igbo Eri civilization. When we add this to the fact recorded in the Hebrew Book of Jubilees that Ham was the person who built the first Post-Deluge city on earth,¹⁹³ it becomes even more compelling to conclude that Ham's Post-Deluge city was Eri's Post-Deluge city!

It can be seen that the Kwa genealogy are the descendants of Akka who inhabited the once prosperous city of Akkad – the City of Sargon the First¹⁹⁴; and that Awka is what has remained of their once global capital, from which issued the Akkadian language that was once the Lingua Franca of the Old World.

Akwa is another variant of the Kwa etymon in Igbo. It means 'Egg/Seed'. Akwa-Ad literally means 'The Seed of Ad' or 'The Egg of Ad'. This name reveals that both the Akkadians of Sumer and the Kwa of Nigeria were proud descendants of the ape-men Ad-ites and more importantly, that the first emergence of Adam on earth, from the seed of the cavemen took place in ancient Nigeria.

In fact, as will be illustrated in later pages, many Sumerian kings proudly bore the title Qa/Kwa, confirming them to be of the Niger-Congo family Tree of Nigeria, and of the ancient Nigerian race of Ad. These pieces of evidence confirm Nigeria and Igbo land as the original home base of the Adites and the Adamites. They also confirm the Sumerian city of Akk-Ad (derived from Qaqa-di in Zalmat-Qaqa-di) as a Kwa-Nigerian city. Zalmat seems to be a cognate of Igbo Eze Alma (Eze Ala Oma), translated as follows: Eze – 'Ruler'; Ala – 'Earth'; Oma – 'Mother Goddess.' Greek Alma is a name of the Mother Goddess and can be seen to be a cognate of Igbo Ala Oma – 'Land of the Mother Goddess'. That the Zalmat Qaqadi early Chaldeans were also called Adami (Adama/Ad-Oma – 'Seed of the Water-Goddess') implies that the Kwa Nigerians were the original Sea People of Sumer and that Akkad was the city of the Kwa, meaning that the Kwa Nigerians were the original Akkadians. Interestingly the Sumerian pictograph for Kwa (also spelt Kha) is a fish (plate 12a). The Kwa are fish people. They are the descendants of the Amphibian Sirians (plate 12b). The fish was the royal emblem of King Menes of Egypt as well as of Kwa kings of Benin (plate 12b). The Fish was Jesus symbol. This confirms Jesus' link with the Kwa-Igbo Serpent DNA of Sirius and with the Chaldeans.

It was a holy man, a guru, an Avatar who bore the title Kwa that brought civilization, religion and writing to Greece, Crete, Thebes and other Aegean Islands. His name was Kwa-dmon – a title associated with the First Son of God (Adam Kwadmon) in the Hebrew Cabbala.¹⁹⁵ This title implies that there were two Adams - the First Adam was the Begotten Son of the Unconceived Father. The second Adam was the Fallen Man. The difference is again clear in Igbo language where the Kwa-dmon (Kwa demon) spells Kwa Ad muo/Ndi Mmuo - Immortal Kwa/Spirit Kwa, showing that demon, a term denoting the Black race, actually denotes 'Immortals' in Igbo. It ought to be clear from these that the Cabbala is a book about the Sacred Immortal Black demons (Igbo Ad mmuo – 'Immortal Seeds') of Pre-Historic Africa. Incidentally the Chinese Cabbala – Yih Ching (Book of Changes) was said to have been originally authored by Akkadians (Kwa Nigerians) in 2,000 B.C – the very date when Sumer fell! It was the foundation of Chinese religion and civilization.¹⁹⁶ As if to underscore the Igbo input in the Akkadian (Sumerian), Chinese and Hebrew civilizations, a large number of Igbo cognates still exist in Chinese language, Akkadian language (the Lingua Franca of the Old World) and in most of the major technical terms of the Hebrew Cabbala.¹⁹⁷ The fact illustrated in *They Lived Before Adam*, that the Chinese language has many Igbo cognates among many of its basic words confirms that the Akkadians who imported the Cabbala to China were Igbo people of the Oraeri City of Akkad.

Evidence gathered in *They Lived Before Adam* and *The Lost Testament* convinced us that Igbo was the original Proto-Kwa. This case was stressed in *They Lived Before Adam*. Interviews with some natives of Igbo land indicate that the word 'Kwa' was originally used to indicate 'Diaspora Igbo' who have left Igbo mainland to take up abode elsewhere, sometimes with major changes in the language. Thus native words like Qua Eboe/Akwa Ibom¹⁹⁸ used in the Niger Delta, are derived from Kwa Igbo. Kwa Igbo was the name originally used in Igbo land to designate Igbo who have migrated out of the mainland and settled permanently abroad. This view seems to find support in the work of Ishaq Al-Sulaimani in "The Greater Igbo Nation" in which he argues that "The present day Efik and

Ibibio are amongst the most prominent tribes to be historically associated with the Egbo (the Cuban word for 'Igbo') society, however during the time of the slave trade the largest and most powerful tribe within the Egbo nation were those known as the Kwa and thus the Egbo Society was also known as AbaKwa (Abacua). The majority of the Kwa were sold to the Americas during the Slave trade. Slave traders often referred to the Egbo as Kalabaris or Kwa Ibo (implying that Kwa-Igbos are Igbo tribes in the Diaspora).”199

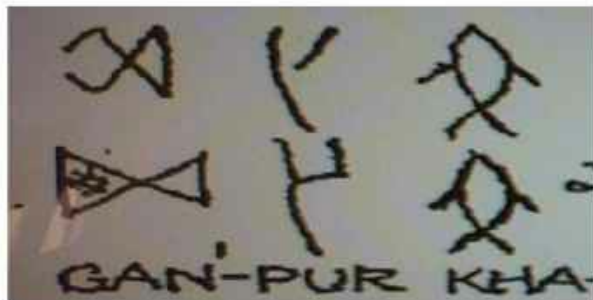


Plate 12a: (Courtesy L. A. Waddell) The Sumerian fish symbol/pictograph spells KHA. Semitic Kha is Kwa/Ka/ Ha. The Kwa tribes of West Africa are the Eri group of tribes. The Kas are the First People. GAN means 'Garden of Eden' – the Nigerian home of the Kwa nation. All Sumerian inscriptions in this group are courtesy of L. A. Waddell: *Makers of Civilization in Race and History*.



Plate 12b -c: The fish-legged (Amphibian) Oba of Benin (Menes?)! On his belt are series of Sumerian figure eight pictographs.



(see 12c, right) – a very common symbol among Kwa Nigerians. The fish is the symbol of King Menes. Note the three leaves in both images, the circled eight-pointed star and the equal-armed cross.

The etymology of this very word 'Kwa' supports of our thesis that Igbo is the mother of the Kwa language group, for the simple reason that Kwas were Igbos first before they became Diaspora Igbos and then separate tribes. Also it follows logically that since Kwa is a direct child of the Niger-Congo Proto-language, and Kwa is a designation for the Igbo Diaspora, then the Niger- Congo Mother-Language is actually IGBO! The word Niger-Congo, is a literal designation of geography, and does not indicate the actual name of a language. The fact that Qua means 'Great God' among the Akwa Ibom and some other tribes of the Niger-Delta is worthy of note, for it coincides with the Cabbala word Kwa-dmon– 'the Immortal God-man'. Notice the relationship between dmon and demon in Kwa-dmon. Qua Iboe (Kwa Igbo) thus means 'The Great God Igbo'. It is reminiscent of the Yoruba use of the term Igbo Olodumare in reference to the Supreme Being. Both expressions indicate that 'Igbo' was a name of the Supreme Being - the Supreme Deity of the Kwa, after whom they took their name and who was their deified ancestor. The deified ancestor of the Kwa was Eri/Idu who as we demonstrated in *The Lost Testament*, was beholden to the Supreme god Ele, implying that Ele was the original Kwa Supreme Deity. Indeed as we demonstrated in *They Lived Before Adam*, Ele/El was the Manu/Group-Soul of the Ape-men, thus he is the resident Olo-dumare of the Yoruba, Oghane of the Benin and Chukwu Abiama of the Igbo.

HAM/KHEM - AN ADITE IN THE POST-DELUGE HOUSE OF ERI

Ham means 'red and sun-burnt'. Likewise, according to Donnelly, the Adites “were a red and sun-burnt race” and a grandson of Ham was called Ad.200 This is very revealing for it implies that Ham was of the Adite genealogy! Red and sun-burnt is the traditional complexion of the Igbo race, for whom the shrine-god Ad was a most ancient deity and a still existing reminder that all

these events took place in the Great Igbo nation of Old. The fact that a direct descendant of Ham was called Ad, connects Ham personally to Igbo land. Adites, according to Ignatius Donnelly were represented on Egyptian

monuments and looked like Egyptians.²⁰¹ This means that Adites (Igbos) were the honored ancestral gods of the Egyptians. We have already demonstrated in The

Lost Testament, as well as in later chapters of this work that Egyptian language and symbols were derived from Igbo metaphysics and religious language. In *They Lived Before Adam*, we demonstrated that Ham, otherwise called Khem was a major stakeholder in the ancient Nigeria/Igbo civilization that seeded the Egyptian civilization.

CHAPTER 7

HELIOPOLIS – THE LOST EGYPTIAN LAND OF THE RISING SUN

Igbo land is called by its citizens the Land of the Rising Sun. This was the popular appellation that the leaders of secessionist Biafra chose for the country during the Nigeria-Biafra war. Igbo land is the part of Nigeria known as “the East”. These tags have endured from the primordial place of Igbo land in human history and mythology. Readings from ancient records of Egypt, Sumer and Hebrew records show that the origin of Egyptian mythology and of their Olden gods was West Africa. Egyptian myth of the Benben stone and their culture of pyramid building was originated from the same Primeval Mound event that took place in ancient Igbo land, namely, the creation of a sacred Mound of earth where the first temple to god was built and where men congregated to worship God after the Deluge. The Egyptian version of this same myth shows clearly that the Genesis story of the creation of the earth and the emergence of the sun, was not the cosmic event it had been made out to be, but rather an event that took place on earth, first at the coming of the Annunaki (as already indicated) and secondly at the end of the Deluge.

THE CITY WITH A HOLE IN THE GROUND THROUGH WHICH THE GOD AMUN/ERI COMES AND GOES

Ralph Ellis illustrating the Egyptian myth of the emergence of the Sun from the chaotic Waters of Nun, wrote in *Tempest and Exodus* that Nun was the chaotic waters of the beginning from which the sun emerged, appearing on a mound of earth covered with pure sand taking the form of a standing stone - the benben...”²⁰² The place where this event occurred is believed by the Egyptians to be Heliopolis - “the original site of creation”. This is a repetition of the Great Benin and Yoruba myth²⁰³ of the god piling up sacred sand upon the waters and creating a mound upon which the first holy temple was built. The original H-eli-opolis also called Yebu/Abu (Igbo)²⁰⁴ an or On, according to Wikipedia was located in Eden.²⁰⁵ An and On are both derived from Igbo Onu – ‘Hole in the Ground’! Thus the City of Heliopolis appears to have been a Pre-historic City in Eden with a Hole in the Ground. This speaks directly to the claim by Thoth that he blasted a hole in the ground from Aguleri to the Halls of Amenti in the Underworld! By its name Heliopolis was derived from the name of the god whom the Hebrew call El, the Igbos Ele and the Egyptians, who cannot pronounce the letter l, called him Er (Eri). This was the ‘Sun God’ who rose out of the ‘abyss’ (a cognate of Abzu), out of the Waters of chaos. The being that rose out of the depth of the waters (from a hole in the ground) was called Atum by the ancient Egyptians, but also Tem/Amun/Er. According to the Book of the Dead this God is the father of all the gods. The Book of the Dead says of Tmu: “In the Primeval matter or water, lived the god Tmu, and when he rose for the first time in the form of the sun, he created the world.”²⁰⁶ It is possible that the event being described here had been done twice – the first time being at the very beginning of creation of the solar system, and the second time being after the Deluge. Mounting linguistic and mythological evidence available to us supports the thesis that the emergence of the sun god Tmu from the depths of the waters of Nun was a historical event involving a person who gave out commands in Igbo language, and that the event had a physical setting, and was thus not a mere myth.

Our linguistic analysis of Ralph Ellis’ comparison of the Hebrew and Egyptian accounts of this event reveals that Igbo language was the original language from which both the Hebrew and the Egyptian accounts were

adapted – in other words, Igbo appears to have been the original language of the Sun-God, and the Sun-God appears to have been a person in human form! Indeed, as Ifi Amadiume has opined, “in the absence of archaeological findings from remote ancestry, language would be the one tool which could unravel the seeming mystery of origins.”²⁰⁷ Over and over again, Igbo language has thrown up undeniable evidence that it was the first language of man - the language of Genesis and of Creation itself!

DID ATUM UTTER CREATION IN IGBO LANGUAGE!

On the First Day of Creation, the Sun God whom the Egyptians call Atum (Igbo *Atu* means ‘the Word of God’ in *Afa/dibia* parlance)²⁰⁸ rose from the depth of the chaotic Waters and said “Let there be Light!” Ralph Ellis in *Eden in Egypt*, writes that the Biblical Genesis story is a story borrowed from The Egyptian Book of the Dead in which God (Atum) emerged from the Primeval Waters of the Nun (meaning ‘Flood’ in Hebrew and Egyptian), by commanding the chaotic waters to be gathered together in one place to allow dry land to appear. This, he said, was the second act of creation and the Second Day.²⁰⁹ Genesis²¹⁰ says that God “divided” the raging waters into two separate parts and then “separated” the waters above from the waters below, and commanded the waters below to “be gathered/swept to one place” to allow dry Land to appear. The words that God spoke to the waters were rendered as *quavah* in Hebrew and *khaf* in Egyptian. Both words are cognates of Igbo language, and only in Igbo language do these two words have the full range of meanings implied in Genesis. Hebrew: קָוָה, *qāvāh*/Egyptian *Qaf* - to bind together i.e. collect;; gather together (as in ‘sweep’); Igbo *kwoo va/kwoo fa* means ‘sweep the waters together’. Hebrew: [קָוָה] *khaf*/Egyptian *Khaf* - ‘tie/bind them together’/Igbo *kee fa*: ‘tie/bind them together’;; ‘divide/separate them’. Igbo *kee* also means ‘create’, which serves as a pun for God’s creative act! Ellis also noted that the word that the Torah used for ‘command’ is *Hamara*. *Hamara* is the Igbo word for ‘Command’ in *Orlu* dialect. The fact that Atum – the Creator is called Igbo in various Nigerian traditions agrees with His use of the Igbo language in uttering Creation! This is a great mystery requiring further research.

There is something in the Hebrew and the Egyptian words worthy of note, namely: the Hebrew word *quavah* (Igbo *kwova*) is derived from the Igbo dialect spoken by Eri clans especially by the Aguleri clan, while the Egyptian word *khaf* (Igbo *keefa*) is derived from the Onitsha dialect, and both are Anambra Igbo. What the use of these two Anambra dialects by the Hebrew and Egyptian authors implies is that the Hebrews seem to have Aguleri genealogy while the Egyptians have Onitsha genealogy (and *Orlu/Okigwe/Nsukka* genealogy of *Ele*, for many of their words are autochthonous), all from Igbo land. We shall follow this trend of analysis deeper as we go on. However, it is important to bear in mind that Eri’s descendants claim that he came from the sun/or the sky; that Eri descended into the *Omambala/Niger/Ezu* confluence of Igbo land in a celestial barge of some kind and that he was not fully human. There is a shrine of the Sun god at the *Eke* market in *Enugwu Aguleri* where it was believed Eri worshipped the sun in his days on earth. It is also said that the original mouth of the *Omamabala* River was located at this *Eke* market, but that it was channeled out of the place through rituals to its present spot on the valley beneath the *Aguleri Hill-top* (*Enugwu*).

THE MARKET WHERE THE DEAD BUY AND SELL

All this is not unconnected with the fact that Ancient Igbo believed that the gateway to the Spirit world, which they call *Eke Mmuo* (‘Eke Market of Spirits/Living-Dead’) is located in a place where there is an *Eke* market to which the Dead come to buy and sell in the night. Our conclusion is that the *Eke* Market of *Eri House*, which still exists to this day as a night market (the only market anywhere in the world that does not function in the day time, but only in the night) is *Eke Mmuo* of ancient Igbo land. The existence of a market in Igbo land where the dead buy and sell among the living, supports the thesis that Igbo land is Egypt’s mythological ‘Land of the Dead’. This is supported by the fact that Eri’s *Umuezeora* kindred was originally called *Eri Bu Mmuo* or *Erimmuo* (‘Eri is

a Sprit/Living Dead’); which is why an Eke Market located there would have been called Eke Mmuo. There is also a belief that among the trees at the bank of the Omambala River there is an Akpu Tree (silk cotton) with an opening at its base through which Chukwu Abiama and other deities commute between the land of the Dead and the land of the Living. The idea of Akpu trees as the etheric doorway through which the dead come into the land of the living and vice versa is common to all of traditional Igbo land and related tribes. For this reason there was at least one Akpu tree in every Igbo kindred until very recently. This thesis is illustrated in *The Lost Testament*, where it is also revealed that Osiris is the Apuat (a cognate of Akpu) who comes forth from the Asert (Osiris) Tree! When this statement is reversed, it says that Osiris/Asert comes forth from the Akpu Tree!

An undeniable evidence of the fact that Eri was a Sun-king, and that he was the one that the Benin myth referred to as “King of the world”, is the fact that all the kings in his immediate domain have continued to hold the title ‘Ezeora’ which means in Igbo/Afa ‘King of the World’ and ‘Sun King’! The corollary to this is that the first kindred in the whole of Eri land, the direct descendant of Eri’s first son Agulu, is called Umu-Ezeora kindred in Enugwu Aguleri town of Anambra State. Umuezeora traditionally produces the priest-kings (Shepherd kings) in Aguleri from time immemorial – a tradition that was changed by the British colonialists through the appointment of warrant chiefs with its destructive divide and rule policy that subsequently tore down Igbo theocracy and instituted gradual anarchy.

The Genesis story of Creation is shared by the Yoruba people and with the very same details. In Ifa – the source book of Yoruba history and mythology, as quoted by Titi Euba, it is written that the Supreme Being Olodumare sent his first son, Ela (Igbo Ele/ Hebrew El) into earth, but the latter found the earth under water and returned to heaven, but God sent him back with the advise “to command the waters to divide into two (Igbo kee va), he did so and one part went up and the other down. Then he commanded the sky to appear, and then earth.”²¹¹ After the Sun-god Ela went back to heaven, he was said to have returned in the form of Obatala.

Ralph Ellis says that the Second day of creation is called Sheniy Day in *The Book of the Dead* for that was the day that God wrestled with the Waters.²¹² The word Sheniy is derived from Igbo language where its original form of the same meaning would have been Eshi nuo Iyi - ‘The Sun God – Eshi – Wrestled/Fought with the Waters’. Indeed the Sun God wrestled with the waters, succeeded in parting, and binding them, and then emerging out of the deep, he took the form of a mound, a rock or stone – a phallic one no doubt.

THE LAND OF THE RISING SUN

The other words that God spoke, as rendered in Hebrew Genesis and in the Egyptian Book of the Dead were Hayah Uwr and Hai Aur respectively - ‘Let there be Light!’²¹³ The Igbo original of these Egyptian and Hebrew words is Haa ya owara - ‘Let the Sun be allowed to Shine Forth!’ But the literal meaning of the Igbo expression implies a command to the Waters as if they are holding onto the sun refusing to allow it to shine forth, hence the injunction to the Waters is for them to let go of the sun (Haa ya) so that it can shine forth. This of course suggests a struggle between the Sun and the Waters, before the command came! In other words, only in Igbo language do the full implications of the creative act become clear. Again in the Igbo expression, the sun is not mentioned by name, rather it is expressed by the use of the pronoun O (‘It’) and the verb wara (‘Shine Forth!’) - an expression almost only used for the sun. Wa! means ‘come forth by cutting a path through an obstacle’, as in gbuwaa - ‘cut through’. It is a verb used almost exclusively in reference to the sun as in Owu wa anyanwu - ‘The Rising of the Sun’. Owuwa anyanwu is a traditional name of Igbo land as the ‘Land of the Rising Sun’. Haa ya owa-ra is a command to someone to allow the sun rise freely (wa-RA!) without inhibition. Ra is the Egyptian name for the Sun god! Igbo Wa-Ra means ‘Shine Forth Ra! Furthermore, according to Ralph Ellis on the same passage under reference, the Genesis statements - “It is good”, which God supposedly made in confirmation of his creation, are Hebrew towb and Egyptian top. The Igbo original of both is otu obu - ‘It is as it should be!’ This expression can be seen to be more appropriate to the situation than the more popular “It is good” which implies that God is unsure of his own creative ability.

To add to the mystery, Ellis is seriously insisting that the place where Noah’s ark was anchored after the Deluge was the same place where the original creation of Adam took place,²¹⁴ i.e. in Eden. He insists that the word ‘Armenia’, where Noah’s ark was supposed to have landed on a mountain-top, was a Hebrew misspelling of the Egyptian word Amen-t – the heaven of the Egyptians in the Abzu - the Duat home of their God Atum also called Amen by the Egyptian and Esoteric Christians. Ellis says that the story of Adam ended with the Deluge, with the only survivor anchoring his boat “at the same place where Adam was created – at the Primeval Mound located

in the spiritual Western Region ruled by the god Amen – the land of the Dead... (Igbo Land).”²¹⁵ Ellis is implying, and we have found ample supporting evidence in Egyptian records, that the original primeval mound was first formed during the first creation of the heavens, the sun, the earth and the ecosystem.²¹⁶ This means, as we shall demonstrate in later chapters that Igbo land is not just the center of the world, but that it is at the center of a universal vortex anchored upon the earth, and as such is the cosmic navel of the earth; it is where the earth is hooked to the universal grid. It is where God dwells in his creation and where He rules the world from.

HELIOPOLIS/YABU –THE EGYPTIAN MOUND CITY IN IGBO LAND OF THE RISING SUN

Wikipedia entry on Heliopolis says that it was the oldest city in Eden. In other words, it was Eridu. A verse from the Egyptian Famine Steele glorifying Heliopolis, calls it Yabu: “There is a town in the midst of the deep, surrounded by Hapi, Yabu by name. It is the first of the first ... First elevation, celestial hill, Twin cavern is the Water’s name. They are the Breasts that nourish all.”²¹⁷ The allusion to “first elevation, celestial hill” is a reference to the Primeval Mound. The “town in the midst of the deep” is a reference to the Mound city built on the Hill that God made to appear in Eden from the deep Waters of the Beginning, later on salvaging it from the waters of the Deluge. The town’s name is Yabu/sometimes spelt Yebu – which is an Egyptian rendering of the word Igbo, otherwise spelt Ebo! Hapi is the ancient Egyptian name for the River Niger, also called the Steam of Osiris! In later chapters we shall return to the issue of Heliopolis, with more graphic evidence of its location.

Enugwu Aguleri town where Eri’s ancient palace still stands, is situated on the crest of a hill (‘First Elevation – Celestial Hill’). Its name literally means ‘Aguleri Mound’. The expression “Twin Cavern is the water’s name” is an apt description of the Omambala/Niger Omambala- Ezu double-confluence – a Twin Confluence is a Twin Cavern! ‘The breasts that nourish all’ is an allusion to the already established fact that the Niger River flowed into and nourished the Nile in prehistoric times. In fact the Omambala (Anambra) River is a river notorious for annual floods, which carry silt into the Niger and from there, in pre-historic times, to the Nile. The reference to this town as being “in the midst of the deep” suggests that Igbo land/Aguleri is in fact the location of the very spot from where Atum rose out of the Deep.²¹⁸ This point is taken up again later. With all these coincidences one would be hard put not to identify Heliopolis/Yabu as Igbo land in general and Aguleri in particular. Another candidate for the tag of Yabu is the Igbo city of Oraeri, buried beneath Igbo Ukwu, previously known as Igbo, but we are inclined to believe that Oraeri was the second holy city – the capital of the Outer Iduu, where, according to the Great Benin records, Eri settled the people of the world (Oraeri),²¹⁹ while himself dwelling in the Inner Idu (Iduu Ime) at Aguleri with his children and priest assistants who are called Azama in Great Benin and Adama in the Igbo tradition (Adites).²²⁰ Enugwu Aguleri is still called Iduu Ime to this very day. The Adamas still exist in Igbo mystical tradition up till this very day as in the days of the Deluge, when they were the shrine assistants of the god-man Eri. Hebrew texts make references to the Adamas, but no Hebrew has any actual knowledge of what an Adama is. Only in Igbo land are Adamas truly resident.

Adamas are still the custodians of Igbo Odina cult of the Earth Goddess who gave birth to the Sun God from her watery womb. The Igbo cult of the Goddess, which the Ad-amas are priests of, is called Amana, from which the Egyptian names of God the original Creator of all Imn/Amen/Tmu (Dmu/Adamu) are derived, confirming the Sun-God as the child of the Earth goddess, just as the Atlantean tradition of Uranos (the Sun-God) and Gaia (Earth) claims. “Ur- anos was the first king of this great race, and he was Lord of the oceans”, writes Ignatius Donnelly.²²¹ He ruled Atlantis and probably the race previous to Atlantis. He was a son of Gaia

– the Mother planet of the solar system;²²² and he was the father of the Titans. As he was at the commencement of all things, his symbol was the sky. Uranos was thus the same Sun God, who emerged from the abyss of Nun – an expression of his birth by the Earth Goddess Gaia; and whose name has continued to reoccur in the clan-names of the Eri civilizations of ancient Sumerians and Igbo land as Uruash and Urash (respectively).²²³ Ignatius

Donnelly agrees with Plato that Atlantis was a western Atlantic nation located on “portions of the opposite continent from {America}” including the Canaries, West Africa and Spain”.²²⁴ The continent in question was the African continent!

CHAPTER 8

LEJJA – THE SHOCKING DISCOVERY

In December, 2012, the Catherine Acholonu Research Center led a team of ten African American scholars and tourists who visited Enugu State under the Ebo Landing Project designed by Professor Catherine Acholonu of Nigeria and Sidney Louis Davis of the State of Massachusetts, USA. The project was organized in partnership with the Nigeria Honorable Minister for Tourism and Culture, Chief Eden Duke.

Under the resourceful organization of the Honorable Commissioner for Culture and Tourism, Enugu State, Barrister Joe Mmamel, the group visited various parts of the State including the Institute for African Studies, UNN as well as the Prehistoric Iron smelting site in Lejja, momentarily casting global spotlight on Enugu State. The Lejja visit proved to be a most auspicious event, for it exposed the visitors to the world's oldest iron smelting technology lying unknown and unsung in Enugu State, South-Eastern Nigeria. The international visitors led by researchers Professor Catherine Acholonu and Sidney Louis Davis made a fervent plea that the government of Enugu State and the Federal Republic of Nigeria should quickly see to it that the Lejja iron smelting technology should be made known to the world, being an eloquent physical proof that Africa was the origin of world civilization!

Subsequently in January 2013, a combined team of international researchers from the Catherine Acholonu Research Center, Enugu, and the Institute for African Studies, University of Nigeria Nsukka, visited the Lejja site for the second time to actually examine what is there.²²⁵ That visit opened the floodgates of knowledge throwing up more than enough physical evidence that, unknown to the natives, Lejja is housing what was the most ancient and globally most famous, most sought-after Shrine of antiquity, known in world mythologies as The Egyptian Temple of the Sun. This Temple of the Sun is also variously called The Stairway to Heaven, The Duat, Heavens-Gate,²²⁶ Annu, and most famous of all – Gate of Heliopolis – ‘City of the Sun’, for it is there in Lejja that the hidden Gate to the world-famous Underworld ‘City of the Sun’ of Egyptian mythology is located!!!

LEJJA/NSUKKA - THE WORLD'S OLDEST PREHISTORIC IRON-SMELTING TECHNOLOGY

Lejja is one among a number of communities in Old Nsukka division in Enugu State, Igbo land, South-Eastern geopolitical zone of Nigeria in West Africa that have evidence of Prehistoric iron smelting up to industrial proportions. In these closely connected communities which include Orba, Opi, Umundu, Owerri-Elu, Eha, Agu, Isiakpu, Eguru, archeologists have found evidence of prehistoric mining of iron ore and of prehistoric iron smelting²²⁷ in the form of ancient furnaces and tuyeres, used charcoal and iron slag all over the villages, hills and streams. These attest to the fact that in the dim past, these villages and towns had developed a thriving iron smelting industry, and that Lejja was not an isolated phenomenon.

In these communities, iron ore is called Nne nkpume, slag are called Nsi Igwe and furnaces are called Utu.²²⁸ The Nsukka industry for iron smelting must have been the industrial hub of a very thriving prehistoric civilization long gone and forgotten. There are 500 to a thousand huge lumps of slag in the Dunu Oka village square site alone. Shaped like broken pillars, “each weighs between 34 and 57 kilograms and measures up to 50 centimeters in diameter and more than 40 centimeters in height!”²²⁹ The Faculty of Archaeology, University of Nigeria report on Lejja claims that its iron smelting technology has been dated 2,000 B.C by a recent Carbon-12 laboratory

analysis conducted by the Oxford University Accelerator Mass Spectrometry Laboratory, London,²³⁰ in partnership with the University of Nigeria, Nsukka. These two have worked with Universities of Sheffield, London and Oxford University, London consistently for upwards of two decades in the dating process for the Nsukka iron smelting industry in general and Lejja in particular.

In a recent interview on the Lejja archaeological dating, conducted in July 2012, Professor Edwin Eme Okafor, Dean of Archaeology, UNN, elatedly announced that “the 2,000 B.C. date obtained for Lejja is the oldest iron smelting date so far obtained for any site in the world! There is no older date!”

LEJJA/NSUKKA IRON SMELTING TECHNOLOGY CALLS FOR A REWRITING OF HISTORY:

The implication of this discovery is far-reaching for human history. It calls for a rewriting of the world's History books to enshrine the achievements of the Prehistoric Nsukka iron smelters of Enugu State, Igbo land! Any nation that was the world's “first” in the development of iron technology, was, without doubt, the Super power of the ancient world, for it was the discovery of iron that fast-tracked world civilization in every respect. Iron technology brought about the development of Agriculture, trade and commerce. It encouraged the drive for the building of empires through warfare and conquests, expansion and migrations. As the Iron Super Power of the Old World, the Igbo natural drive for itinerant trading and merchandizing would have easily made Nsukka, nay Enugu zone and Igbo land a global center of trade, commerce, industrialization, state building, education, military prowess and other forms of development. The fact that it was the Sumerians that gave the world metallurgy, supports our thesis that Igbo metallurgists were Sumerians.

THE SUMERIAN SUN/SKY GOD, UTU WAS THE LORD OF LEJJA

Zechariah Sitchen posits that the Egyptian Heliopolis of modern times is an imitation of the ancient Heliopolis of antiquity called “the House of Shamash” located in a “Place of Palms” (palm trees), which the Prophet Jeremiah referred to as the “Houses of the Gods of Egypt”, while the prophet Amos called it “the location of the palaces of Adad”.²³¹ Shamash was the Akkadian name of the sky god whom the Sumerians called Utu. His symbol was the Eagle for he was the god of the skies and of the Sun.²³² The name of the Sumerian sky god Utu occurs severally in Lejja. The local name for the ‘furnace’ among Nsukka smiths is Utu. This can only mean that Sumer's Sky god, Utu was the Lord of the smelting works in Nsukka. Two magical Trees at the Dunu Oka Sun-Shrine in Lejja, Nsukka is called Utu Udeleigwe meaning ‘Utu – the Vulture of the Sky’. This cannot be a coincidence, rather it confirms that the sacred tree with that name is actually a totem signature of the god Utu himself.

Also the name of the Sumerian god Adad is known in Lejja as Adada, who is the main female deity of Lejja. Her shrine is not far removed from the Dunu Oka Shrine – the Central Shrine of the Lejja iron smelting community. One can thus deduce that the “House of Shamash” located in the “Place of Palms” referred to by Biblical prophet Amos, is Lejja in Nsukka, Enugu state. The reference to the House of Shamash/Utu as a place of palms is self-explanatory. Igbo land, nay Nigeria is the traditional home of the palm tree.²³³ It is an interesting revelation that this place is referred to in Jeremiah as the “Houses of the Gods of Egypt”. Might this be a reference to the countless shrines of gods in Nsukka, Enugu and in Igbo land? The god Utu/Shamash is the most famous god of Sumer. He was the Sun. As Sun god, he was perhaps the Sumerian equivalent of Egypt's Horus. Sumerian texts reveal that Utu and his uncle Adad were always together.²³⁴ The same is true in Lejja with the names Utu and Adada appearing side by side. Even though the natives call her Adad female deity, their mythology says that she is a form of the putative male ancestor of Lejja, Ugwu Oke, whose name means ‘Male Hill’.²³⁵

HELIOPOLIS – THE EGYPTIAN ‘CITY OF THE SUN’ IS IGBO LAND – THE LAND OF THE RISING SUN!

The sheer number, size and massiveness of the Lejja piles of slag are unprecedented in world history. “There is nowhere else in the world that has anything close to this amount of iron slag in one location!” exclaimed Dr. Sidney Louis Davis, a Hebrew Scholar and researcher from the State of Massachusetts, USA, awe-struck by what he witnessed in Lejja. It is not surprising therefore that Lejja, Nsukka, Enugu State should be the locale for the world’s most famous and oldest worship center – the Egyptian Temple of the Sun, recorded in Egyptian mythology and Pyramid Texts as lost in the Garden of Eden in the mists of time - a location which the Greeks later called ‘Heliopolis’ – City of the Sun!

This write-up provides unassailable evidence that the Dunu Oka village shrine in Lejja, constructed entirely from broken pillars made of Prehistoric iron slag, was a global center for religious Pilgrimage in Prehistoric times. This implies that Lejja, Nsukka, Igbo land, apart from being the world’s oldest and largest iron industry, was also the Rome and Mecca of antiquity!

Evidence delineated in this piece shows without a shadow of a doubt that the Lejja prehistoric Temple was the lost Egyptian Temple of the Sun, and that Igbo land as a whole (perhaps all Nigerian states East of the Niger) were the original ‘Heliopolis’ of ancient Egypt - the Nation of the People of the Sun!

THE LAND OF THE DEAD – THE NSUKKA TOWN WHERE THE DEAD LIVES

The Egyptians believed that the Temple of the Sun was the geographical landmark indicating the hidden opening into the underground dwelling of the gods – a place which the ancient Egyptians called the Duat or ‘Heaven’. Indeed “the ancient Egyptians conceived of ‘Heaven’ as a physical location.”²³⁶ Geographically, their ‘Heaven’ lay in the southern hemisphere far away from the land of Egypt, in a place corresponding to an important southern constellation in the sky (the Sirius system). The Egyptian word for ‘heaven’ imn²³⁷vocalized as Amana, is derived from the Sumerian word himin, and both are derived from the Igbo words imeana and Amana (‘Bowel of the earth’ or ‘Hall in the Earth’). The Book of the Dead says that the “name Amen (Amun) means the Hidden One”, for he dwells underground in the Bowels/Halls beneath the earth.²³⁸ These two Igbo words aptly describe the Underground heaven of the ancient Egyptians, and suggest their Sumerian origin. In the course of our field work in Lejja, were held interviews with some natives of the area, and were shocked to discover that there is actually a town located not too far from Lejja that is called Anama/Amala. Amana is reputed to be the ‘Land of the Dead’ – a village where the Dead live and can be visited by the living with special permit from native priests. Our interview with Dr. C. C. Opatata of the Department of History, University of Nigeria, Nsukka (a native of Lejja, Nsukka) to cross-check the information we got from people who have actually visited the place, confirmed that there is a town in Nsukka called “Amala or Amana” – a place where dead People live: an actual ‘Land of the Dead’. It is the Land believed to be populated exclusively by those who have died. According to Dr. Opatata, “These Living Dead live their Afterlife inside a sacred hill called Eze Ugwu (‘King of Hills’). People can visit them there with special permit from the relevant native priests of the village. In fact it is believed in Nsukka area that these living-dead people frequent the Obolafor market on the Abuja Enugu Route, because the market is situated very close to their town and their Eze Ugwu Hill.” Because Igbo land is a predominantly Christian area, most of these beliefs are being suppressed, yet they thrive. Egypt’s Amana (‘Underworld Heaven’) otherwise called the Duat is the Land where the Dead go for the Afterlife. Once again we have a tie indicating that Igbo Amana in Nsukka is the Egyptian Amana – the Land of the Living Dead!

Egyptian records indicate that Heaven is close to a Great River in the West (West Africa) where the Nile originally had its source. The Greek historian, Herodotus confirmed the source-river of the Nile was the Niger, and

an online NASA Satellite imaging ex raying the topography of West Africa in antiquity has confirmed that Herodotus was right.²³⁹ The Heaven of the ancient Egyptians is located within the area of the Great River that supplies the Nile through annual flood inundations. The River that is notorious for annual floods in Igbo land is the Omambala River, otherwise called River Omambala. Omambala's annual floods feed the River Niger and, through the Niger, feed the Nile.

This physical location is reputed to be where the Egyptian gods were born, and from where they migrated to Egypt in North Africa to begin a new kind of civilization. Evidence already provided in our previous works – *They Lived Before Adam* and *The Lost Testament of the Ancestors of Adam* make it clear for all to see that it was people from ancient Nigeria now scattered all over West Africa under various tribal names, who built the pyramids and instituted the ancient Egyptian civilization. The Egyptian Book of the Dead locates the Heaven of the ancient Egyptians close to a body of water referred to as a "Bight".²⁴⁰ It also states that heaven is in the area where there is a confluence of two "Great Rivers" (Niger and Benue). The Nigerian Atlantic coast is the location of a Bight, marked in old maps as the 'Bight of Biafra'. These and many other landmarks indicate that Egypt's 'heaven' is located somewhere in Nigeria.

CHAPTER 9

BEFORE EGYPT, THERE WAS SUMER – AN IGBO-SPEAKING ANCIENT NIGERIAN CIVILIZATION?

L. A. Waddell in his path-breaking work, *Makers of Civilization in Race and History*,²⁴¹ provided evidence to the effect that the Egyptian civilization was a fall-out of the earlier Sumerian civilization. The Sumerian civilization was destroyed ca. 2,000 B.C., the very time when the Lejja shrine monument was created. Evidence provided in this work demonstrates that the so-called ‘gods’ of ancient Egypt were dare-devil ancient Nigerian Sumerians who had built a thriving prehistoric civilization that spanned all of north and West Africa, with Egypt as its political capital, while preserving the homeland as the no-go area reserved only for the great Lords of Antiquity whom the Egyptians called Khemennu (Igbo Oke mmannu means ‘Great Man’ as well as ‘Creation of a Human Being’)²⁴² and whom the rest of the world called ‘gods’ for want of a better term. In Lejja and in Igbo mythology these powerful ancients were and are still being referred to as Ndi Ushi.

Confirming Professor Adiele Afigbo’s Igbo Age of Innocence,²⁴³ Professor John Umeh of the University of Nigeria Enugu campus – explained in his numerous works, that Ndi Ushi were the “First People” on earth, the immortal Ancestors of the Igbo race: “the First Ones who never died”,²⁴⁴ having lived in the time when according to Egyptian ancient texts and Biblical sources “death had not yet come into the world” - a Time without time, sin, toiling of suffering.

Igbo cosmology indicates that this was before the creation of Homo Sapiens (Adam), which took place, according to modern science, around 280,000 B.C.²⁴⁵ Thus the Second Age of Humans was, according to Prof John Umeh, called Ululu, and it was in the Igbo Ululu Age that death and disease came into the world!²⁴⁶ The Sumerian word for ‘Adam’ as a specie is Lulu. This confirms Igbo Ndi Ululu as the Adamites, lending scientific credence to Igbo mythology and cosmology, and further showing that Igbo language was already in existence when the creation of man took place in Eden! Prof Umeh claims that before the Ululu came into the world, Igbo land, and indeed the world was populated by Ndi Ushi – the Deathless Immortal Primeval Ancestors – The First People (Ndi Mbu).²⁴⁷ Incidentally too according to Sumerian records ten god-kings ruled in Eden before the Deluge. According to L.A. Waddell, the various Sumerian king-lists – Kish Chronicle, Isin Chronicle and Indian King-lists – all feature eight kings who ruled for a total of about 250,000 years before the Deluge. This period coincides with Mitochondrial DNA claims that Adam/Homo Sapiens was created circa 250,000 BC in the Sub-Saharan part of the African continent, implying that kingship in Eden before the Deluge began with the entry of Adam (Homo Sapiens) into the scene.²⁴⁸

A central thesis of this work, Eden in Sumer on the Niger is the no more deniable fact that Sumer, the world’s first and oldest civilization, was an Igbo-speaking, Nigerian civilization and that Eden was a physical Nigerian location! A Nigerian location of Eden no more sounds far-fetched for us since the publication of our first book in these series (*The Gram Code of African Adam*), in which we revealed to the world that the inscribed Pre-historic monoliths of Ikom, Cross River State, which have now been dated 4,500 B.C.²⁴⁹ by archaeologists, have among them a particular carved stone dedicated to a woman called Shishe. Ikom mythology claims that this woman, whose Ikom name coincides with the Biblical name of Eve in Hebrew language (Shishe), was the person whose first son (Biblical Cain, in Ikom language Mbom) brought death and sin into the world! It is now getting progressively clear that Biblical Genesis and other world mythologies and creation myths began in Nigeria in the Ndi Ushi (Ape-men? Homo Erectus era) and Ndi Ululu (Homo sapiens) Ages of Nigeria’s antiquity.

The Ikom monoliths are called Akwa Nshi in Ikom local language, meaning First Generation or Stone Age Ancestors. Igbo equivalent words for these are Akwu Nshi, Aka Ushi or Ndi Ushi. Clearly, as the Bible purports, these First Age ancestors possessed ONE original language that later became 'confused' into many languages. It has recently been confirmed through a linguistic genetic research done at Auckland University, New Zealand that all modern languages in the world were descended from one original mother language spoken by Late Stone Age 'Out of Africa' migrants from South-West Africa!²⁵⁰ It is all coming together!

Ancient Egyptians were a nation of mythmakers. Their myths were laced with symbols, which told stories of what the ancients did, who they were and where they spent their active and later passive lives. Egyptians used symbols and hieroglyphics to tell their stories from antiquity. In his introduction to his book *Makers of Civilization in Race and History*, L. A. Waddell revealed that Egyptian civilization was a continuation of the Sumerian civilization. This position is justified by the revelations from Zecharia Sitchin's *The Lost Book of Enki* already delineated earlier, showing that Egypt of North Africa (Lower Egypt) was the second region of Sumer. Waddell demonstrated in his work that "Egyptian hieroglyphic writing was ... unsuspected derived from Sumerian picture-writing and possessed essentially the same forms, phonetic values and meanings as the parent Sumerian word-signs."²⁵¹

A Sumerian origin of Egyptian civilization, or rather an Egyptian extension of a Sumerian mother-civilization, has never been advanced as a consistent thesis in the history of the march of civilizations. Egypt has been advanced as a civilization that rose on its own, and owed nothing to any previous civilization, while the source of the Sumerian civilization has never been determined nor seriously sought by world historians. It is becoming increasingly evident that the reason for the apparent lack of interest among international scholars in finding the origin of Egyptian civilization and of the Sumerian civilization before it, is to ensure that Black Africa's contributions to world civilizations remain unknown and unsung.

WAS ANCIENT EGYPT RULED FROM ANCIENT NIGERIA?

The study of Egyptian hieroglyphics is an extension of the unraveling of Sumer as an original African civilization. Waddell reveals that Nubian Menes, the first Pharaoh of dynastic Egypt, who performed the military feat of annexing Upper and Lower Egypt was a Sumerian prince.²⁵² His much-celebrated 'Nubian' bloodline also supports the thesis of a Nigerian Sumer, for Nubia is a general name for Blacks of the Sub-Saharan region. Thus it becomes evident that what really happened was that an ancient Nigerian 'Napoleon' from Sumer went to North Africa with a band of soldiers, conquered and annexed Egypt to West Africa and named the new enlarged nation Upper and Lower Egypt. Piles of evidence from Waddell's adept translations of Sumerian, Indian and Egyptian inscriptions from the 3rd millennium B.C. reveal that all many Pharaohs of Egypt of the Menes dynasty proudly bore native Sumerian (Nigerian) titles like Eri, Attah, Gana.

Sumerian kings also bore titles like Sharkin, Dunu, Urashi, Kwa, etc. and the lands from which they claimed they were operating were lands located in what is today called Nigeria.²⁵³ Menes bore the sacred title Min, a title that was also borne by Osiris as Khem and was a reference to the God Tmu/Amen-Ra, father of all the gods and "maker of things created which are ...and things which shall be." In the Egyptian Book of the Dead, Tmu, also called Amen/Amun is presented in many guises, as Osiris of "yesterday" and Ra of "tomorrow", as "the Bennu bird (a totem of Thoth) which is in Annu", as Khem, Amsu, Min (titles associated with Osiris who is Biblical Ham), and Menes – all founding fathers of Egypt (Khemet).²⁵⁴ Igbo Adi-m/Ad-um means 'I am/I have Permanent Being'. Thus Tmu/Dmu is the Igbo god Ad - the father of the Adamas – the I Am.

LANDMARKS OF ON/HELIOPOLIS AND THE DUAT OF THE EGYPTIANS LEAD TO NIGERIA

Egyptian Annu, derived from the word An (Biblical On) is another word for the lost Egyptian 'City of the Sun' which the Greeks call Heliopolis. The Book of the Dead calls Annu the 'House of the Sun', and says that it was "associated with the worship of the sun in prehistoric times." Wallis Budge notes in his introduction to The Book of the Dead, that An/On literally means 'Hole' in Egyptian and Biblical parlance, respectively.²⁵⁵ In Igbo language its equivalent is Onu – 'Hole'. This hole in the Earth leads to the underground place the Egyptians call the Duat/Tuat or the 'Land of the Dead'. This is where they call 'Heaven', meaning that the Heaven of the ancient Egyptians was not located up in the sky but rather down below, under the earth.

The Book of the Dead presents the God Tmu or Atum (otherwise called Amun) as the Creator of all things, Father of all gods, and of the eight Primeval Ancestors of humanity, which include Thoth, Osiris, Isis and Nephthys.²⁵⁶ The Egyptian Duat is said to be located in Annu where the good Pharaohs who die in Egypt go for the Afterlife. The Book of the Dead indicates that the Duat is divided into twelve sections taking twelve hours to traverse by what is called "the boat of Ra".²⁵⁷

In *The Stairway to Heaven*, by Zecharia Sitchin, land marks to the Duat indicate that the God Tmu/Amun/Ammon lives in a hidden place in Heliopolis, for which reason he is called the Hidden God, and he resides in An in a place accessible through a 'Hole' in the earth, referring to an Underground location and a tunnel leading thereto.²⁵⁸ The place is referred to as being located in the "mountains of the East" because it is supposedly marked by a chain of mountains/hills, symbolized with the hieroglyphic symbol of three Hills and Two Hills (plate 13a, b). Ancient Egyptian texts describe the place as "a wilderness (or forest land)" far-removed from mainland Egypt, where the Sun God (Atum-Ra) "caused a special shrine to be built" housing "a conical structure", which the ancient Egyptians called the Benben, as well as a "stairway" or "celestial ladder" leading to 'heaven'. The shrine was in fact the location of the Hole referred to as "the mouth of the earth... the eastern door of heaven" – a 'door' that the Egyptian Pyramid Texts refer to as "the Gateway to Heaven".²⁵⁹

Sitchin describes the inside of the Duat, from images in Egyptian texts, as a storied, heavily "fortified" subterranean mega-construction, divided into several sections and floors, housing several secret doors, halls and passage-ways. The place where the hole is actually located is the fourth division of the Duat, which in its entirety is a vast region, divided into 12 divisions. "It is a domain described as a fortified circle - a subterranean Land of Darkness reachable by entering into a mountain and going down spiraling hidden paths protected by secret doors."²⁶⁰ Other landmarks of this Hidden place of the gods are "two magical trees", a "House of Fire", a place "for computing the years and of telling the months"; and there is reference to "the Great House of Two".²⁶¹ The Book of the Dead refers to the Duat as being located in the horizon; its Lord Tmu/Atum wears two plumes (feathers). Osiris, the Prince of the Duat, says of himself: "I am purified in my exceedingly great double nest... Traverser of Millions of Years is the name of the one nest. Great Green Lake is the name of the other (implying a confluence of rivers)."²⁶²

Egyptian records²⁶³ show that the traditional and geographic environment where the Duat is located is a place where the chiefs/kings wear white feather crowns and carry flails and metal staffs topped with a U symbol. There is a "Great" body of water there referred to as a "Bight of the Lake of Fire" and two other connected bodies of water called a "Double Nest" – the Nest of Osiris (implying a confluence). Of these two confluence waters one has a "purifying" quality while the other is described as "The Traverser of Millions of Years" – in other words, a River that travels far beyond the place where it rises.

In the course of our library research and field-work, we have come upon very powerful piles of evidence indicating that the Duat, the Hole, the chain of mountains, the Benben, the stairway, the confluence of two great rivers, the Bight of the Lake of Fire, chiefs that bear double plumes, U- topped metal staffs, white feather crowns and

flails are all references to Igbo land. The Bight of the Lake of Fire refers to the body of water called 'the Bight of Biafra'. It is the coastal land south of the Niger Delta at the Nigeria/Cameroon border. The reference to the Lake of Fire alludes to the fact that all through the Ages, whenever the volcanic Mount Cameroon releases volcanic magma it pours into the Bight of Biafra setting the waters of the Bight ablaze. This was observed by the North-African Hanno expedition and recorded by Herodotus.²⁶⁴

The two bodies of water referred to as "exceedingly great double nest", of which one is a "purifying...Great Green Lake" and the other a "Traverser of Millions of Years" is a reference to the Great Niger and River Anambra²⁶⁵ (Omambala) both of which form a confluence in Aguleri, where Omambala has the reputation of a purifying, healing and cleansing agent. The natives call her green waters Orimili, which means 'ocean' and, they insist that she is the mother of all waters on earth, hence the term "Great Green Lake". The "Traverser of Millions of Years" would of course be a metaphor for the Great Niger whose waters traverse all of North Africa. The Niger remains the longest river in Africa. The reference to "Double Nest" is applicable to the River Niger, which was called Akwu ora by ancient Igbos meaning 'Nest of the Sun'.²⁶⁶ The Duat is associated with the rising and the setting of the sun in the horizon, a phenomenon, which the ancient Igbos believed, took place in Igbo land.

A vital pointer to the geography of the Duat is the statement in The Book of the Dead that the Heart of the Duat, called Restau "is the underworld ... on the south of Naarutf and it is the northern door..."²⁶⁷ Naarutf/Anrutf means in Coptic, the language of native Egyptians (Igbo ana-erutefu means the exact same thing) 'It never Sprouteth' or "Place where there is neither Sprouting of Seeds nor of growth",²⁶⁸ an obvious reference to the Sahara desert. A place located south of the Sahara is a West African location. Its northern door implies the northern area of the place being implied.

In all ancient Egyptian texts, two major hieroglyphs that mark the Duat are Three Hills and Two Hills plate 13a, b). Most Egyptologists translate the three hills hieroglyph as 'foreign land' and or 'desert'. But L.A. Waddell in his comparative study of Sumerian symbol-writing and Egyptian hieroglyphics, made a very important discovery. He found that the Egyptian word for desert occurs in Sumerian inscriptions as the pictograph Du or Dun, written in Egyptian hieroglyphics with the Three Hills and Two Hills symbol, which is read 'desert', but really means "mound, earthworks or sand-hills".²⁶⁹ Waddell reveals that the Sumerian word DN is a solar title and that the fifth pharaoh after Menes bore the title Dunu/Dan indicating that he might have been a native of this place of the three hills and two hills.²⁷⁰ Surprisingly on our way to Lejja, we were greeted with images of two ranges of hills on both sides of the highway. The first was a Two Hills range, followed by a Three Hills range – physical representations of the famous Egyptian Three Hills and Two Hills symbols hieroglyphs (plates 14a, b). These were obvious landmarks planted by the gods of Egypt leading their followers to that homeland of the gods said to be located south of Egypt. Needless to say, on reaching the town of Lejja, our team actually came face to face with the Sun Shrine located in the towns-square. All the remaining landmarks associated with the Heaven of the ancient Egyptians were there in the village of Dunu Oka. It was an ancient solar shrine constructed with piles of broken pillars made from very huge lumps of slag, a shrine dedicated to a hidden god whose home is in the bowels of the earth – it is centered by a hole in the earth, which according to the ancient priests, leads into a bottomless pit (plate 15)!

LIST OF RECORDED LANDMARKS AND FEATURES OF THE EGYPTIAN DUAT

The following are the characteristic features and symbols of the Duat/On as contained in ancient Egyptian texts²⁷¹:

1. A Land in the South and West of Egypt beyond the Sahara desert, identified with the word "East" or "Eastern side of Heaven"; the northern part thereof.
2. Double Nest Rivers (confluence) of which one is called The Traverser of Millions of Years and the other a purifying Lake.

3. A Body of Water called 'a Bight' and 'Lake of Fire'.
4. A place associated with the palm tree.
5. Chains of Mountains or Hills
6. A Horizon marked by Two Hills and Three Hills
7. A place with a name that has the root DN or Dunu.
8. A 'Hole' in the ground called 'the Mouth of the Earth' leading into an Underground abode of the gods

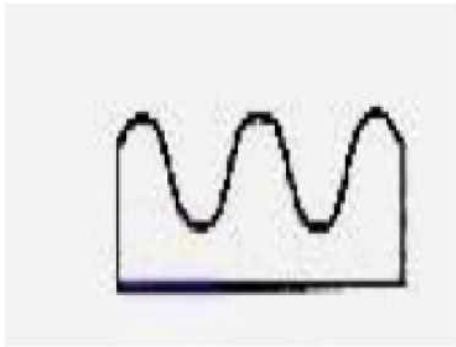
(Duat)

9. A Conical Structure (the Egyptian Benben)
10. A Staircase leading to 'Heaven'
11. A Celestial Disc symbol of the Sun rising and setting in the horizon
12. A Circle with a dot in the Center – the Symbol of Ra
13. A Crescent Moon (the Sun and Moon are symbols of Atum)
14. Two magical Trees
15. A Fortified Circle in the bowels of the earth
16. A House of Fire associated with a furnace and with iron smelting
17. A Place for computing the Years and telling the Months
18. "Great House of Two Truths"
19. The kings of this place bear a white-feathered crown, a flail, a U-forked staff.



Plate 15: The Dunu Oka Shrine in Lejja. The 'lost' Egyptian 'Table of the Sun' and Mouth of the Duat. Those who planned the Shrine used the Three Hills and Two Hills hieroglyph known in Egyptian and Sumerian records as DN/Dun/Dan to designate its actual location in Igbo land, complete with its proper name Dunu.

All the known features of the Egyptian hidden place where the Duat is located are found in Igbo land. The confluence of the two great rivers where the sun sets and where its sleeping nest is located, is the Niger-Anambra (Omambala) confluence in Aguleri,²⁷² Anambra state, Nigeria. The Niger is called 'Nest of the Sun' (Akwuora) by the natives. In Igbo land Eri priest-kings wear white-feathered crowns (plate 16) and carry a metal staff with a U-shaped tip (Alor, plate 17a), exactly like the ancient Egyptian god-men kings (plate 17b).²⁷³ Igbo kings who bear the white feathered crowns and the U-forked metal staff are called Eze Ora (Sun-King) or Eze Eri 'King Eri' – a title, which according to L.A. Waddell was borne by many Sumerian kings of the family of the famous Sargon I of the Kish Chronicle, confirming that in name and otherwise, Sargon was an Ezeora or in fact an Eze-Nri²⁷⁴ - the Eze-Nri of the world-famous city of Light called Agade/Oraeri for Eze Nri also do bear the same royal emblems. In fact the white feathered crown was equally worn by Sumerian kings and Eri kings, and was featured in Sumerian records as the pictographic symbol for the word Lugal – 'Mighty Man' (plate 17c, d - the title for Sumer's human kings).



Plates 13a and b: Egyptian Three Hills (from Ralph Ellis and L.A. Waddell) and Two Hills hieroglyphs for the letter/word DN (Dun/ Dan) inherited from Sumerians. They indicate the mythical Horizon Land in the heavenly Duat where the God lives and from where he rises as the Sun.



Plate 13 b.



Plate 14a and b: The actual Three Hills and Two Hills landmarks of the Duat in Igbo land, located on the Enugu-Nsukka road, less than fifteen minutes drive to Lejja!



Plate 14b.

Evidence of connection to the Igbo Eri mythology abounds abundantly in Egyptian mythology. In fact the Egyptian ancient vernacular name of the ‘sun’ was Eri! The Egyptians believed that their sun Eri set in the waters of the celestial ‘Nile’. According to Robert Bauval and Adrian Gilbert in *Orion Mystery*,²⁷⁵ this celestial Niger/ Nile located in ‘Heaven’ was called Eri-danos in Greek, an imitation of the original Igbo expression for the same phenomenon - Eri daa noshimiri (“The Sun has crashed into the Ocean”;; Eri being a synonym for ‘the sun’). No one in Egypt or Greece remembers the origin of the term Eri-danos. This confirms the Niger/Omambala confluence as the spot where the mythical sun god sets. It also confirms Igbo Eri as the Egyptian god Er (Igbo god El) – the god who is reputed to have dictated The Egyptian Book of the Dead. Since Eri is Thoth, it can be seen that the god who dictated The Book of the Dead was none other than Thoth – the Egyptian god of writing. These confirm the title Ezeora (‘Sun-king’) borne by Igbo kings, who are directly descended from the royal house of Eri in Enugwu Aguleri, where his mud throne still stands.



Plate 16a, b, c: The White Feather Crown of Eri, worn by the Ezeoras and Eze Nri of Eri House. Here it is worn by the dwarf priest of Odinana ('Earth-goddess tradition') from Oraeri. Ancient Egyptians worshipped Igbo dwarfs.



16b (center): The Egyptian dwarf god from Igbo land called Bes (Igbo Oba Eshi means 'King Dwarf') wearing the Igbo crown of feathers.



16c (right): The Sumerian pictograph for 'Shepherd King/Governor/Mighty Man' ('Lugal') is a man wearing a crown of feathers. Kings of Akkad (KAD) wore this Eri/Eshi crown of feathers, and they bore the title ERI, as can be seen clearly in plate 16c (Waddell).



Plate 17a: The Alor - Divine Metal Staff of Eri as the representative of Atum/Chukwu Abiama - the Sun God, borne here by the reigning Ezeora of Enugwu Aguleri (His Majesty Eze Chukwue-meka Eri, Ezeora 34th - Akajiofor Igbo). The forked end is facing up, indicating 'Upper Egypt'.

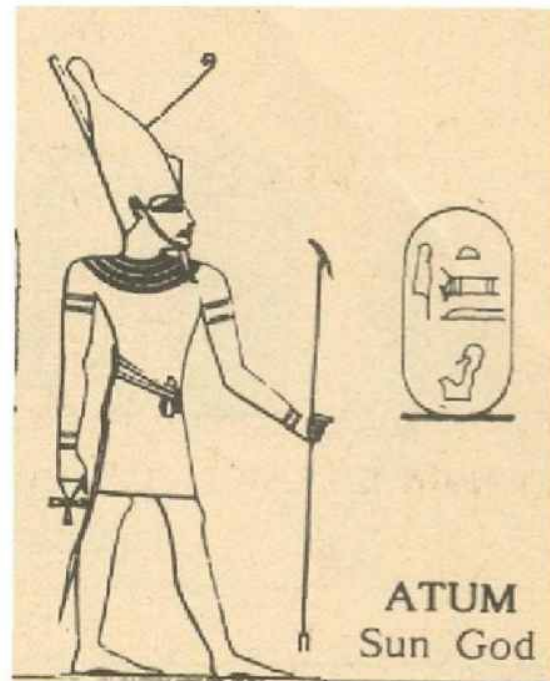


Plate 17b: The Egyptian Father of the gods Atum bearing the forked staff as represented in the Egyptian pantheon. The forked end of the staff is facing down, indicating Lower Egypt.

CHAPTER 10

LEJJA - THE PHYSICAL LOCATION OF THE EGYPTIAN DUAT

All the recorded landmarks and physical features of the Egyptian Duat are found in situ in Dunu Oka village in the Nsukka town of Lejja. We illustrate as follows:

1. The Eastern Side of Heaven:

The Egyptian reference to the Duat as being located in the “East” or “Eastern side of Heaven” is, we believe, a reference to Igbo land traditionally known as “the East” or “the Land of the Rising Sun.” Accordingly the Biafra flag used by Igbo land and their neighbors in the Nigerian civil war is an image of the rising sun (plate 18). The Duat is called ‘Heaven’ by the ancient Egyptians, for that is where the good Pharaohs go to spend their After-life after death in the company of the Father of the gods. The Duat is traditionally located in the place where the ancient Egyptians believed the Sun (Sirius) rises and sets, and both locations were mythologically associated with a land in the West called ‘East’ because it is the nesting place of the sun as well as the place from where it rises. That place is in the Eastern region of Nigeria in Igbo land. Accordingly, the Egyptian words for ‘sun-rise’ (Teth) and ‘sun set’ (Rahat) are Igbo words for ‘wake up’ (Teta) and ‘go to sleep’ (Raha) respectively, for the Sun-God Amun/Eri rises from the mouth of the Bottomless Pit in the Lejja Duat and sets into its Nest (Igbo Akwu-Ora – ‘Sun’s Nest’) in the Niger/Omambala Sacred Lake confluence! In other words, both the Eastern side of Heaven and the Western side of Heaven are describing the topography of Igbo land – the Land of the Gods!

2. The Chains of Hills:

Our first in the list of the geographical landmarks of the Duat found in Nsukka area is the chain of hills, which according to Zecharia Sitchen, marks the fourth region of the Duat. Nsukka is interspaced by chains of hills.²⁷⁶ Not only is Nsukka full of hills, Lejja is also surrounded by chains of hills, with some still showing evidence of ancient terrace- farming (plate 19a, b) which the natives are proud to showcase to visitors. C.C. Opatá states that “hills are included in the deities of Lejja”, and that within Lejja itself are located the following hills: Ugwu Ama-ushi, Ugwu Nkwo, Ugwu Nwadike, Ugwu Amagu and Ugwu Amaovuku.²⁷⁷ Our research team made a fact-finding trip to Lejja to check out the chains of hills reported by Zecharia Sitchen, and actually ascertained that Lejja is surrounded by chains of hills, and the path to the unu Oka Shrine is in the midst of two ranges of hills – three on the right and two on the left, totaling five. The central hill on the right hand side is called Ugwele - Ugwu-Ele – ‘Hill of Ele/El’ (plate 20), and Ele is the Igbo version of Amun. All the hills are honoured as deities and it is believed that deities live inside them. Ama-Ushi means ‘Hall of the Immortal/Primeval Ancestors’ - the Ape-man/Khemennu of the Duat!²⁷⁸ Zechariah Sitchen actually reported that the Egyptian ‘Table/Temple of the Sun’ is located on “a path between two mountains in an area called “the Mountain of the East”.²⁷⁹ We were really shocked to find that a long pathway flanked by two ranges of hills led from the Hill called Ugwu-ele (‘Hill of El - the deity honoured at Lejja) all the way to the Lejja Sun Shrine, exactly as the Pyramid Texts had reported.

3. Three Hills and Two Hills:

On the road to Nsukka University town, we were shocked beyond words to actually find on both sides of the road, one after the other, the very Two Hills and Three Hills which were the original models of the famous Egyptian ‘two hills’ and ‘three hills’ hieroglyphs (plates 14a, b) for ‘the horizon’ and ‘the Duat’. True to type these ranges of hills look like sand piles for they all look clean-cut all the year round as if made of sea sand, which does not support growth of trees and shrubs! This coincides with the Egyptian and Sumerian idea of these being artifi-

cially piled up 'sand dunes', earth works and mounds, rather than natural hills! One often wonders what is under these mountains and why bush do not grow on them. But The Book of the Dead provides the answer, namely, that the Hills in the Duat were the cemeteries of the Dead whose bodies were buried in tombs hewn inside these mountains!²⁸⁰ This coincides with the belief in Nsukka and in Lejja that the ancestors are honoured in these mountains.

4. The Hole in the Earth:

There is a hole in the ground in the Lejja's central pile of slag located in Otobo Dunu- Oka village square (plate 15). As with the Egyptian An and Biblical On²⁸¹ being the name of Heliopolis and the location of the mouth of the underground Duat, the Lejja hole is called Onu. The Egyptian An, the Biblical On and the Igbo Onu all mean "Mouth of the Earth"! The village priests feed the Living-dead occupants of the Underground Duat once a year during their annual festival of 'Communion of the Dead with the Living', which, according to the natives, is called Oriri Ndi Ushi. The reason for the villagers' claim that the hole in the shrine leads into a bottomless pit, is because nothing that falls into the pit ever makes a falling sound, nor is ever seen again. It is a place of utter darkness and eerie silence.²⁸²

5. The Conical Benben Mound:

A Conical object called the Benben is a major landmark of the Egyptian Duat in Heliopolis. Egyptian texts say that it was a conical or tower-like structure with a strange apex stone on its tip. It is said that the Benben marks the first rising of Amun from the chaotic waters of Nun and the creation of the Primeval Mound whose symbol it is. The Benben was in fact the original model of the Egyptian pyramid, and the hieroglyph for the pyramid (a conical structure with a rectangular base) was actually an image of the Benben. Ralph Ellis in *Jesus, Last of the Pharaohs*, further opines: "The Benben is one of the most ancient traditions in Egypt. It was centered on the (legend of the pre-historic) city of Heliopolis and the temple of the Phoenix... Legend presumes that the original Benben stone at Heliopolis went missing around 2,000 B.C."²⁸³ Ellis posits on the same page that the Benben is a phallic symbol projecting Amun's sexuality in siring divine children.

There is an ancient dilapidated model of the Benben in Lejja! It is a conical structure made of mud, with huge round blocks of slag piled around its base in a graded step- pyramid style (plate 21). The Lejja example of the Egyptian Benben is called Odegwoo. Dr. Chukwuma Opata in his study of the Lejja sacred monuments, noted that Odegwoo is a "conical" shrine object "associated with fertility and procreation" ("siring divine children"), and that all children born in the town are ritually registered and dedicated to it by the shrine priests.²⁸⁴ This in fact links the Lejja conical structure with the phallic sexual and procreative Benben of Egypt's Heliopolis! The 2,000 B.C. date of the disappearance of the Egyptian Benben stone might have been connected with the 2,000 B.C. archaeological date for Lejja iron smelting furnaces.²⁸⁵ 2023 B.C. was also the date of the destruction of Sumer²⁸⁶ and the rise of new Sumerian cities in the Middle East – Babylon, Uruk, Assyria, and Mesopotamia.

6. The Stairway to Heaven;

Two Magical Trees; the House of Fire: Another important feature of the Heaven or Duat of the Egyptians is the presence of a Staircase leading up to the 'Gateway of Heaven', otherwise called "The Stairway to Heaven". Zecharia Sitchen who used this title for one of his books says that the Egyptian heaven was a physical place with a stairway leading into it: "The Pyramid Texts said of the Duat that it was a stairway in order to reach the heights. Its stairs were described as the 'the stairs to the sky' which are laid out for the king that he may ascend thereon to the heavens. The hieroglyphic pictograph for the Stairway to Heaven was sometimes a single stairway (this is the Egyptian hieroglyph for Ast – Isis)... or ... a double stairway – a step-pyramid."²⁸⁷

Quoting the Book of the Dead, Sitchen writes that when the Pharaoh on his way to heaven reaches stairway or staircase, "the king is nearing the heart of the Duat; he is near the Amenta, the Hidden Place. It was there that Osiris himself had risen to the Eternal Afterlife.²⁸⁸ It was there that the 'Two That Bring Closer the Heaven' stood out... as 'two magical trees.'²⁸⁹ Quoting a prayer from the same passage in the Book of the Dead, Sitchen continues: "May (I) be given ... my name in the House of Two; May (my name be granted) in the House of Fire. In the

night of computing years, and of telling the months, may I be a divine Being, may I sit at the east side of Heaven.”²⁹⁰ All the features and landmarks mentioned here have direct parallels with the Dunu Oka shrine in Lejja!

There is indeed a crude stairway of about 150 yards long leading up to the Hole in the Earth, constructed by piling up heaps of slag at regular intervals. The staircase begins in the nearby-unused bush-path (of the dead) and terminates on a pathway passing from right to left of the Shrine, forming a T with it. Joined to the Shrine above the pathway, the whole structure appears like a Djed-like Structure with outstretched arms joined to a one eyed Head – the image is that of a One Eyed Man whose trunk is the stairway, whose arms are the horizontal pathways, whose head is the shrine and whose one eye is the bottomless pit – giving the shape of an Egyptian Ankh – the ‘Cross of Life’ (plate 22c-d)! The Djed column is the symbol of Osiris – the Lord of the Duat. It has four steps, just like the Lejja stairway is composed of four steps leading up to the two horizontal village pathways, which meet at the central square.

True to the Pyramid Texts quoted by Zecharia Sitchin, there are indeed Two Magical Trees in front of the shrine – two very ancient trees with tangled roots supported with huge blocks of iron slag! The two trees are two shrines called Utu Udeleigwe and Oya Ogwuu (plates 23a, b). The former is the Tree of Justice where villagers swear their innocence and culprits are punished or miraculously executed. The latter is a Tree of Life and Healing, which neutralizes every charm and poison that is brought near it. Oya Ogwuu is associated with the sun and moon cycles and is thus a calendric instrument for counting of the days of the months and the month of the year,²⁹¹ thus coinciding with the Egyptian “night of computing years, and of telling the months”!

Within the context of this chapter, it has to be explained for those not conversant with Igbo terminologies that Ndu Ushi, according to Professor John Umeh in *Igbo People: Their Origin and Culture Area*, are the Primeval Ancestors who never died.²⁹² It was after them that the next generation of ancestors called Ululu (Adam People) came into the world. It was in the Second Age of humanity, that the people the Igbo called Aka Ululu that death came into the world.²⁹³ The fact that Adam was called Lulu (also Adamu) in all Sumerian texts implies that the first Age people (Primeval Ancestors/Ndi Ushi) were *Homo erectus* who lived before Adam or *Homo sapiens*. In the words Ululu (Sumerian Lulu) and Aka Ushi (Sumerian/Egyptian Khush/Kwush/Kush) is further evidence that original Sumerians were Igbo-speaking and that Egyptians were descended from the Sumerian Igbo.²⁹⁴

7. The Ashura Sacred Grove of Osiris; The Celestial Disc Symbol of Ra and the Table of the Sun:

Prof. John Umeh reveals that the word “Aka refers to ‘Woman’ in Igbo, in the context of very ancient spiritual religious concept such as Mgba Aka, which in its original purity is the alternative terminology (for) Mgba Nne Chukwu – ‘Circle of the Mother of God’, and is enshrined in the ancient Igbo Astronomical symbol of a circle with a dot in its center. This mystical symbol is also the Sun’s Astrological symbol of ancient Egypt and Igbo as is used today in Igbo astral divination.”²⁹⁵ Here is more than enough evidence of a tie between Egyptian and Igbo metaphysics, for the dot in the center of a circle, famously known as the symbol of Ra, is in actuality a Mother Symbol alluding to the womb of Nun where the Sun god dwells, and from which he rose at the First Time of Creation. The circle with a dot in the center is the central monument in Lejja, laid out on the floor like a table – the Table of the Sun! It is indeed an Astronomical symbol, a sun symbol.

The Lejja ‘Stairway to Heaven’ is formed with piles of slag, leading to up to a section of the village square which represents ‘heaven’. There are hundreds of huge iron slag piled into a mighty structure that could be described as the “fortified circle” (also a feature of the Duat). Half of the circle forms a crescent, raised high in the center, tapering at the edges. It has the appearance of what in Egyptian texts is called the “roof of the sky” or the “body of the Goddess Neith” (plate 24). It also looks like the Egyptian ‘Bark/boat of millions of Years’ on the back of which the Sun is supposed to travel along the heavenly ocean, thus becoming a metaphor for the River Niger – the “Traverser of Millions of Years”, also called the Sea of Osiris – which regularly carried Egyptian gods to and from the land of the gods.²⁹⁶ The crescent-shaped half of the shrine is over 25 meters across.

The entire structure is rounded into a full circle with a circumference of about 100 meters! In the center of this huge circle is mound of slag, which is said to rest on top of the hole, leading into the bottomless pit, hiding it from sight.

This mound located close to the crescent structure reflects the Egyptian concept of the sun coursing through the roof of the crescent-shaped sky, which is a form of the Egyptian 'boat of millions of years'! The Lejja community calls the Shrine Oshuru²⁹⁷ from which Ashura (meaning 'Sacred Grove') - a title of Egypt's Black Sun-god Osiris seems to have been derived. A grove is an open space hidden by trees, leading into a sacred place, a shrine of a deity. This sacred grove, protected with native taboos for millennia, by the priests of Lejja, is what the ancient Egyptians described in their Duat texts as "Mouth of the Earth". It is Egypt's An/On/Onu from which Heliopolis - the heavenly city of the Sun god - derives its name Annu. The entire complex is laid out on the ground like a table. Citing Herodotus The Histories III, in his book, The Stairway to Heaven, Zecharia Sitchin revealed that king Cambyses of Persia sent soldiers on a hazardous journey across the Sahara into Sub-Saharan Africa in search of a mythical Table of the Sun.²⁹⁸ He lost his entire army in the process, yet did not find what we found! The Lejja Table of the Sun has the appearance of a huge round Eye looking up to heaven. Perhaps it is the all-important 'Eye of Ra', which all Egyptian sacred texts celebrate!²⁹⁹ Also the circle with a disc in the center - the symbol of the Egyptian Sun-god - Ra, is called Ora (Sun) in Igbo Afa parlance.

The Book of the Dead says that the city of Abydos located in the Duat area was called "Busiris - 'House of Osiris'... (and that) Egyptian tradition made the sun to end its daily course at Abydos and to enter into the Tuat (Duat) at this place through a gap in the mountains called in Egyptian *peq*. These mountains lay near to the town."²⁹⁹ The word Busiris - 'House of Osiris' is derived from Igbo Obu Oshuru - 'House of Oshuru/Osiris'! From this perspective, it can be seen that Osiris, the Lord of the Egyptian Duat is Oshuru, the Lord of the Shrine of the Sun in Lejja.

8. The Sun and the Moon:

Amun is an astronomy god. His two major symbols are the Sun and the Moon.³⁰⁰ The Sun within the circle of the sky is the Egyptian Celestial Disc representing the image of the rising and setting sun. The Egyptians believed that their Sun (Sirius) lives in the Underground Duat, from where it rises every seventy days and makes a journey along the roof of the sky and sets back into the Underground Duat. The Lejja monument is the physical representation of the sun disc and the Crescent Moon, and as such represents Amun! Egyptian gods almost all wear this symbol of Crescent and Sun-disc on their heads (plate 25). Goddesses like Isis and Hathor as well as Osiris wear the sun and moon symbol sometimes invoking a sun-disc flanked by horns! This physical representation of the Sun and Moon in the form of this mighty monument hidden in an African forest is without doubt the actual image that the Egyptian gods are portraying with their head-gears! The implication is that these gods are claiming the Duat of Amun in Lejja, Igbo land as their original homeland.

9. The House of Fire:

The Egyptian Duat is frequently associated with a house referred to as the "House of Fire". It is a narrow conical House with a conical roof, one door and no window, frequently seen in most images of the Duat (plate 26a, b). Unbelievably, there is a strange house located on the immediate right hand side of the Oshuru Shrine - conical in shape and in its roof, with a tiny door and no window! It is a Shrine House for the Iron Smelters of Lejja who have joined the ancestors, which is why the village masquerades (spirits of the ancestors) issue forth from there into the arena during the annual ceremonies to the dead. The natives of Lejja claim that the house, which is called in native parlance Okiti Akpuriagedege, has the traditional shape of a furnace - indeed a 'House of Fire!³⁰¹ Strangely, the door of the House is facing away from the shrine and from the village square, looking towards the bush. The natives describe it as facing 'East'. Its furnace shape coincides with the Egyptian description "House of Fire" indicating that the house is actually a Furnace! This should complete our pile of proofs that the Lejja shrine was a prehistoric monument marking the actual location of the door to the Duat.

10. The Hall of Double Truth:

It can be seen from the above that Lejja, indeed Nsukka, Enugu state was the location of the Egyptian Duat. It was the original city of Abydos, otherwise called Busiris (Obu Oshuru). Osiris proudly referred to himself as “the victorious scribe of Ani”, “the favored one of his divine city”, “Lord of the Mouth of the tomb” the one whose “throne is placed within the darkness”, while his princes (priests) “make festivals for him in Annu” – “he shall do whatsoever pleaseth him even as the gods who are in the underworld, for everlasting millions of ages, world without end”.³⁰² Osiris refers to the Duat as the Hall of Double Truth, and frequent references to it in various Egyptian texts maintain that it is a Place of Two Truths, represented by two lions sitting back to back as if in opposition to each other.³⁰³ A similar tradition is maintained at the Odegwoo (Benben) section of the shrine in Lejja. We are told that this is the only shrine in Igbo land that has two priests who make offerings at the same time, in opposition to each other. The two priests are said to be forever in competition while praying, for which reason each prays silently so as not to be over-heard or copied by the other. This is evidenced in the Book of the Dead where it is said that the Duat is inhabited by two opposing family of gods, which we think are the Annunaki (the Adam hybrid lineage) and the Earth gods (the Adamas earthling lineage)!

11. The Smelting Environment:

As if to ensure that the readers of The Book of the Dead do not miss the point that the Duat is actually located in a fire and charcoal-ridden environment where smelting and forging of weapons take place, the texts speak of “a Fiery Lake”, “the unclean man”, “falling among knives”, “the red glow” and the “slaughter block”, all of which bespeak a shrine located in a smelting environment. A recent article by Prof Pamela Eze-Uzoamaka on Lejja reveals that “more than eight basketfuls of charcoal” were used by individual smiths and smelters weekly, and as if paraphrasing the speaker of the Duat Texts, she stated that while smelting, “both the charcoal and the metal glow red hot”.³⁰⁴ In the same vein, C.C. Opata revealed that the folklore of Lejja indicated that their putative ancestors produced knives in their forges among other items, and that the production of knives in Lejja is one aspect of its metallurgical skills that have never been forgotten.³⁰⁵ The term slaughter block implies a place of sacrifice. The Lejja group of monuments constitute several shrines, each surrounded with blocks of slag; and each is a place of sacrifice - a slaughter block.

NSUKKA – THE ORIGIN OF THE CANAANITES

Zecharia Sitchin in *The Stairway to Heaven* notes that the Egyptian God Amun/Atum-Ra – the God of Heliopolis - was called Vul-can, a name associated with fire (as in furnace), and that the land associated with him was called the Land of the Race of Can/Khan. It is the original homeland of the Canaanites or Khenites/Qenites, who, according to Zecharia Sitchin, are reputed to be the world’s Oldest Blacksmiths, and their name Can/Khan (Igbo Nkannu) means “smiths and metallurgists.”³⁰⁶ The fact that in Igbo Oka means ‘smith’ and ‘metallurgist’ implies that the Canaanites/Khenites were Igbo-speaking and that they were one and the same with the Oka/Nkannu people of Igbo land. The added fact that the village of smiths in Lejja is called Dunu Oka, meaning ‘Master Smith’ in Igbo, is added evidence that Nsukka is the original homeland of the ubiquitous Canaanites who gave metallurgy to the world! M.A. Pinkham in *Return of the Serpents of Wisdom*, noted that Ham, the father of Canaan, was called Vul-can, and that as Khem – a Khemennu ape-man - he was the one who gave civilization to Egypt (Khemet) by becoming its first Pharaoh – the Black man named Min (Menes).³⁰⁷ Pinkham posits that Khan/Khem/Kha/Ka/Ca/Qa and variations of this etymon are derived from the lineage of Ham and Canaan and allude to a race of god-men of Pre-history. Accordingly, the words Nkannu, Oka and Nsukka can be seen as pertaining to the root name of Vul-can (Ham) and his son Canaan (the smith).

From the translations of Sumerian texts conducted by L.A. Waddell,³⁰⁸ we now know that many Sumerian kings proudly bore the title Qa in imitation of Sumer’s earliest divine kings, who ruled before the Deluge. Zecharia Sitchin reveals that the Sumerian term Dun/Duni – a title that was famous among Sumerian kings is equivalent to

the Assyrian title Ka'in i (the root of the words Cain/Canaan), and that both have the meaning of 'metallurgist'.³⁰⁹ Both Dun and Kan derive from Dunu and Oka (in Dunu Oka) and as such, from the iron-smelting technology of the Nkannu people of Nsukka, for Dunu Oka literally means 'Master Smith' in Igbo language! There is one in a million chances for this kind of coincidence in history. But here it is!

OSHURU – THE ASHURA SACRED GROOVE OF ANTIQUITY

Again the Sumerian and Assyrian texts maintain that "Ashur (cognate of Oshuru) is the Lord of Duni". Duni is of course a reference to Dunu Oka, and Ashur (a cognate of Oshuru the Lejja Shrine) is the title of Egyptian god Osiris and the origin of his name. This reveals that Osiris is the Lord of the Dunu Oka shrine. Osiris is represented in the ancient Dunu Oka Shrine with the Sun disc symbol called Oshuru. Oshuru is thus the original word/concept from which Osiris derives his name. Ralph Ellis in *Eden in Egypt* notes that Ashura means 'Sacred Groove' or Shrine,³¹⁰ revealing that the Oshuru Shrine in Lejja is the actual Ashura Sacred Groove of antiquity from which is derived words like Assyria, Osiris, and Assuras in Indian mythology. This is in keeping with the fact that Oshuru is the most sacred part of the Dunu Oka Shrine. It is indeed a mound of iron slag covering the Hidden Hole that leads into what the native priests call a "bottomless pit" – which no doubt is the Underground Duat of Osiris and Atum.

HORUS THE MASTER SMITH OF LEJJA

These are further confirmed in Egyptian Edfu Texts, where the god Horus, son of Osiris is said to have made friends with a man called Khennu or Khannu. Khannu means literally Oka Anu, i.e. 'Dunu Oka - Man of Anu', which in ancient Egyptian context means 'Dunu Oka -Man of Heliopolis'. Thus, the literal meaning of Nkanu/Nkannu - the local clan name of the Enugu people - is Nka Anu – 'The Smiths of Anu/The Smiths of Heliopolis/The Smiths of Heaven'! Needless to say, Dunu Oka of Nkannu was the Master Smith of Heliopolis'. It was precisely in his territory that Horus established a metal "foundry of divine iron" (an industry for iron smelting) in the district the Egyptian Edfu Texts called UaUa or Wawat³¹¹. Wawa is also a clan- name of the Nsukka and Enugu people! Nsukka is located in Wawa area in Nkannu clan of Enugu State. With all these converging piles of evidence, we are able to conclude without fear of equivocation that the industrial amounts of iron slag found in Lejja and among various Wawa/Nkannu clans are evidence of Horus metal foundry that he set up in Nsukka in Pre-historic times. This calls for a government supported sustained archaeological work to establish the correct date of the beginning of the Lejja smelting technology, which Egyptian records put within the Age of the Horus versus Seth Wars which took place by ca. 9,000 B.C. - a whooping 11,000 years!³¹²

OSHURU – THE SUMERIAN SYMBOL FOR THE GARDEN OF EDEN

As Waddell's translations have revealed, the Sumerian pictograph for the Garden of Eden is a crescent Moon embracing a Sun disc – the very lay-out of the Oshuru Shrine at Lejja! A crescent moon embracing the sun is called Kan or Gan in the Sumerian language. Waddell explains that the Sun and Moon symbol – Kan/Gan – also designates the Land of the Rising and the Setting Sun.³¹³ This is a major Egyptian mystery solved – a confirmation that Igbo land (Biafra Median) is the Sumerian 'Land of the Rising Sun' and the Original Garden of Eden! To find this Sumerian Sun and Moon Symbol in Lejja as well as the Sumerian word Kan (Nkannu, the clan-name of Nsukka/Enugu people) in the same location, is more than fortuitous. It is a smoking-gun evidence that the Garden of Eden is a Nigerian location; and that the Creation of Man, the origin of Language and of all civilizations and human migrations was there! This is why all Egyptian female gods bear the symbol of the Crescent hugging a Sun disc on their heads – a claim to their own affiliation with Atum the Dweller in the Duat in Igbo land.

DID ANCIENT NIGERIAN SMITHS CONSTRUCT THE UNDERGROUND DUAT?

Those who have been to Lejja and the other pre-historic iron smelting sites in the area attest that Lejja is a world monument! There is nothing like it anywhere in the world. The Nsukka slag piles in Lejja are so vast and so huge that it has to have been the locale for a huge smelting industry in antiquity. Not much smelting if any, goes on there in the present age, which is why it is so shocking that an estimated 500 to one thousand of these huge blocks of slag lie in the Dunnu (Dunu) Oka in the Lejja site alone, each weighing between 34kg and 57 kg and measuring up to 50 centimeters in diameter and more than 40 centimeters in height.³¹⁴ The entire town is teeming with slag and pathways are littered with pieces of prehistoric charcoal and slag, broken tuyeres and furnaces all attesting to a vast prehistoric iron industry that involved many communities.

Nsukka was a site of industrial iron smelting before 2,000 B.C. to a magnitude never seen anywhere else even to this day. The level of smelting that took place in Nsukka in prehistoric times is beyond imagining. The entire region must have been one huge melting pot of fire and smoke. Mining of the ore was said to have been carried out in the adjoining hills as surviving evidence still attest.³¹⁵ Yet the question that bugs the mind of everyone who witnesses the unimaginably huge sizes of each individual slag that makes up these huge piles of slag in Lejja is this: where did all the mass of the smelted iron go? And the answer is, no one knows, no one but Osiris and the Father of the gods Atum-Ra/Amun. For indeed these Superpowers of old would have used the huge mountains of smelted iron and alloys of it to construct their underground halls and palaces – Obu Oshuru - which the Egyptians called the Halls of Amenti! Images from the Egyptian Pyramid Texts show that the Duat was a huge tunnel-like construction with several floors leading to various sections, and that it was inhabited by a large population of humanoid beings wearing diverse animal heads as their totems (plate 27). Clearly the ancient Nigerian Khemennu ancestors must have constituted the body of Smiths who constructed the underground halls of Amenti (Duat)!

LEJJA/NSUKKA – THE LAND OF THE LIVING DEAD AND THE ‘SACRED GROOVE’ OF OSIRIS

In our previous works³¹⁶ we have illustrated that ancient Egyptians spoke a language derived from the Igbo language; that they were people of ancient Nigeria and that their gods were the same gods that the Yoruba, Benin and other Kwa peoples recognize in their pantheon of gods. We demonstrated that the Egyptian god Thoth was Eri/Iduu - the putative ancestor of the Kwa Nigerians and West Africans, that he actually settled in Igbo land and sired the world's first post- deluge clan of priest-kings; that Thoth was a contributor to the inscriptions on the monoliths of Ikom, Cross River state, Nigeria; and that Heliopolis was an Igbo-based city in Prehistoric Nigeria. We also asserted that the River Niger, anciently called Akwuora ('Sun's Nest') was the main river in Eden and the so-called 'Stream of Osiris', otherwise called Yam Suff – the Sea that Moses crossed in the Exodus. We also piled up evidence to the effect that Osiris was a lord of Igbo land and that he was the god-man who sacrificed himself to become Yam – the staple food of the Igbo; that as the Yoruba god Obatala, he was the person who engineered the palm tree. We concluded that both the Yam and the palm tree – the Tree of Life - were sacred to Obatala, who in the Yoruba Ifa tradition is called Osere Igbo and Oba Igbo – 'Oshuru Igbo/Sacred Shrine' and 'King Igbo'.

The discovery that in Lejja a meal of palm oil and boiled yam is fed into the mouth of the Oshuru/Osiris hole every year during the Oriri Igba Ndu-Ushi ('Covenant Meal with the Living Dead Ancestors'), is very heart-stirring. The word Ushi that occurs in this word speaks volumes because it describes Primeval Time – Mgbe Ndu Ushi –The Time of the Ushi Primeval Beings (literally). All over Igbo land people today make reference to Primeval Time, but no one has the slightest notion what and who the Ushi Beings were, nor when their Primeval Time had been. Only in Lejja is the Ushi period part and parcel of the present. Our inquiry revealed that Ushi actually

means "The Primeval Living Dead Ancestors". The word is related to Nshi – the Igbo name for 'dwarfs' – descendants of ape-men. Thus Ushi were the autochthons and cavemen of old, long gone – the Immortals who never died, because in their time, death had not yet come into the world.

Indeed as we have shown in previous works and as we continue to demonstrate in this work, the Egyptian Book of the Dead, the Pyramid Texts, the Edfu Texts, even the Coffin Texts of the departed Pharaohs and other noble ancestors of the Egyptians have carefully preserved the ancestral traditions of the Igbos and other Kwa Nigerians with whom, needless to say, they share a common ancestry. Nigeria is the land of origins for the Egyptians. As evidence is now beginning to show, today's Nigeria was ancient Sumer and later, Upper Egypt – the nation from which the ancient Egyptians in North Africa received their civilization, their gods, their religion and their mythology.

The Moon cult of Thoth/Amun was introduced into Igbo land by Eri. Thus Eri kings (Eze Nri) were the ones who introduced Year Counting called Igu Aro in Igbo and "the Computing of Years" in Egyptian tradition.³¹⁷ The Book of the Dead in its reference to the Land of the Dead, the heaven of the Egyptians speaks of the "night of computing years and of telling the months."³¹⁸ Even in this, Lejja sacred tradition is not lacking. Ethnographic research into Lejja sacred customs under reference shows that one of the two sacred trees (Oya Ugwu) close to the "mouth of the earth" is employed for "keeping the local calendar".³¹⁹ The process begins when the new moon is sighted at the beginning of a native year – the priest picks a stone and drops it into a pot stationed at the foot of the tree. After the nine moons the pot is emptied and the festival of covenant with the dead takes place, for nine is sacred to the god Anum and to the Igbo god Ele.³²⁰ In *The Only Planet of Choice* by Phyllis Schlemmer, nine is the sacred number of Atum, who is incarnate in Thoth/Tehuti, and nine is the number of Lords of the Cosmos of whom He, Atum, is the leader and the ninth.³²¹ We can thus conclude that the native ritual of counting the months aids the inhabitants of the underground Duat/Heaven whom Egyptian records refer to as "Holders of the Time of Life in the Hidden Land (Igboland)" to keep record of the passing of earth years by keeping accurate records of each year following the Lejja annual festival! Thus the expression "computing the years and telling the months" takes a palpable meaning, and supports our thesis that the contents of The Egyptian Book of the Dead were adapted from Igbo traditional rituals.

THE WILDERNESS OF SOKAR AND THE DIVIDING OF THE WATERS

Needless to say, all the pieces of evidence accumulated in this chapter confirm the knowledge of basic Astronomy and the Calendar among the early Africans living in the Prehistoric Niger/Benue environment. Evidence abounds in available Egyptian records to the effect that the 'Heaven' within the earth in Igbo land was a reflection of another heaven above, probably within the Sirius system of Stars.³²² But that is outside the scope of this work.

The Egyptian Duat occupies a wide expanse of land divided into 12 sections. The city of An where the hole in the earth is, is said to be located "in the fourth division of the Duat".³²³ It is there that "the Celestial Ladder/Stairway to Heaven" is located. It is there too that the "House of Fire...the Great House of Two" as well as "the fortified circle" (the Oshuru hole is fortified with a circle of iron slag (plate 15) and the secret door into the "subterranean Land of Darkness" are all located.³²⁴ Zecharia Sitchen notes that "the 'Stairway to Heaven' was constructed by the gods of the city of An - the location of the principal temple of Ra, so that they, the gods, could be united with the Above... The goal of the king (the dead Pharaoh going to Heaven to spend his Afterlife) is the Celestial Ladder... But to reach it (he has to get to) the House of Fire (the Lejja Furnace House), there ... he must enter the Amen-Ta, the Hidden Land of Seker (another name for Amun), God of the Wilderness". Since all these features are found in the Dunu Oka village square in Lejja, it is certain that this location is "the Hidden Land of Seker/Sokar, the God of the Wilderness". ³²⁵ To reach there the Pharaoh must pass through a Lake which "he must cross by parting its waters".³²⁶ In traditional Igbo land, the Lake which every newly crowned Eri king (Eze Nri) is required to cross by parting its waters, is again the Omambala Sacred magical Lake. This custom is recorded in John

Umeh's Igbo People, Their Origin and Culture Area.³²⁷ It is not a myth, but a traditional custom for testing the mystical high potency of the Ofo and spirit staff (Alor) of Eri kings of Igbo land! This is in fact a vital test that the Pharaohs must undergo to prove their Eri paternity as qualification to enter the Duat where Eri/Atum dwells. And it is further proof that Egyptian Pharaohs were of the lineage of Eri, for this magical act is an exclusive traditional custom of Eri kings, and is further proof that Igbo land is the land of the ancestors of Egyptian Pharaohs.



Plate 18: The Biafra Flag showing the mythical but real 'Land of the Rising Sun' - Amana/Imeana: the Heaven' of the Sun-God Amun of Egypt, Amen of the Christians and Muslims, Amma of the Dogons, Amma of Asian religions, which all religions and Holy Orders revere with nostalgia.



Plate 19: Evidence of pre-historic terrace farming in Lejja.



Plate 20: Ugwu Ele ('Hill of El') one of the five hills located astride the ancient Pathway of the Dead in Lejja, leading to the Dunu Oka Shrine. This is the Holiest Hill in Lejja where all Hills are honored as residence (Graves) of great heroes and god-men/deities.



Plate 21a: The Lejja Benben (Odegwo) standing in front of the 'Table of the Sun' pile of slag.



Plate 21b: At Delphi - "a stone representation of the Omphalos (Benben, believed to be located) at the 'Center of the World'" - quoted from Andrew Collins: Beneath the Pyramids, p. 34. Clearly it is the Lejja Benben that the Delphi oracle was representing, complete with a staircase (see plate 22).



Plate 22a (left): Sidney Davis walking down the ancient 'Stairway to Heaven' constructed with iron slag. The stairway leads straight towards the Dunu Oka 'Table of the Sun' piled up in front of the village hall (behind).



Plate 22b: Acholonu standing below the first rung of the stairway.



Plate 22c (left): The layout of the Dunu Oka Shrine complex, showing the Crescent and bottomless pit that form the 'Table of the Sun' (the head), the village pathway forming the arms, and the 'Stairway to Heaven' (the Walkway for the dead) forming the trunk/legs, reflecting the image of the Dead and Ankh in the Egyptian Duat.

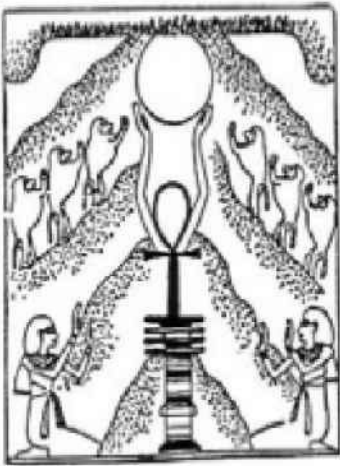


Plate 22a



Plate 23a, b: Two Magical Trees flanking the Table of the Sun, Utu-Udeleigwe ('Utu the Sky Vulture', left) and Oya Ugwu marked out at the roots with pre-historic iron slag.



Plate 23b



Plate 24a (left): Egyptian image of the Mother Goddess Nut arching across the sky enveloping her Son – the Sun-God, the 'All Seeing Eye' in the Duat. The arched body of Nut is reflected in the perfectly arched entrances of every cave we have visited in Igbo land (see 24b, right),



Plate 24b: for the caves are the dwelling places of the Igbo Sun-God, Chukwu Abiama and as such an extension of his Duat.



Plate 25a, b: Egyptian gods Thoth and Isis wearing the Crescent and Sun-disc emblem of the Lejja Table of the Sun on their heads.



Plate 25b Egyptian god, Thoth



Plate 26a (left): The one-door House of Fire at Lejja.



Plate 26b (Right): The Egyptian one-door House of Fire extreme right of picture, standing beside an arched cave representing the Duat, above which sits Osiris. The dog-headed-god Anubis is conducting the dead Pharaoh into the House of Fire amid wailing of relatives. White cloth and leopard skin-clad black African native priests are performing the rites for the dead Pharaoh.



Plate 27a: The Duat with ape-gods, and human gods moving about the various floors and rowing their barques in underground rivers.



Plate 27b: The Duat with Serpent gods and human gods moving about the various floors and rowing their barques in underground rivers.

Evidence from Lejja folklore indicates that the putative ancestor of the Lejja community was an incarnation of this God of the Wilderness – Sokar/Amun. It is said that when he was about to depart this world, Ugwuoke Ugwu'nyi ('Male Hill, Son of Female Hill'), took his son Lejja into the Wilderness and established the present location of Lejja, blessing it with a fresh water stream that later became the central deity of the community.³²⁸ Lejja became a wilderness enclave of the God Sokar from that day - the City of An/Annu, capital of the Eden-based Egyptian City of the Sun – Heliopolis, and the gateway to the Heaven in the Underworld – Amen-Ta. Andrew Collins quoting *The Book of Two Ways* from Egypt's Middle Kingdom (2,134 B.C. – 1786 B.C.) says that the mythical place where Sokar has his Underground tomb- dwelling is called "Highland of Aker". The name Sokar obviously derives from Aker. Even this word finds its place in Lejja. When we made a fact-finding visit to Lejja, we were informed that the closest town to Lejja from the Southern boundary is called Aku. An Egyptian word of the same sound – Akhu – actually means 'Pyramid' or 'Light-Source'. Ralph Ellis noted that the Great Pyramid of Egypt was called Akhu.³²⁹ We can easily deduce that Aker is a cognate of Aku Ora ('Aku of the Sun-God'). Clearly the gods had sought to replicate in Egypt what they had built in Igbo land in Primeval Times.

The ancients were adepts at creating wise multiple puns in individual words. Okara means 'Two Ways/ Duality/The Living and the Dead/Past and Future' in Afa mystical language.³³⁰ In other words Okara expresses the mystery of the "Two Truths" anchored in the Lejja shrine and in the Book of the Dead.³³¹ Aker which could also be transcribed as Oka Ora also means 'Iron Smelter/Smith/Craftsman of the Sun-God' (oka means 'crafts-man/ smith')! The word Sokar contains the S/Sh sound found in Sumerian Shar, Igbo Esh and Egyptian Sah, all of which refer to the Lordship of the gods. Gary David in *The Kivas of Heaven* wrote that "Sahu or Sah refers to the star gods in the constellation of Orion" ... that Sah (Orion) in the Southern sky was one of the ... two distinctive pat-

terns the ancient Egyptians recognized and incorporated into their funerary ideology. In the earliest surviving funerary texts... Sah was the Father of the gods.”³³² The Igbo Afa word Oshe/Ose means ‘Eye’. Okara means ‘The Word’. Ose Okara (Sokar) in Igbo Afa parlance means ‘The All Seeing Eye’ or ‘The Word of the Sun-Sun-God, who is the All-Seeing Eye’. ing all of the above to explain the word Sokar, one is left with the conclusion that Sokar is the embodiment of Orion (Osiris) – the Southern Star companion of Sirius. He is the All-Seeing Eye whose physical symbol is the Eye-shaped Oshuru Shrine in Lejja (plate 15). Asar – the Egyptian vernacular name of Osiris, which according to Sitchen means “All-Seeing Eye, was the epithet for the Assyrian god Ashur”.³³³ From these can be deduced that the Oshuru All-Seeing Eye of Lejja was the origin of the names Osiris, Asar, Ashur and Assyria. A corollary to this is that the Oshuru God of Igbo land (Amun/Chukwu Abiama) was the god of Egyptians and Assyrians, and, need we say, of the whole ancient world? He is the Lord of Lords and Father of all the gods.

According to John Umeh, After God is Dibia, Ose is a title of God and its variations are explained as “‘the Eye of God’, ‘the Sun God’ (Ose Ora), ‘God of Light’, ‘Universal Mind or Universal Consciousness of God’ (Ose Obala).”³³⁴ Umeh explains on the same page that the Sun God is called Aro. Aro (or Arobunagu) is the form of the Sun-God as the Serpent – the Great Horned Cobra already discussed! In Egyptian tradition, Osiris is Orion while his wife Isis is Sirius.³³⁵

The Christ symbolism in all these is unmistakable. Indeed in some quarters Osiris is believed to be the Christ who incarnated as Jesus. The mythical city of Heliopolis and all the other cities associated with the Land of the Dead (the Duat) in the Egyptian Book of the Dead are traditionally located in Upper Egypt.³³⁶ Their Nigerian location implies that Upper Egypt spanned the lands of ancient Nigeria - the location of the all-important lands where the Gods of Egypt dwelt.

It is important to note that, like the Egyptians, the Igbo First Time or Age of the Gods is referred to as the Time of Osiris. Robert Bauval in *The Orion Mystery* reveals that the Egyptian ‘First Time’ is called the ‘Time of Osiris’.³³⁷ This is also the case in Igbo tradition, where the time of the gods is called Mgbe Eshi or Mgbe Ndi Ushi – ‘Age of the Esh/Ushi’. Esh/Ushi is synonymous with Egyptian Sah – the name of Osiris and of the Orion star-system.

CHAPTER 11

AMUN/ATUM/EL – THE ANDROGYNOUS EARTH GOD(DESS) WHO INVENTED STONE WRITING

AMUN THE SON OF THE GODDESS NUN WAS THE ANCESTOR OF LEJJA

A putative ancestor whose name is Ugwu Oke ('Oke Hill') is actually named Oke. Oke means 'Great' and 'Male'. Oke Ora ('Great Sun God') is the root of the word Sokar – the name of the Sun God! It is said that Ugwuoke, the father of Lejja, whose full name is 'Ugwuoke Ugwu Inyi' ('Male Hill from Female Hill'), had revealed to his son Lejja before he left this world, that he was both male and female and that in future, he would be reincarnating into the world sometimes as male and sometimes as female! The name Ugwuoke Ugwuinyi implies that Ugwuoke (Male Hill) is the Son of Ugwuinyi (Female Hill)! This Lejja legend is totally in agreement with the Egyptian belief that the Sun-God Amun is the son of the Water Goddess Nun! It supports our circle of proofs that Egyptians inherited Igbo cosmology and their gods were original gods of Igbo land.

The Lejja legend also supports our thesis as stated in this and in previous works that Atum/Amun/El/El/Sokar is an androgynous deity – being male and female – Mother and Son. In the Igbo tradition, the Earth-Goddess and the Water Goddess are both androgynous, and are usually addressed with the titles 'King' and 'Queen'. The Igbo Ala/Ani (earth) – the Igbo Earth Goddess – is the equivalent of the Egyptian An/Annu - a reference to the hole in the earth and the under-earth location of the Duat.

THE PYRAMID AND THE ALL-SEEING EYE

With the above revelations, it can be seen that the name Ugwuoke Ugwuinyi ('Male Hill, Son of Female Hill') speaks volumes. It indicates that the Wilderness God, Sokar was the same Great God of the Beginning who "Rose from the Womb of the Goddess Nun" and established the first Primeval Earth Mount (Ugwuoke – 'Male Hill') from which the rest of the world was created.³³⁸ Likewise Ugwuinyi (female Hill) is the Under-earth pyramid, which houses the Sun God. Our reconnaissance trip to Lejja brought us face to face with the hill dedicated to the founder of Lejja, whose name was Ugwuoke. The Hill is called Ugwele (Ugwuele – Hill of Ele), and confirms that the founder of the Lejja Sun-Shrine is the Sun-God El/Atum. In fact the word Lejja means Ele Jaa ('Ele – The Hidden God')!

The common symbol for the All-Seeing Eye is the equilateral Triangle with a dot in the Center (plate 28) – the dot, usually an EYE, represents the Lejja Shrine of the Sun-God, which is actually shaped like an eye (plate 15). This eye symbolism is central to Sumerian cosmology, and has endured in many post-Sumerian civilizations, especially in Egypt where it is called 'the Eye of Ra' and also in the Americas, where it has endured in the USA Dollar bill! Mark Amaru Pinkham and Robert Temple both revealed that the triangle is the symbol of the Sirius system,³³⁹ and Pinkham goes further to state that this symbol was transferred by the Sirians to Atlantis as the "triangle ...with an all-seeing eye in the center."³⁴⁰

In Christian tradition the All-Seeing Eye is the symbol for Almighty God. This in itself indicates the Igbo origin of the Judaic religion, and confirms that the Lejja God of the Duat – Ele/Amun/Atum/Amen, is the Being whom the Christians/Hebrews worship as the Almighty God. In Igbo land this being is called Chukwu Abiama but

also Ele (Semitic El)! Clearly Igbo land gave the world its knowledge of God, And since Amun's other face is Sokar, who as we have illustrated above, possesses the attributes of the Star Orion, the god Osiris as well as the Christ attributes, one can venture further to suggest that Sokar is the quintessential Avatar – the ever-returning Son of God who dies and is resurrected to repeat the ritual ad infinitum. Thus in Lejja, the original idea of the Trinity is represented in the symbols for Father (Atum) – the All- Seeing Eye/the Sun/Son (Sokar) – the Celestial Disc (Iris of the Eye), and the Mother (Nun) – the Crescent Moon/Pyramid.

Everywhere we look in Lejja and its adjoining villages, the evidence is overflowing, and overwhelming! Hills everywhere one looks, all bearing names indicating that they are deities. The Hill where it is believed that Atum (El/Er) dwells is called Ugwu Ele – 'Hill of Ele/El.' To demonstrate his male/female duality, it is said in the Lejja myth cited earlier, that Ugwuoke cut a line into the earth with a metal knife that he had forged, and a stream gushed out. From the stream, a female deity came through, who henceforth became the central deity and matriarch of Lejja. Her local name is Adada. To link the remote ancestors of Lejja to its prehistoric iron technology, its oldest ancestral masquerade, representing Ugwuoke, was named Otamkpume – 'Stone Chewer'.

In the Igbo dialect of the autochthons/aborigines, Ele Jaa means 'Where Ele Hid Himself'! Thus the literal meaning of the word 'Lejja' is itself a dead give-away of the fact that its geography was designed as the hideout of the Hidden God Amun, whom the Igbo refer to as Ele. The second item mentioned in Lejja folklore as a product of iron smelting in the community consists of metal bells.³⁴¹ Again we have a tie, for bells are mentioned among the paraphernalia of Sokar in the Duat as featured in the Egyptian Pyramid Texts illustrated in Andrew Collins, *Beneath the Pyramids*.³⁴² Here too we have an undeniable parallel in Lejja cosmology, for Lejja spirits of dead ancestors who 'return' annually as masquerades are made to wear short bells as well as metal gongs (Ikpe) on their heads as their most important paraphernalia!

ATUM IS ELE/EL - THE MANU OF THE IGBO CAVEMEN OF UGWUELE (BEFORE 500,000 B.C.)

Zecharia Sitchen reveals that "in Olden Times El was the Principal deity of Heaven and Earth... He lived in semi-retirement (Hidden), aloof from daily affairs. His abode was in the mountains (Lejja Hills) at the two headwaters (Niger and Omambala (Nun) confluence)," from where he functioned as father and judge between the gods. El as Sokar was ensconced inside the Pyramidal Womb of the Mother Goddess Nun. He was the ruler of the affairs of the gods, Judge of the Dead and author of Destiny. ³⁴³ This god's Sacred Hill in Lejja, which is called Ugwu-Ele is a long horizontal stretch of hill divided into three hills by two convex cuts, leaving the Hill of El in the center of two adjoining hills (plate 29a) – again reflecting a Trinity and the Three Hills Egyptian hieroglyph for the Horizon and the Duat. There is an over-riding poetic consistency and repetitiveness in all things associated with the structures in Lejja, to the point where it becomes clear that all are part of a master plan made and executed in remote antiquity by very intelligent beings. The convex cuts on the Ele Trinity Hills are too perfect to have been made by natural means (plate 29b). They bring to mind the second Egyptian hieroglyph for the 'Horizon Land' of Horus where Egypt's Sun rises. The hieroglyph in question is Two Hills with a convex-cut through which a tongue of fire rises upwards. This glyph is pronounced chi by the ancient Egyptians. Chi is the Igbo word for 'Spirit of God' and Igbo believe their land to be the 'Land of the Rising Sun'!

ELE – THE GROUP-SOUL OF THE FIRST HOMINIDS OF IGBOLAND

The fact that Ele (Biblical El, El-Elyon - the 'God of the Heights' whom Melchizedek represented in the Old Testament)- is the God/Manu/Group-Soul of the cavemen of the wilds (Homo Erectus), is consistent with our thesis propounded in all our previous publications on this and related subjects³⁴⁴. This God, called Sokar lives in a Tomb in the lowest rung of the Duat called Restau.

In *They Lived Before Adam*, we demonstrated that El/Ele began his entry into human affairs as the Group-Soul/Manu of the cavemen whose Stone Age implements have been excavated at Ugwu Ele in Isuikwuato, Abia State (Igbo land), about 70 kilometers from Lejja, dated 1000,000 to 500,000 B.C.³⁴⁵ As the First Human to rise from the Deep Waters of Nun, he was the Group-Soul of the First Hominids. As we have already established in an earlier chapter, Archaeologists of the University of Nigeria, Nsukka, in their excavations carried out in the early 1970s discovered huge stacks of various kinds of stone tools from various stages of Stone Age – hand axes, knives, picts, cleavers – in the Igbo town of Ugwu-Ele ('Hill of Ele'). The archeologists concluded that the tools spanned the period from Early, Middle to Late Stone Age. Early Stone Age is before 500,000 B.C. Middle to Late Stone Age spans 300,000 – ca. 100,000 B.C. Stone implements spanning all three Ages were found at Ugwuele (see plate 30).³⁴⁶ The British member of the archaeology team who investigated the finds, and who was forced to leave the country by the increasing hostilities associated with the Nigerian civil (Biafran) war, Professor D. David, concluded with Nigeria's Professor F.N. Anozie that "the site was the largest stone axe factory in the world!... We are not aware of any other site in the world with such an enormous amount of stone axes and other tools."³⁴⁷ Prof F.N. Anozie who led the excavation posited that since "the technology and typology of Acheulian culture is very similar everywhere in Africa and other parts of the world, (and) the hand-axes from Ugwuele very much resemble those from (Acheulian sites in) France, England, India, East Africa, North Africa, etc., in terms of form and techniques of manufacture. It is mainly because of this that the Acheulian culture is regarded as a worldwide culture and a heritage of all humanity".³⁴⁸

We have argued in our previous works under reference that the 'Out of Africa' migration that took place in the Late Stone Age 100,000 – 40,000 B.C.) was more or less an 'Out of West Africa' or 'Out of Igbo land' phenomenon rather than the 'Out of East Africa' phenomenon that the world has been made to accept. This conclusion is based on the discovery of a 7 million years old hominid in the Chad Nigeria border, which runs in the face of the three million year old Lucy of East Africa proposed by the Leakeys. In 2002 a joint French and Chadian team of paleontologists led by Professor Michel Brunet of the University of Poitiers, found a seven million year old ancestor of Homo Erectus in the southern Chad region, close to the Nigerian border which the team initially termed Australopithecus and later renamed him Sahelanthropus Chadensis. The President of Chad named him Tummai Man. He is listed as one of the top ten discoveries of the decade by The Times of India.³⁴⁹ The fact that Tummai is four million years older than East Africa's Lucy, defeats the claim to an East African origin of mankind. The Igbo Homo Erectus could only have been a direct descendant of the seven million years old Chadian Tummai Man (a Hominid but not-yet man) from the Nigeria/Chad border, and confirms our thesis of an 'Out of Igbo land/Nigeria' migration of Early Man. Simply put, Nigeria is the cradle of humankind, culture, language, metal technology, astronomy, civilization and the land of mythology. This is further confirmed by the mapped result of the Human Genome Project cited earlier, which clearly shows Nigeria and Chad as sources of the 'Out of Africa' migration.³⁵⁰ It is important to mention that no serious paleontological or archaeological excavation has been done in the Nigeria and West Africa region in the search for Early Man, nor were West Africans seriously included in the Human Genome Project. We are convinced that the results from Chad and Ugwuele, as well as the linguistic evidence of Dr. Quentin Atkinson of the University of New Zealand (which also signals Western Sub-Sahara as the origin of Modern Languages) are clues to West Africa's origin of humankind.

THE OLDER THAN ADAM DNA

Our thesis of the Igbo origin of humanity and of original Igbos being in the world before Adam, which was the subject of our earlier title *They Lived Before Adam – Prehistoric Origins of the Igbo – The Never Been Ruled* – has received a powerful boost through the recent discovery of an African American from South Carolina, USA with Y-chromosomes that are at least 340,000 years old. An Online New Scientist publication released on 6th March 2013 says that Albert Perry did not descend from the genetic Adam, and that his Y-Chromosome was so distinct

that his male lineage probably separated from all others about 338,000 years ago. The report claims that “since genetic Adam (Homo Sapiens) lived from 60,000 - to 140,000 years ago...and the first anatomically modern human fossils date back only 195,000 years, Perry’s chromosome lineage split from the rest of humanity long before our species (Adam) appeared.”³⁵¹ Perry’s ancestors were older than Adam by at least 150,000 to 200,000 years! The report further says that Michael Hammer, a geneticist at the University of Arizona in Tucson after further comparative analysis of the discovery, “found similarities between Perry’s DNA and those in samples taken from 11 men all living in one village in Cameroon...”.

ADAM WAS A PRODUCT OF INTERBREEDING WITH WEST AFRICAN CAVEMEN!

Further supporting evidence as to the West African Niger-Congo origin of Adam and of the ancestors of Adam is the statement in the same New Scientist report, which says that “In 2011 researchers examined human fossils from a Nigerian site called Iwo Eleru. The fossils showed a strange mix of ancient and modern features which also suggested interbreeding between modern and archaic humans. The Cameroon village with the unusual genetic signature is right on the border with Nigeria!” These discoveries prove beyond all reasonable doubt our thesis that Nigeria/Igbo land (Ugwuele with its stock piles of Early to Late Stone Age implements 500,000 – 100,000 B.C.) is the origin of pre-Adam humanity and that it was in ancient

Nigeria/Igbo land that Adam was created by interbreeding between the Annunaki Homo Sapiens genes and the cavemen Homo Erectus of Igbo land. Modern Human was not only interbred in Nigeria, he was also created there. The corollary to this is that since Adam was the name of the created human, those who lived before him were ‘the uncreated’, the seed people, the seeds of evolution probably from the Pre-Homo Erectus hominids – Sahelanthropus Chadensis - whose seven million years old fossils have been found in the Chad-Nigeria border! Nigeria-Cameroon are both in the core Niger-Congo linguistic zone, and this discovery also supports our thesis that Niger-Congo language, which we have identified as Igbo, was the mother-language of all mankind, for human DNA and human language must both have one source. We can thus say that not only were the cavemen of the Niger-Congo the ancestors of Adam, Adam was actually a West African at creation, from the same Niger-Congo geo-political zone. This supports our thesis that Niger-Congo was the original Mother Language of Humanity. Needless to say, a concerted analysis of the Igbo gene will one day reveal great secrets about the origins of humanity and about the nature of the human DNA.

KHEMENNU APE-MEN OF ATUM’S DUAT – THE INVENTORS OF WRITING AND OF THE STONE INSCRIPTIONS OF IKOM IN CROSS RIVER STATE, NIGERIA

The evidence that Nigeria was the home of the Mother-language of humanity has been amply demonstrated in this and in our earlier works. The Albert Perry case and the Quentin Atkinson linguistic research both support the thesis of a Nigerian/Igbo origin of language. Evidence also abounds to the effect that Nigeria is the home of Writing, and that their writing technology was not unconnected with the knowledge of Astronomy. It is likely that both actually began with the cave men long before the ‘Out of Africa’ migrations. This was the subject of our first book in the series – The Gram Code of African Adam (2005). The revelation that the cave men had something to do with the invention of writing came from Wallis Budge in his introduction on the god Thoth in The Egyptian Book of the Dead. There Budge states that Thoth, the Egyptian god of Writing and of Knowledge and Wisdom was often depicted in Egyptian monuments and papyri (plural of papyrus) “in the form of an ape, holding a palette full of writing-reeds”.³⁵²

The Book of the Dead says that eight apes were the primeval fathers and mothers of humanity who arose from the waters of Nun along with Atum/Tmu/Amun, accordingly, they have a pre-eminent position in the underground Halls of the Duat, adoring the sun as it makes its daily journeys in and out of the Duat (plate 22). They also take active part in the judgment of the dead.³⁵³ Certainly these eight Apes are the Kas of the Island of First Creation in Egypt's Zep Tepi - the eight companions of Atum of which Atum is the Ninth member - the Council of the Nine Cosmic Lords mentioned by Thoth in The Emerald Tablet and by Phyllis Schemmer in The Only Planet of Choice. Thoth, Osiris, Isis and Nephthys, sisters of Osiris are represented as apes in the Book of the Dead.³⁵⁴ In other words they are incarnations of the Nine Cosmic Lords of which Atum as Tehuti/Thoth is the Lord. These Eight Primeval ancestor-apes are the Khemennu, a name associated with Osiris, who prides himself as "the scribe of Ani/the Duat".³⁵⁵ The symbol of the Eight Khemennu of the Egyptian Duat is the eight-pointed star. Eight-pointed star inscriptions have been found on the stone monoliths of Ikom, Cross River state, Nigeria (plate 35), confirming their authorship by the Khemennu gods. They are common symbols used by Igbo Ozo initiates.

The Lotus, which the Sumerians called Kham/Khem (the name of Osiris/who is Biblical Ham), from which is derived Khemet), was the symbol of the Primeval Ancestors. Ralph Ellis in Eden in Egypt noted that the word Kham from which is derived Khemet, means 'Black/burned/hot', 'garden',³⁵⁶ which implies that original Khemet/Egypt was located in the very land where the Lejja iron smelters came from! Black/burnt/hot are obviously describing the people of the furnaces! The addition of 'garden' to this environment confirms the Nigerian location of the Garden of Eden and of Khemet/Khemennu! Here is evidence that Nsukka was the land of Ham and that Ham was Osiris! This also confirms that both Egyptians and Nigerians were of the Black African Hamitic family of nations, with Egyptians being descended from Nigerian ancestors.

KHEM AND THE ORION CONNECTION – EVIDENCE OF IGBO KNOWLEDGE OF ASTRONOMY

Gary David in his extensive study of the Hopi Indians in The Kivas of Heaven made one of the most striking connections, linking the concept of Kham with Orion, the companion star of Sirius. For the ancient Egyptians, Orion is Osiris, while Sirius is Isis. Both belong to a closely connected system of stars with Orion reputed to have an orbit around Sirius. What Gary David has added to the Sirius/Orion research, which other scholars have avoided before him, is the very glaring fact that Khemet means the Black PEOPLE of Africa,³⁵⁷ and not just the Black Land, for in fact, much of the soil of West Africa is red, not black! Black soil is found around the Niger Delta, but the rest of the tropical areas have red soil. David revealed also that the Egyptian word Hemt means 'copper' and that Orion is linked with copper.³⁵⁸ Ignatius Donnelly in Atlantis: The Ante-diluvian World wrote that Ham/Khem means "red and sun-burnt,"³⁵⁹ while Gary David says that it means 'Black'. It is tempting to adduce that Black, red and sunburnt are references to a particular race of Africans among whom these three attributes apply! Sunburnt generally implies a people dwelling in tropical Africa, but could also, and more importantly apply to the smiths of the Duat – the Place of Fire – Lejja, Nsukka! The red, copper complexion is actually the commonest complexion among Igbo people of Nigeria! Quite a number of Igbos are black, but not as pitch black as the complexion of Saharans and northern Nigerians. Thus, the attributes red, sun-burnt and Black, all apply to Igbo people of South-Eastern Nigeria and their neighbors. The fact that stock-piles of copper and bronze wares and sizable heaps of copper wires were found among the Igbo Ukwu excavations, many of them worn by the monarch buried in the city, support the thesis that the word Khem, the Orion star and the Egyptian civilization were linked with the Igbo race and with Igbo land.

Gary David revealed that Orion was associated by the ancient Egyptians with "the Father of the Gods" (Atum/Amun/Tmu) that his orbit is in the "southern sky" in the Underworld, and that a Pyramid Text from the Sak-kara pyramid of Unas reads: "Sah navigates the Duat (underworld) with Osiris ascend(ing) from the East of the sky (heaven)..."³⁶⁰ The reference to the Southern sky, the East and the Duat are now known to be references to Igbo

land and the adjoining Niger Delta areas! Other Pyramid Texts references to Orion's rising in the Igbo land location of the Duat, from where as the Sun-god, he makes his daily circuits, are quoted in The Kivas of Heaven thus, "He renews his risings in the sky, the flesh of the crown as Lord of the horizon...Orion is encircled by the Duat, when the One-Who-lives-in-the-Horizon purifies himself..."³⁶¹

OFO – AN EMBLEM OF ORION

The "Saqqara pyramid of Unas on whose walls the Pyramid Texts are inscribed"³⁶² lies in the southernmost part of Egypt, as close as possible to West Africa. Saqqara is certainly a cognate for the ancient Igbo name for the River Niger Akwuora - 'Sun's Nest'! In Egyptian, the full word would be Sah-aquara, which in Igbo would be Eshi-Akwu-ora or Eze Akwu-ora. Eshi means 'Sun-king, while Eze means 'King'! SAH is thus the equivalent of the Igbo word EZE – 'Sun- King'! Accordingly, the Egyptian word Saquara, as spelt by Gary David, has its true meaning in Igbo language and metaphysics, namely, 'Orion/Sun-King of Niger' – a clear reference to Unas as the god Osiris! The Igbo Afa word 'Ora', which means 'SUN' can also be seen to be derived from the word 'Orion', or perhaps is the origin of the latter. Another link with Igbo cosmology is the fact that images of Orion have him carrying a curved club and exhibiting four-pointed stars.³⁶³ The Igbo cosmology is rooted in the four-day week and the Cross, and the curved club, also borne by Sumerian and ancient Egyptian kings of the first dynasty,³⁶⁴ is the Igbo emblem of power called OFO borne by kings and heads of kindreds and families (plates 31a-g).

ICHI-EZE-NRI – THE ORION X-SYMBOL OF THE SACRIFICIAL SON OF ERI WHO WAS IGBO/OBATALA/OSIRIS

Another Orion emblem found among the Hopis of South America recorded by Gary David is the single plume (he calls it one horn), which is a traditional adornment of Igbo initiates of the native Ozo cult. Black people wearing the Igbo single plumes on their caps, found among Egyptian pyramid records and ancient wall paintings can thus be affirmed as Igbo Ozo men (plates 32a, b). The word SAH, which according to Gary David and Ralph Ellis, is the name of Osiris, and has become the royal appellation of kings and an address for men of honor all over the world, has, over time, given rise to the following titles of honor: Shah, Sahib, Caesar, Kaiser, Tsar, Sir, etc. The R - element in these cognates of the word Sah are only explained in the Igbo title for Sun-king – Eze Ora (SAH ORION)! The title EZE ORA is only used by the king who is a direct descendant of Eri through his first son Agulu whose direct lineage still lives in the Ezeora kindred in Enugwu-Aguleri. From these revelations can be deduced that every living Ezeora of Igbo land is the LIVING EMBODIMENT OF OSIRIS, AND THAT ERI, THE FIRST

EZEORA, WAS EMBODIED BY OSIRIS. The people of Aguleri, however claim that Eri was not a king but a Priest and that kingship began with his son Agulu. This supports our earlier thesis propagated in They Lived Before Adam that Osiris was a hidden identity of that son of Eri, who (according to Eri mythology) was sacrificed to engineer the palm tree, after first being scarified on the face. The facial scarification and immolation of Eri's first son Igbo/Osiris/Obatala became his main identification mark. That Eri/Nri facial scarification is in the form of an X - a symbol of Lordship of Eden (plate 34). The Eri oral traditions claim that Eri sacrificed his first son and daughter with this X – Ichi before sacrificing them to engineer food crops for the Igbo hunter-gatherers! According to Egyptian records, that sacrificed son could only have been Osiris, whose Nigerian equivalents were Obatala and Igbo. Osiris' symbol is X. So is Obatala's who bore the X facial scarification (plate 34). He was Eri's elusive half-man- half-spirit 'Son' Igbo (Indian Rama) – the Lord of Oraeri and the initiator of the Eze-Nri Tradition. The Orion

constellation is an X-shaped constellation (plate 34)! The X-shape is a traditional symbol of deity in Igbo land, and as such X-shaped wooden artifacts representing the presence of deity (plate 34) are found inside shrines in Igbo land, and can now be seen to represent Osiris as the god-man from the Orion constellation that once bestrode Igbo land initiating priests into the Orion mystery school. It can now also be understood that the Igbo cavemen people of Khem among whom Eri settled after the Deluge were followers of Osiris, and that Osiris was the incarnate Chukwu Abiama – the Lord who was said to have lived in the caves of Igbo land in the days of yore.

Christopher Knight reveals in *The Book of Hiram* that Moses called this X symbol the Tetragram – the Divine Symbol of Osiris – thus linking it with the Judaic concept of God, and giving Judaism an Igbo origin!³⁶⁵ Accordingly the Ichi scarification of the Eri kings and of the god Obatala, is X-shaped (plate 34)! By bearing the X-shaped ichi facial scarification, the kings of Eri line are claiming lineage from Orion, and this supports, rather than debunk the mythical ³⁶⁸ claim among Eri clans that Eri came from the sun (Orion). Both Eri and Osiris are alter-egos of Atum/Chukwu Abiama/El. All these reflect evidence of knowledge of Astronomy among the ancient Igbo people, of which only the symbols now remain. Among the Yoruba, Obatala is the only god who bears this facial Ichi scarification of Igbos, and is called Oba Igbo. By this and other wonderful coincidences listed in *They Lived Before Adam*, we know that he, Obatala (who is also said to have descended from the sky, is Osiris/Khem/Ham, the son of Eri, who is Thoth. Accordingly the true fatherhood of Osiris is here revealed! Obatala as Osiris was the inventor of the linear Ogham script, which is derived from the X-shaped Ichi, which only Eri/Nri kings bear. We have demonstrated the Obatala/Osiris origin of Ogham from the facial scarification on a statue of Obatala found among the Esie soapstones in Kwara State, Nigeria³⁶⁶ (plate 43). From this can be deduced that Osiris as Obatala was the inventor of the Sumerian writing system called Ogham. This agrees with Osiris' claim to being the Scribe of Ani. Ogham was one of the Sumerian scripts used before the invention of Cuneiform!

In concluding this subsection, it is important to mention that Gary David made an observation regarding the connection of Orion to Jesus and the Three Magi who “made the long journey to Bethlehem from the ‘East’” to see the infant Jesus and confirm him as Sun-king!³⁶⁷ Indeed, like the Eze Eri kings of Igbo land, Jesus was associated with the X symbol. His fish-symbol is basically an X, and X is the pictograph for Christ (as in Xmas for Christmas). The Chaldean star-gazer Magi from the East, were indeed Sumerian Astrologers from the horizon land of Heliopolis, otherwise called Igbo Land!

THE LOTUS AS AN ENDURING SYMBOL OF THE KHEMENNUNU GODS OF THE DUAT

In Egyptian pyramid records, the Lotus, symbol of Upper Egypt, is the foremost symbol of Light, God-Consciousness and Enlightenment, but also of the Egyptian mythological Island of First Creation (a name of Eden). The Lotus is graphically represented in Sumerian pictographic writing as an eight-pointed star (called Umun/Amun in Sumerian), representing the eight ape-men of *The Book of the Dead*! The eight-pointed star is preserved on many traditional artifacts across rural Nigeria (plates 35) including those of Igbo land and on the ancient monoliths stone inscriptions of Ikom; in Nsibidi native writings of South-Eastern Nigeria and Cross River State,³⁶⁸ as well as in Western Nigerian native artifacts. This is an indication of an ancient Nigerian origin of the all-important Lotus (eight-pointed star) metaphor of Egyptian and Hindu traditions. In fact the Lotus is the state-symbol of Upper Egypt, just as the papyrus is the state symbol of Lower Egypt. The fact that this state symbol of Upper Egypt is preserved all over rural Nigeria, confirms our thesis that Nigeria was Upper Egypt – the original Egypt of Menes the Nubian pharaoh and founder of Egypt. The Lotus, ubiquitous in Egyptian funerary texts, is clearly a Hamitic symbol. Its central place in Hindu theology also confirms the Nigerian origin of Hindu religion, which like the Egyptian religion has its roots in the Duat theology.

ATUM/TMU WAS AN APE-GOD



Plate 28a: A monolith of Ikom, Cross River State bearing the Atlantean symbol of the All-Seeing Eye of Atum.



28b: A NOK artifact with inter-wined serpents bearing the same All-Seeing Eye of Atlantis. The monolith portrays the human image of Atum, while the serpents portray His Serpentine nature.



Plate 29a, b: The Ugwuele Hill in Lejja divided by two convexes, one perfect and the other imperfect.



Plate 29b.



Plate 30: Early, Middle and Late Stone Age tools found at Ugwuele in Abia State. Courtesy University of Nigeria, Nsukka Archaeology Museum.

In confirmation of the claim by The Egyptian Book of the Dead that the ape-men are the Scribes of the Duat, Nigerian native legends and mythologies insist that it was ape-men (“baboons”) who taught the natives to write Nsibidi/Nsibiri and to write on stone. This is confirmed in anthropological information gathered by J.K. Macgregor in 1909, and by Catherine Acholonu while researching for The Gram Code of African Adam.³⁶⁹ Till now this claim has been doubted by scholars, but our study of The Egyptian Book of the Dead has finally revealed that rural Nigerians were right: it was the ape-men scribes of the Duat, who taught the Adamites of Eden in ancient Nigeria to write. The Egyptian god of writing was Thoth and his image as the embodiment of Tmu was a baboon – an ape-man! Ralph Ellis in *Tempest an Exodus* revealed that as a baboon Tmu was called Aanu. ³⁷⁰ Igbo Anu

means 'Animal'. The Hindu equivalent was Hanu-man – an ape who worked with Rama in Ramayana epics, who could write verses on stone.³⁷¹ By these coincidences, it is easy to deduce that Tmu/Atum is the Group-Soul of the Primeval Apes of the Duat called Khemennu! Tmu was an Ape-God! This conclusion coincides with our previous assertion that Ele was the Group Soul of the Cavemen of Ugwu-Ele, and confirms El as Tmu/Amun!



Plate 31a-c: The Club (Igbo Ofo) was an important power object for Sumerian kings (Nimrud, left), and was introduced into Egypt by Narmer/Menes (middle and right)



Plate 31a-c: The Club (Igbo Ofo) was an important power object for Sumerian kings (Nimrud, left), and was introduced into Egypt by Narmer/Menes (middle and right)



Plate 31d-f: Igbo priest holding Ofo (left). 31f: Notice that the Ofo kingship-symbol combined with the Igbo Eri



Plate 31 e: This standard (center), which Menes bore during his triumphal entry into Egypt is topped by the image of a lion with paw on its head (according to Wadell, p. 315) standing on an Igbo Ofo. The lion represents Sumerian Tianu Land (Ur/Moor, Mesopotamia, Amurru).



Plate 31 f: feather crown is the Sumerian pictograph for Lugal – 'King' (see plate 16). Lugal Kad/Khad means 'Eri King of Akkad'!



Plate 32a, b: An Igbo Chief and ancient Egyptian chiefs wearing a single eagle feather, symbol of chieftaincy.



Plate 32b: ancient Egyptian chiefs wearing a single eagle feather.

	3200 BCE	3000 BCE	2400 BCE	1000 BCE
sag 'head'				
gin 'to walk'				
su 'hand'				
še 'barley'				
ninda 'bread'				
a 'water'				
ud 'day'				
mušen 'bird'				

	SUMERIAN	EGYPTIAN	PHOENICIAN	HEBREW
MAN				
KING				
DEITY				
OX				
SHEEP				
SKY				
STAR				
SUN				
WATER				
WOOD				
HOUSE				
ROAD				
CITY				
LAND				



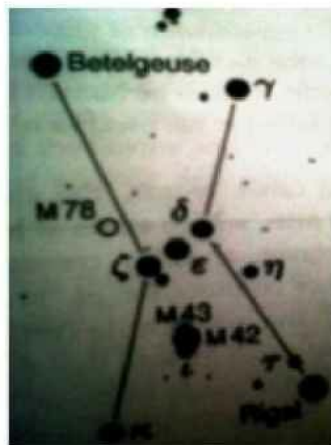
Plate 34a – c: The X shape of the Orion Constellation (left) of Osiris was immortalized by him in Igbo land in the form of X-shaped Ichi (34a, left).

Plate 33a, b: Tables of development of Sumerian letters showing the age of Pre-cuneiform and Cuneiform (before 3,200 B.C.). The Sumerian pictograph for 'House' is the Eri Reed House.

33b: She/Se (as in Sheshat) is the palm stylus; eight-pointed star means 'deity'; 'Sun-god' is the Lejja Sun-Shrine?



34b: X-Shaped cave-opening to the inner rooms of the Ogba Ukwu cave in Owerri Ezukala (Anambra State) "where God lived", is obviously a signature of Osiris, which he wears in plate 34c): implying that he (Osiris) was the Lord of the cave. He was the embodiment of Chukwu Abiama who was said to have lived in the cave. Note the conical cap of Osiris, otherwise called Okpuagu ('Leopard hat' in Igbo land or 'Phrygian hat').



X is the Sumerian pictograph for EDEN.



34f (right): Traditional Afa cup for casting divination seeds, showing Nun and Delta symbols formed into the X shape of the Orion constellation (suggesting the Osiris/Orion origins of Afa).



Plate 34h-j: The Ichi scari-fied face of the god-man 'IGBO' (left, excavated at Igbo Ukwu), who is called 'Obatala Oba Igbo' among the Yoruba (center).

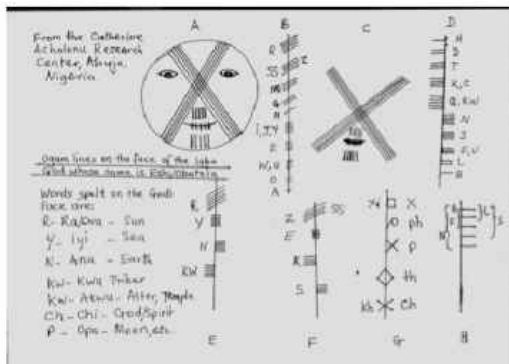


Plate 34g: Sumerian Ogham writing system can be seen here to have origin in Igbo Ichi.

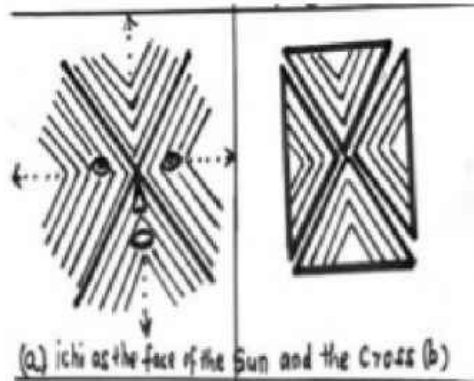


Plate 35a-c: Igbo and monolith inscriptions of the Sumerian eight-pointed star pictograph, meaning Khemennu and implying 'Garden of Eden' (Wad dell, p. 109). 35b (center): The two joined lower pictographs stand for DU (as in AGUDU/Agade/Akkad) and GAN – 'Garden of Eden', respectively. 35c (right): The eight-pointed star pictograph on one of the monoliths of Ikom, Cross River State, probably indicating the Garden of Eden.



His conical hat of Upper Egypt, which Menes also wears in plate 31c, the Egyptian Uraeus on his forehead and hat all attest that he is the same god known in Egypt as Osiris who regularly wears the X sign (plate 34c). It can be seen from here that it was Osiris/Igbo/Obatala who invented Ogham writing in Sumer.



Plate 36a-c: Ikom Monoliths bearing the encircled cross, KHEM symbol of Sumer and Egypt (left).



Crescent hugging a disc (meaning GAN), double concentric circle (meaning SHAR),



The down-ward-pointing arrow pictograph meaning GUT or GOD (see center and right stones), the KI letter meaning 'Earth' (see stripped loop on the ears of the central stone).



Plate 34d-f: Igbo X-shaped shrine objects, evidence of the Orion origin and meaning of Ichi.

Andrew Collins quoting the Polish born Archaeologist Eve Reymond³⁷² concludes that the Duat was originally a physical location and that since “the tomb of Osiris was thought to be underground... it was not likely to have been a building of any kind”.³⁷³ Collins argues that Eve Reymond was right in her groundbreaking contribution to Egyptology through her insistence that structures and sacred places being described in Egyptian mythology and sacred texts “actually existed in Egypt in a primordial age”.³⁷⁴ Both Collins and Reymond argue that this ‘primordial Egypt’ was the “homeland of the Egyptian temple” and the “original sacred domain of the Primordial Ones (the eight ape-men/women ancestors) established to preside over the Island of Creation”³⁷⁵ – the Island of Creation being an allusion to Eden and the Temple of the Sun being the Dunu Oka Temple of the Sun in Lejja, Nsukka.

The Primeval Cavemen Ancestors named Ndi Ushi in Lejja tradition are the same ape-like primeval ancestors of the Egyptian Book of the Dead. It was they who fashioned the Duat with their metallurgical technology. As the Lejja example clearly shows, the primeval ancestors left clearly planned symbolic monuments as easily identifiable markers by which their contributions on earth are meant to be recognized. Such clear markers were the 350 inscribed stone monoliths of Ikom in Cross River State, South-South geo-political zone of, Nigeria!

The monoliths are located in circles and are scattered over several communities in the villages of Ikom. Some of them have recently been dated by archeologists to 2,500 B.C., according to a joint article with J.O. Urama of Department of Physics and Astronomy, University of Nigeria, by Professor Felix Chami of the Department of History and Archaeology, University of Dares Salam, Tanzania, who for many years was the head of the Council of African Historians and Archaeologists.³⁷⁶ The monoliths of Ikom feature many sets of very perfectly executed geometric symbols – circles, concentric circles, perfect squares, equilateral triangles, single and double spirals; the eight-pointed star symbol of Venus³⁷⁷ (alluding to the eight Primeval Ancestors called Khemennu).³⁷⁸ Other surprising features of the monoliths’ inscriptions include the equal-armed cross within a circle (plate 36a), which is the Egyptian symbol for Khemit – the ancient name of the ancestral land of Egypt, again confirming that ancient Nigeria was the ancestral homeland of Egypt! Others are the astronomical symbol of the Sun and the Moon – two emblems of Sokar/Amun; the dotted circle - symbol of Ra, the spiral –also a symbol of Ra, the equilateral triangle called the Delta of Enoch, at least two pre-cuneiform Sumerian letters Ki and Shi³⁷⁹ belonging to the period before 3,500 B.C (plate 36b, c, d)! The implications of these discoveries are enormous and would require further study, but for the sake of the present work, we posit that these features add up as further proof of our thesis that Sumer was a Nigerian location, for by 2,500 B.C. the Sumerian civilization was in its Africa heydays!

THE DOGON NOMMO WERE UNDER-EARTH AQUATIC BEINGS WHO SHEPHERDED HUMAN EVOLUTION

It is also worthy of mention that African mythologies, foremost of which is that of the Dogon, which is respected in the West for its scientific accuracy, maintain that metallurgy was a gift of the Nommo to the earliest ancestors of Africans. The Nommo is the Dogon collective name for “the great culture-hero and founder of civilization who came from Sirius system to set up society on the Earth”.³⁸⁰ They were “amphibious creatures”, which means they lived on land and in the waters. The Nommo appear to have been with Earthlings from the beginning times of cavemen, shepherding them, for African Mythologies allude to them as under-water and underground-dwelling deities who taught them weaving, smelting and pottery making. The Dogon say the Nommo is “the monitor for the universe”, “guardian of the spiritual principles” of the universe and of the “spiritual principles of living creatures on the Earth”.³⁸¹ The Nommo are the antitheses of the Nephilim/Anunaki, for it is said of them that the Nommo “will be sacrificed (crucified) for the purification and reorganization of the universe ... will rise in human form and will rule from the waters...”³⁸² This again associates the West African culture gods with the original Christic ideal. Dogon mythology also says that there were eight original Nommo-instructed ancestors of humankind (Africa). Geoffrey Parrinder noted the Dogon claim that the “first ancestor was a smith”³⁸³ and that this was in the days of the cave men when men lived under the earth and even before people possessed the art of speech! This implies that the very first smith was Amun/Tmu himself, because he was the First Ancestor!

CHAPTER 12

IGBO – THE LANGUAGE OF ANCIENT EGYPT

The lexicon of Egyptian religious and sacred language is replete with words of same sound and meaning with Igbo equivalents (cognates). Likewise the foundations of some of the deepest concepts of the Egyptian mystery school can be traced to Igbo land through signals borne by two major dialects of Igbo land still found in Egyptian lexicon. This suggests that the earliest Egyptian priests (those who introduced religious practices and worship of gods to Egypt), were Igbo-speaking. The plethora of names of Egyptian gods that are Igbo in sound and meaning suggest that these were imported from Igbo land.

Egyptian religious words with Igbo sounds and meanings are legion. Egyptian religion was initiatory in every respect. It was a religion that was more of a way of life, a culture and tradition all rolled into one. Egyptians did not live outside their religion, for their religion defined and shaped their lives and determined their Afterlife. The past, the present and the Afterlife were intricately woven together and every individual bore the three dimensions of existence inside his consciousness at all times.

IGBO ORIGIN OF EGYPT'S SUN AND PYRAMID SYMBOLISM

We have evidence from Egyptian records, that ancient Egyptians believed that the measurement of the base of the Great Pyramid of Giza (440 cubits by 440 cubits) were created to reflect the measurement of an ancient square-shaped Lake called Tchou-a - "light source", from which flows a confluence of two rivers that supposedly fed and nourished the Nile.³⁸⁴ This square Lake is believed by Egyptians to be the vagina of the earth goddess through which Atum rose out of the deep to begin the creative process! Of course we have covered enough ground to know that this square Confluence-Lake from which the Sun God rose is Omambala! Tchou-a (pronounced chi aua in Egyptian tongue) is derived from Igbo Chi awaa - 'The Sun- god Emerges')! The Igbo square-cross symbol is an aerial view of a pyramid forming Two Xs where the sides cross (plates 37a, b). It is the Sumerian pictograph for the Garden of Eden and for the word Ma - meaning 'Mother' in both Egyptian and Sumerian. (Igbo Oma is the name of the Mother-Goddess). Accordingly this square cross is the commonest Igbo Mbari symbol of the Mother Goddess, and implies that the Mother Goddess is the Pyramid!³⁸⁵ In her nature as the pyramid, Oma is called Idemili in the Igbo tradition - 'Pyramid in the Waters'. Some call this square Cross-symbol the Tetragram - the Four-lettered Emblem of Deity, meaning that the Hebrew concept of the Greek Tetragrammatons' (Four-Lettered Name of God) is in reality - the Igbo Mother Goddess!

The slopes of the smooth-sided pyramids of Egypt are called Esh in Egyptian sacred lore - derived from another Egyptian word eshadah - which implies 'slope/base of slope'. Its Igbo equivalent is osheda - 'that which slopes/pulls down'.³⁸⁶ An Igbo word describing the geometry of the Great Pyramid is a discovery with far-reaching implications for Egyptology and Igbo Studies. Esh also means 'Fire' or 'Light Source' in Egyptian usage. Its equivalent in Igbo culture is Eshi and Ichi. Eshi is the collective name for the immortal first people/god-men, and ichi. The Great pyramid of Gizeh is also called Akhu-t, which means 'Fire' or 'Light'. Another Igbo equivalent is Oku - 'Fire, Light'. The hieroglyph for Akhu-t is a platform with four dots, which finds its match in the Igbo cosmic number four - the number of days in the Igbo week and the four gods that represent them, who can be likened to the four sons of Horus/Osiris.

The relationship between the great Pyramid and the waters of Igbo land is further preserved in the Egyptian sacred name of the Giza Pyramid mer - 'water' (Igbo mmiri 'water').³⁸⁷ Why would the Great Pyramid be called by the Igbo word for 'water' if not as a means of preserving its prehistoric Igbo links with Oma – the Mother-Goddess immanent in the sacred waters of Omambala in Igbo land?

The Egyptian name for the body of water to which the Great pyramid is aligned, Tchou-a, and its Igbo meaning root Chi awaa "The Sun-God emerges" corroborate the Egyptian mythological claims that the God Atum emerged from the waters of Nut/Neith to begin the act of creation. These two words also supply evidence that the place where the Egyptian sun god arises is a place where Igbo language is spoken and that the body of water where the sun rises from is based in Igbo land! We see in the fact that the Great Pyramid was called mir (water) – Igbo miri (water) an eloquent testimony that the Great Pyramid was aligned to a possible hidden pyramid inside the body of water being alluded to.

Igbo sacred names for the Great Pyramid indicate an ancient Igbo mystical connection with Egypt. Ralph Ellis believes that the word pyramid is the foreign rendition of an older Egyptian word per-em-us, with the prefix -us being derived from Ush/Esh – a reference to Osiris. This agrees with our conclusion in *They Lived Before Adam* that Igbo word Eshi is an ancient name for the god whom the Yoruba call Obatala,³⁸⁸ known among the Egyptians as Osiris. Igbo Ushi is the name of the Primeval Ancestors who never died – the Ape-men.

The Egyptian word Yam is a reference to the lands of West Africa. The full Igbo rendering of the word Yam is Iyi Oma. Oma - the Igbo Mother Goddess is a lake known in Igbo Nri mythology as the Lake of Beginnings. Again the natives call this Lake Oma-mbala. Oma mbala means 'Oma Square' for mbala means 'square' in Igbo (as in 'village square'). A variant of Mbala is Mgbala. Oma-mgbala implies a chaotic flooding of a body of water, causing it to overflow its banks as well as walls, fences and dykes. This is reminiscent of the myth of Atum rising out of the chaotic waters of Nun. Omambala has been known to overflow her banks every year causing flooding!

Omambala River flows out of the sacred Omambala Lake and joins with the River Niger at a confluence of two rivers. This, along with the hilly and celestial foundations of the first Post- Deluge city that Eri built, are captured in Egyptian mythology in the Famine Stele in the words: "There is a town in the midst of the deep, surrounded by Hapi (River Niger). Yabu (Igbo) by name. It is the first of the first. First Nome of Wawat - First elevation, celestial hill. Twin Caverns is the Water's name. They are the breasts that nourish all."³⁸⁹ The term "first of the first" is suggestive of Eden. The town Yabu (also spelt Yebu) is obviously a rendering of the word of Igbo. "Twin caverns" is a reference to the Niger/Omambala confluence of rivers, which are the "breasts that nourish" all Egyptians through the Nile flow, which used to take its bearing from this prehistoric source. The reference to Wawat is an allusion to Wawa, which is a clan- name of the Nsukka people and their neighbors.

EGYPTIAN SACRED WORDS WERE MOSTLY OF IGBO ORIGIN:

The Egyptian word for 'gods' is NTR or Neter. It means 'Guardian or Watcher'. Its Igbo original is Onetara (meaning – 'He who guards and watches' over a thing on behalf of someone else). The Igbo original is more explicit, for it shows that these lesser gods are answerable to a Higher Being.

EGYPTIANS COPTS (NATIVES) WERE KWA NIGERIANS

The highest and oldest of the known god-rulers of Egypt among the Annunaki was Ptah. He was said to be the father of all the other gods. His name, Ptah, means in Egyptian/Coptic, 'He who fashions things by carving and opening up'.³⁹⁰ The Igbo original of this word is Okpu-atu (meaning 'He who moulds/fashions things by carving and opening up'. Igbo word tuo/atu means both 'to carve and to open a hole'). The word Copt, the name of the native Egyptian population, is the Anglicized form of Qopt which is obviously derived from Qa-Ptah (Kwa-Okpu-atu). Qa/Kwa is a royal title used by most Sumerian kings, and it is a Nigerian clan-name of the descendants of Eri!

This links the Copts of Egypt with the Eri people of Igbo land and with the rest of the Kwa peoples of West Africa, and explains the presence of many Igbo words in Egyptian language. Christianity of the First Century was entrenched with Gnostic Copts – the native Igbo population of Egypt. It is believed by some Oriental Scholars that the Essene clan- cult to which Jesus family belonged was anchored in Egypt where the Hebrews claimed to have lived for hundreds of years. Again we see here an age-old Igbo Eri/Kwa brotherhood from which Jesus had emerged brandishing the Sumerian Kwa symbol of the fish.³⁹¹

Ptah's rule over Egypt began as early as 21,000 BC! The many Igbo cognates in Egyptian language indicate that Egypt was an originally Igbo-speaking civilization and that early Egyptians were Igbo.³⁹² These linguistic pieces of evidence suggest that the earliest Egyptian civilization (the time when gods and not men ruled Egypt) before Pharaonic rule began in 3,100 BC was based in West Africa and not in North Africa – that civilization, now lost to which the Igbo Ukwu archaeological findings belong³⁹³ was the Sumerian civilization.

EGYPT'S SOLAR TRADITION IS ANCHORED IN IGBO LAND

The lexicon of Egypt's solar tradition is made up mostly of Igbo generic words. The first word that comes to mind in the Egyptian solar tradition is Ra, which means 'Sun'. This word is originated from Igbo Ora – 'Sun'.³⁹⁴ Ptah's son was called Ra. But our research findings, as illustrated in previous works tend to suggest that this name actually belonged to Atum/Atama, the Igbo earth-dwelling Sun-God who rises and sets from and back into the earthly underworld in Igbo land. The vernacular Egyptian word for 'Sunrise' is Tet/Theth, while their word for 'Sunset' is Rahat. From these two words, one can actually deduce that ancient Egyptians were Igbo people, for Teta is the Igbo word for 'Wake Up', while Raha is the Igbo Word for 'Sleep'. It can thus be seen that the ancient Egyptians conceived of the Sun and the Sun God with a human metaphor and that they could only have been taught this by traditional Igbo priests speaking Igbo language. The grandson of Ra was called Osiris by the Greeks and Asar by the Egyptians. Osiris' was associated with the number 'seven'. Robert Temple in *The Sirius Mysteries*, noted that no one knows the meaning of the name, Asar, in Egypt³⁹⁵, but in Igbo language Asaa means 'seven', which is also the sacred number of Sheshat, who is a hidden alter- ego of Osiris sister-wife, Isis.³⁹⁶

The son of Osiris was called Horus. This is a Greek version of a native Egyptian word Heru, which means 'Face', as in 'Face of the Sun'. Its Igbo original is Iru – 'Face'. In Igbo mystical/religious usage Iru means 'Shrine' or 'Face of Deity' and also 'Face of the Sun' – Iru Anyanwu. Horus was known as the Lord of the Horizon. The Horizon is marked in Egyptian hieroglyphics by the symbol of the Twin Hills, which we have earlier identified as an Igbo Sacred landmark, which along with the Three Hills denote Igbo land as the Place of the Rising Sun of the ancient Egyptians. Our analysis shows that this land of the Rising sun was known in several other world mythologies as the Center/Navel of the Earth or the Axis Mundi along with its Priest kings. Its Egyptian symbol drawn from the Sumerian tradition is the Circle centered by an equal-armed Cross.

In ancient Egypt, the symbol for the Tree of Life was the Djed pillar. Ralph Ellis says the Djed pillar was associated with the vegetable kingdom by the ancient Egyptians and that it was an amulet connoting permanence and stability. It was also used as a metaphor for "the Backbone of Osiris". He argued that the Egyptian words for the Djed as back-bone of Osiris and strength and stability of the Egyptians were rooted in the vernacular words pesdj, djedj or tchedj.³⁹⁷ In *The Lost Testament*, we noted that the Djed was a Yam metaphor not unconnected with the Igbo cosmology established by Obatala/Osiris and Thoth – the Egyptian equivalent of the Igbo god Eri, who according to the mythology of Eri/Nri priest-kings of Igbo land had engineered the Yam crop and the Palm Tree by sacrificing his first son (whom we have earlier identified as Osiris) and planting his body parts in the soil to germinate as the yam crop and palm tree, according to the instruction of his God. Interestingly, the Egyptian words pesdj, djedj and tchedj, belonging to the vegetable kingdom are cognates of Igbo originals relating to the Yam crop thus revealing Osiris' relationship with this particular Igbo Yam myth:

Pesdj - Igbo Mkpisi ji – ‘Yam stick/Yam tendril/Yam back-bone’ (a stick for supporting and stabilizing the growing yam shoot, for yam is a creeping plant);Djedj – Diji (‘Master of Yam’)Tchedj – Igbo Chi ji (‘God of Yam’); tch is actually pronounced chi in ancient Egyptian, and chi means god/spirit/soul in Igbo.

These vegetable imagery, all of which are associated with Osiris in Egyptian sacred literature are clearly derived from Yam symbolism and from Yam-related Igbo words. They clearly confirm that Osiris was the Igbo god of Yam (whose self-sacrifice is annually celebrated in the Ahiajoku Festival)! Ralph Ellis noted that followers of Osiris were the priest-attendants at the Great Pyramid. These people were called Carians. As reported in *They Lived Before Adam*, Herodotus, who was a Carian, revealed that Carians who were Priest- attendants at the Great Pyramid, cut their faces with knives.³⁹⁸ All these go to show that the practice of facial scarification was sacred to Osiris and was practiced beyond Igbo land, even in ancient Egypt by Igbo followers of Osiris living in the Diaspora as Carians – one of the Peoples of the Sea.

LIST OF EGYPTIAN WORDS WITH IGBO SOUNDS AND MEANINGS INCLUDE, BUT ARE NOT LIMITED TO THE FOLLOWING:

Egyptian: Musi/mose/msi – ‘to give birth’ (Igbo – musi ‘to give birth (plural). From this word is derived the names of Pharaohs such as Thoth-mose (‘Born of Thoth’), Rameses (‘Descended from Ra’), etc. The fact that many pharaohs of Egypt bore this word in their names would tend to add weight to an Igbo origin of Egyptian Pharaohs and divinities. A recent publication released by Egyptian Museum authorities provide Haplo-group test evidence that several Egyptian pharaohs including Rameses II and King Tut suffered from severe Sickle Cell Anemia known to come from West Africa, specifically from the Benin area of Nigeria!³⁹⁹

Egyptian: tuf - ‘to throw away’ (Igbo: tufuo – ‘to throw away’)

Egyptian: akhu – ‘fire/light’ (Igbo: oku – ‘fire/light’). Akhu is the sacred vernacular name for the Giza Pyramid – one of the greatest wonders of the world. Its native Igbo name implies that an Igbo-speaking team of ancient engineers possibly constructed it and named it, especially because as we demonstrated in *They Lived Before Adam*, many key words in Egyptian Engineering lexicon are cognates of Igbo language.

Egyptian: aru - ‘body/form’ (Igbo: aru - ‘body’)

Egyptian: ba - ‘heart’ (Igbo: obi – ‘heart’)

Egyptian: Busiris ‘House of Osiris’ (Igbo/Eri/Nsukka dialect: ‘Obu Osiris/Oshuru’ – ‘House of Osiris’).

Egypt was known as ‘Black land’. Probably the word ‘Egypt’ could have been derived from the Igbo word Ijikputu, which means ‘Pitch Black’ (Orlu dialect) Egyptian: hike – ‘power/strength’ (Igbo – ike – ‘power/strength’ Egyptian - hekau – ‘word of power’ (Igbo - ike okwu – ‘word of power’)

Egyptian xut - pronounced kut ‘sunrise’ (Igbo ukutu ‘dawn/sunrise’ – Orlu dialect) Egyptian sa ‘to shine’ (Igbo saa ‘to shine’ - Orlu dialect)

Egyptian satu ‘shine down’ (Igbo satuo – ‘shine down’ – Orlu/Owerri dialect) Egyptian tua ‘glorify’ (Igbo too ‘glorify’ Orlu dialect)

Egyptian hru ‘the day dawns’ (Igbo whoro ‘[the day] dawns’- Orlu dialect) Egyptian xerkert (pronounced kirkir) ‘pieces’ (Igbo kirikiri ‘pieces’ - Orlu dialect Egyptian djeg ‘tread’, ‘march’ (Igbo njega – ‘keep walking’, ‘march on’)

Egyptian transitive –k ‘you’ Igbo transitive –k ‘you’ as in si ku - ‘say to you’ - Nsukka dialect).

Egyptian hai aur ‘Let there be Light’⁴⁰⁰ (Igbo Haa ya owara – ‘Let the Light Shine Forth’)

Egyptian words genetically rooted in Igbo are in two groups: words from Orlu/Okigwe dialectal family are far older in chronological time than those borrowed from the Anambra dialectal family since Orlu/Okigwe are held by Igbo historians⁴⁰¹ to be the core of the autochthonous (non- migrant descendants of Homo Erectus) group – the Ele people. This implies that the earliest roots of Egyptian civilization, when the gods and not men ruled Egypt, began among the autochthons of Igbo land, but did not end there. Latter-day migrant Igbo priest-kings continued to

exert influences in Pharaohnic Egyptian civilization.⁴⁰² The fact that many autochthonous Igbo words survived in Egyptian language implies that the Egyptian civilization originated in ancient West Africa, among the Igbo autochthons (the descendants of Atum) – the Primeval Ancestors of the Duat who, according to The Egyptian Book of the Dead were the scribes of the Duat. The autochthonous Igbo words in the Egyptian lexicon provide evidence to back the claims in The Egyptian Book of the Dead that the Ape-men were the divine founders of the Egyptian civilization and teachers of the Egyptian people! These pieces of evidence also support a thesis of an Igbo origin of languages!

CHAPTER 13

IGBO – THE PROTO-LANGUAGE OF HUMANITY; THE LANGUAGE THAT SUMERIANS SPOKE

Spoken language is the foundation of culture and technology. We imagine that Homo erectus could only have spoken the language that his ape-man ancestor spoke, and that Adam must have spoken this language of the wilds before he could learn that of the Annunaki creators, if he ever did. The Annunaki language was a very high-brow language, meant only for the gods, for there is ample evidence in the Sumerian texts to indicate that the Annunaki regarded humans as inferior, and kept apart from them. Humans were not allowed certain privileges, nor were they allowed into the secrets of the Annunaki. The acquisition of the language of the Annunaki would have exposed the secrets of the gods to the humans. And that was never allowed. Therefore the only language the humans would have been exposed to, was the language of their cavemen ancestors – a language that sounded like gibberish to Enki when he heard it in the wilds, but nevertheless, a language, for if the apes could write, they could of course speak, think and make the high art that they created in caves all over Africa.

IGBO – THE PROTO-LANGUAGE OF HUMANITY

It is this early man language that we refer to as Proto-Proto-Niger Congo, and that language has consistently shown itself in our research to be the present-day Igbo language still spoken in South Eastern Nigeria and some areas of the Niger Delta. This conclusion is borne out of the fact that we have found that most modern languages in the world today (English, Chinese, Peruvian, Bosnian, Eskimo, etc.) as well as most ancient languages (Sanskrit, Sumerian, Egyptian, Akkadian, Greek, Cretan, etc.) are enriched with cognates of Igbo language. This, we have demonstrated in *They Lived Before Adam* and in *The Lost Testament*.⁴⁰³ To find cognates of Igbo words in a large number of modern languages very far apart from one another and from the Igbo home base, is serious proof that these languages have genetic roots in Igbo. Apart from our own random comparison of Igbo words with words from the languages mentioned above, we also checked for Igbo cognates in a table of thirteen word-groups from twelve language-families from around the world, compiled by Merritt Ruhlen in his book *The Origin of Language: Tracing the Evolution of the Mother Tongue*. And we were shocked that out of thirteen un-named words from twelve international language-families from around the world, most had at least four cognates of Igbo out of thirteen cognates of each word. There was not one single language in the list without a cognate derived from Igbo language (plate 38).⁴⁰⁴ Ruhlen claims that the thirteen words were chosen “from a dozen language families that embrace all of the world’s 5,000 extant languages... (whose) roots have for the most part been posited, not by me, but by specialists in individual languages... (and have been) shown to exist so widely in modern languages that some such term may be presumed to have existed in the proto-language.” A total of thirty-eight Igbo cognates were found in the list! This is certainly unprecedented! And the only explanation for the large number of Igbo cognates from these twelve representatives of the world’s 5,000 extant languages, is that Igbo is that Proto-language that birthed the others!

A year after the publication of our award-winning book, *They Lived Before Adam*, we launched its sequel – *The Lost Testament of the Ancestors of Adam* at the Igbo Studies Association Conference at Howard University, Washington D.C. While the conference was going on, *The New York Times* newspaper came out with a publication that confirmed our thesis that Early Man of the original ‘Out of Africa’ migrations left Africa with a language,

which mothered all modern languages, implying that he also bore a basic technology out of Africa that he transferred to the world. In fact the publication insisted that the Out of Africa Migrants were from Western Sub-Saharan.⁴⁰⁵ The article which came out on the 14th of April, 2010, authored by New York Times reporter Nicholas Wade under the title: "World Languages Traced Back to Single African Mother Tongue", claims that all modern languages evolved out of one single western Sub-Saharan African (not East African!) dialect spoken by Stone Age Africans at least 100,000 years earlier than previously thought:

New research, published in the journal *Science*, suggests this single ancient language resulted in human civilization — a Diaspora — as well as advances in art and hunting tool technology, and laid the groundwork for all the world's cultures.

The research, by Quentin Atkinson from the University of Auckland in New Zealand, also found that speech evolved far earlier than previously thought. And the findings implied ... that modern language originated only once, an issue of controversy among linguists, according to the New York Times.

Before Atkinson came up with the evidence for a single African origin of language, some scientists had argued that language evolved independently in different parts of the world.

Atkinson found that the first populations migrating from Africa laid the groundwork for all the world's cultures by taking their single language with them. "It was the catalyst that spurred the human expansion that we all are a product of," Atkinson said, the Wall Street Journal reported.

Dr Atkinson specifically stated that "the origin of modern human language is in the region of southwestern Africa".⁴⁰⁶ This is a new dimension to the human origins discourse, and supports our 'West Africa', as opposed to the 'East Africa' hypothesis of human origins. For the avoidance of doubt, Southwestern Africa is the southern part of Western Africa where South-Eastern Nigeria (Igbo land) is located, and not Southern Africa, as some researchers have been quick to conclude. Nigeria is located in the southern part of West Africa! Of immense interest to us again is the fact that Dr. Atkinson's research findings insisted that ONE SINGLE AFRICAN MOTHER LANGUAGE is "the origin of the world's 6,000 modern languages from English to Mandarin". What this means is that the National Geographic Human Genome map which traces mankind's origin to Chad, Nigeria and Kenya could not have been accurate in ascribing three different threads of origins to humanity, when the linguistic evidence presents only ONE thread. What is more likely to have happened is that Chad-Nigerian Sahelanthropus Chadensis (Toumai) morphed into Igbo/Nigerian Homo erectus in the very Early Stone Age (2 million to 500,000 BC)⁴⁰⁷ who migrated through Kenya out of Africa bearing the Igbo language he developed in Igbo land when he became Homo.

As we equally illustrated in *They Lived Before Adam* and in *The Lost Testament of the Ancestors of Adam*, Igbo was the language spoken by aboriginal people of Igbo land, Nigeria, Africa and the rest of the world because it was the language that Adam spoke.⁴⁰⁸ Thus, we argued, the 'Out of Africa' phenomenon was an 'Out of Igbo land' phenomenon. We also demonstrated in *They Lived Before Adam* that Igbo was the language spoken in the Niger Delta by the cavemen until the arrival of the recent inhabitants, whose languages are all genetically related to Igbo.⁴⁰⁹ The original speakers of Igbo in the Niger Delta were the dwarfs, who were the direct descendants of the cave men — the aboriginal inhabitants of the earth. Thus Igbo was Nigeria's, nay Africa's first ancestral language. Since Igbo has consistently exhibited genetic roots in all the oldest names of gods and concepts from earliest times, right from the time of Uranus/Oceanos — the earliest God of Atlantis right through to Chaldean, Sumerian and Egyptian mythologies, this supports Igbo as the Mother language of humanity!

SUMERIAN WORDS WITH GENETIC ROOTS IN IGBO: DID IGBO BORROW FROM THE LANGUAGE OF THE ANNUNAKI?

Sumer is the mother civilization of the world. From Sumer, her earlier civilization of Atlantis and her child-civilizations in the Diaspora as well as the Egyptian civilization - came the mythologies of the world as well as all the international words that have been with humanity from the beginning of spoken language. Accordingly, cognates of words like Man, Water, Deity, Adam, Deluge, exist in many mainstream or international languages, as well as in Igbo language. The source of the internationalization of these originally Igbo words were the Sumerian refugees and Sumerian colonies of the old world! Words in this group include Esh (Sumerian for 'Lord Man/god-man': Igbo Eshi); Man ('human': Igbo mmanu); Arshi ('deity' in the Vedas: Igbo Arshi); El ('Oldest known name of God': Igbo Ele); Adam ('Fallen Man': Igbo Ada m – 'I Have Fallen'); Marine ('water' Igbo Mmiri); Deluge ('Flood': Igbo Delu Iji – 'Flood').

Most of the names and titles borne by Sumerian gods, when appropriately translated read like a roll call of Igbo gods and initiates. Thus, names like Uruash/Urashi, which is a title that was borne by the first god/king of Sumer,⁴¹⁰ is actually an Igbo word complete with all its sacred connotations. Other titles of the god Uruash were Qa, Ukhu.⁴¹¹ Both titles have Igbo roots. Qa/Kwa means fish, and is a title used to designate migrant Igbos - or Kwa-Igbo/Qa-Eboe. Ukhu (Igbo Ukwu) means 'Hawk', and designates the Sumerian kings as the Hawk Race. It also designates the Palm Tree or Axis Mundi/Tree of Life both in Sumerian and in Igbo traditions. Some of these gods, according to Sumerian cuneiform records lived on earth before the creation of human beings. One such god was called ZU. His name means in the language of the gods: 'He Who Knows'. The word Zu is equivalent in sound and meaning with Igbo Izu, which means 'Wise and Knowledgeable'.⁴¹² Another Sumerian god with an Igbo name was the Stone God Ullikimmi, for his name means in Igbo 'Stone Cable' – Illi nkume. Also an early Storm god of Sumer, who fought a protracted war with the stone god was called Kummiya. In Igbo this name translates as Nkume Iyi. Nkume Iyi is the pebble used by rainmakers to make rain and storms. Sitchen⁴¹³ noted that Ulli Kummi means 'He who contends with Kummi', which in Igbo would translate into Olu Kummi 'He who fights Kummi'. Again we see that these gods of Pre-Adam Sumer were Igbo-speaking and bore Igbo names, leading us to conclude that Sumerians spoke Igbo and that they were Igbos. The fact that the names of these Annunaki gods have genetic links in Igbo language would suggest that Igbo might have borrowed words from the Annunaki language.

CAIN – A PRIMEVAL SMITH OF THE DUNNU OKA VILLAGE IN LEJJA

A Babylonian tablet in the British Museum (No. 74329)⁴¹⁴ catalogued as containing an otherwise unknown myth, but narrating aspects of the story of Cain's lineage, (the tablets call him Ka'in), says Cain's descendants are called Amakandu – meaning 'People Who in Sorrow Roam'. After the death of Cain, his family buried him in a place called Nudun, which means 'Excavated Resting Place' (Biblical 'Nud'), also called Dunnu. The last settlement of this group of people was called Shupat, meaning 'Judgment'. All these vernacular Sumerian words are Igbo words. In Igbo (Owerri dialect), Ama ka nduu ('People Who in Sorrow Roam') means in Igbo - 'To roam is better than to settle'. The Igbo equivalent of Nudun ('Excavated Resting Place') is Onu Nduu, and it has the exact same meaning with Nudun. Onu means in Igbo 'mouth/excavated hole', while nduu means 'to rest/to sit' in Owerri dialect. The Igbo equivalent of Sumerian Shupat ('Judgment') is Ishi ikpe, which means 'Judgment'. There is a clan in Anambra State in Igbo land called Dunukofia. The name means 'To settle is better than to roam'. Nudun/Nud/ Dunnu - the excavated resting Place where Cain was supposedly buried, is no other place than the Dunnu Oka village in Nsukka where there is a Bottomless Pit (the excavated resting place of the sons of God). This indicates that Cain might have been the first sojourner of the Duat. Genesis claims that Cain was buried in "the excavated resting place...in the city of Dunnu which he loved." ⁴¹⁵

It is said that Cain was the father of blacksmiths, and that the “Land of Nod,” where he settled is located “East of Eden.” Accordingly the patriarch called Tubal-Cain was “the artificer of gold, copper and iron” – a metallurgist. The references to the excavated resting place called “Dunnu” located “East of Eden”, and of Cain being the father of “Blacksmiths” certainly allude to the Dunnu Oka village in Lejja as his descendants, just as the name Cain derives from Oka, the Igbo word for ‘artisan’ or ‘smith’! As for the so-called Biblical condemnation of Cain, Waddell insists that other ancient records, such as the Nordic Eddas have a totally different opinion on the Cain versus Abel issue. According to this version, Cain did not murder Abel. Rather Abel was killed accidentally in a duel, and Cain was a victim of the hostilities between the gods of Eden. Waddell posits that it was Cain whose dynasties filled the earth and inherited it, and that such would not have been the case if he was really cursed by the God of this earth. Waddell said that the priests who authored ancient texts may sometimes chose to condemn someone falsely out of their own personal or clannish differences, and that this was what happened to Cain, and even to Nimrud who, according to him, was also of Cain’s lineage, and was hated by the Brahmin Priests of Sumer.⁴¹⁶ The fact that Cain was a smith named after the Dunnu Oka Sun-Shrine and buried there after he died means that he was one of the First Persons on earth (if not the first) to be admitted into the Heavenly Duat to spend the Afterlife! It shows him to be a favorite of Atum and a son of the later. Most importantly, the information on Cain being a Smith has far-reaching implications on the origin of the Canaanites (derived in Hebrew from ‘Cain-ites’ means ‘smiths’), and the age of smithing in Lejja. Cain was Adam’s first son, and Adam was created circa 250,000 B.C. Smithing could have been practiced before 200,000 B.C.!

Sumerian texts say that the first city built by the gods on earth was called Eridu. There they placed the members of Adam’s family. Adam’s great grandson was named Yared, meaning ‘He of Eridu’, ‘Person from Eridu’. Its Igbo equivalent, with the same meaning, is Oye Eridu. The father of Yared was Enosh/Enu-Esh. His name meant ‘Master of humankind’, for the First People were called Esh. Adam, the Sumerian was called Esh in Biblical texts. In Sumerian this sacred word Esh means ‘Righteous Shepherd’. All Sumerian kings bore the title Esh. Equally, in Igbo land Esh/Eshi/Nshi is a sacred word implying divine origins of the First People, who indeed were wielders of supernatural powers. Igbo people from the area occupied by the autochthons (Orlu and Okigwe) begin time reckoning with ‘Kamgbe Eshi’ – ‘From the time of the Eshi’. The term ‘Oha-eshi’ refers to the generality of the people descended from the autochthons. These would tend to suggest that the Hebrew Esh (‘first people’), Igbo Esh (‘First People’) and Sumerian Esh (Sumerian kings who bear the “ESH” title do so in order to legitimize their reign through association with the autochthons) all have the same root. In fact Sumerians called themselves ‘Black-headed people’ to distinguish themselves from the Egyptians, who were called ‘Black-footed People’. But all were evidently Blacks.

NIMRUD BUILT THE CITY OF ENUGU AND WAS OGUN THE YORUBA GOD OF IRON AND WAR

According to L.A. Waddell, there is ample material in Sumerian records identifying Nimrud with the genealogy of Biblical Cain. We find evidence of this in the identification of Nimrud with the Dunu Oka shrine, for his titles were GIN/GAN/KAN/GUN⁴¹⁷ – whose Sumerian pictograph is the crescent hugging a sun-disc – the image of the Dunu Oka shrine! Further evidence that Nimrud was indeed associated with the Dunu Oka Shrine in Lejja is the fact that he built and ruled a new city called Unug. Unug was of course the present-day Enugu – the region where the Dunu Oka shrine is located! Today, Enugu is the political capital of Igbo land. It is also the place where the Nsude pyramids of Igbo Sumerians were located, which will be discussed in greater detail. Nimrud was thus associated with iron smelting in Lejja and in all of Old Nsukka. By name and affiliation, he was most probably the one who is called Ogun (from GUN) – the god of Iron and of War in the Yoruba pantheon!

IGBO WORDS IN SUMERIAN LANGUAGE

Sumerian word *ommia* means 'expert'. Igbo *omaya* means 'the one who knows it well' – 'expert'. The Sumerian word *Tug* means 'dress'. Igbo *tuiga* means 'dress up' (Orlu Dialect). Like the Igbo, Sumerians also wore wrappers for total wrap-round cover-up, which were called *Tug-tu-she*, which in Igbo (Orlu Dialect) would be pronounced *tuiga tushie* 'complete cover dressing'. Sumerian *sar* (narrate) is Igbo *sara* – 'narrate'; Sumerian *ig* (door) – Igbo *igodo* – 'door'; Sumerian *gu* (lion/leopard) – Igbo *Agu* 'lion/leopard'; Sumerian *tag/tak* (attack) – Igbo *ta-kulu* 'attack'; Sumerian *tha* (to put forward) – Igbo *ita* – 'to expose', Aguleri-Igbo *itha* 'to narrate/put forward'; Sumerian *oor* (to have conjugal relation) – Igbo *ira* 'to have conjugal relation, *oru* – vagina (Delta-Igbo). These examples sufficiently demonstrate that Sumerians spoke the Igbo language and that they were Igbo.

The following were titles used by Sumerian gods that belong to the Nigerian cultural and Igbo environment:

(1) *Khad /Kwa/Qa*, which means 'Going Forth of the Sun' (Sunrise) or 'King of the Orient'; and that 'Orient' being implied was in the 'Lower Sea' as opposed to the 'Upper Sea'. The expressions 'Upper Sea' and 'Lower Sea' were first used in Sumerian records with reference to Northern and Southern Africa Eden/Eridu and the Abzu.⁴¹⁸ (2) *Ad*, which means 'House Father'. *Kha* and *Ad* combine to form *Akkad*.

(3) King *Uruash*'s other title is *Nun*, which designates the Sea Serpent or Fish or both. Sanskrit *Nun* sign reads *Nak* or *Naga* – a Sea Serpent – a serpent of the waters. Indian myths designate Sea Serpents as *Naga*, which are also called *Panch-alo*. *Kwa*, *Ad*, *Nun*, *Naga* and *Panch* are all words and phenomena that are either located in Nigeria or are linked with it. *Kwa/Qa* is the generic name of all Southern Nigerian tribes to which the Igbo, Yoruba, Benin, Igala, and many others belong. *Ad* is the name of an Igbo deity of the cave-men. The name, as we have already illustrated in another chapter, means 'Seed' or 'Seed People'. It is a designation for Cavemen/First People. *Nun* is the name of a tributary of the River Niger located in the Lower Niger Delta. *Naga* is the name we associated with the ancient Nigerian shamans or serpent people in *They Lived Before Adam*. It is a cognate of the Igbo word *Nneagwo* – 'Mother Serpent'. And *Panch* (*Panchea*) is the name of the ancient Pre-Egyptian civilization associated with an ancient Igbo-speaking clan of dwarfs who were literate, and whom we have come to associate with ancient Sumer⁴¹⁹ - the Mother Pot of Egyptian civilization. There is indeed in Igbo land a river and river-god called *Urash/Urashi*. In our earlier works, we have indicated that the divinity whose name is *Urashi* was the god of the aboriginal cave men. His other Igbo names are *Ele* and *Igbo*. He was/is the *Manu* (Group Mind) of the Igbo cave men. We demonstrated that he is the Underground Dweller in *Amenti* whom the Egyptians called *Amen/Amun* and the Igbo *Ama-ana*. Sumerian titles like *Eri*, *Udu*, *Duru*, *Uruash*, *Kashi/Ukushi* (*Akwunshi* – Igbo for 'First People'), *Uru*, *Ugur*, *Ash/Esh/Eshi*, *Udi*, *Duruashi* (Igbo *Durueshi*), *Endri* (Igbo *Ndi Eri*), *Ama*, *Aka*, *Enu*, *Aku*, *Anu-manu* to mention a few, are all straight Igbo words and sacred titles, place-names and ancestral names of same sounds and meaning.⁴²⁰

CHAPTER 14

OANNES/EL/OSIRIS: THE DOUBLE PYRAMID AND THE DOUBLE SPHINX

THE UNDERGROUND PYRAMID IN THE BOWELS OF OMAMBALA LAKE

Zecharia Sitchen revealed in his interpretation of Sumerian texts that the Palm Tree – “the Tree of Life” - marked the Sumerian “Land of the Living” (Land of the Blessed), the Navel of the Earth, Axis Mundi or “Omphalos”, “the Gateway to Heaven” and the actual Abode of the Gods/Amenti (though he erroneously placed Sumer in the Middle East). All these are references to one and the same place – Igbo land/Nigeria – the land of the Palm Tree. The Axis Mundi, Omphalos and Navel of the Earth actually refer to cartographical Center of the Earth otherwise called ‘Biafra Median’ in all old maps of Africa, as demonstrated in The Gram Code of African Adam.

However, apart from being a physical Navel/Center of the earth, Igbo land is also the etheric Center of the earth, and of the universe. That Igbo land is the Navel of the Earth and of the Universe is revealed in Sumerian and Igbo traditions in the form of the all-popular X symbol found in all Igbo Shrines and goddess emblems, also in the form of two back-to-back Vs, which are actually a stylized version of two back-to-back Pyramids located somewhere in Igbo land! According to Sitchen, Sumerian traditions surviving among peoples of India, Central and Far East, Sino-Tibetan and Japanese countries, their languages and mythologies speak of “gods of Heaven and Earth and of a place called Sumeru where at the navel of the Earth, there was a bond that connected the Heaven and the Earth as though the two were two pyramids, one inverted atop the other, linked together as an hourglass...”⁴²¹ We have already illustrated in an earlier chapter that the X is one of the two main symbols of the Garden of Eden. We now realize that Eden is located where the Navel of the Universe exists on earth, and that both are located at the cartographical Center of the Earth – the ‘Biafra Median’! Suddenly we can see why the X (two back-to-back Vs) is the commonest holy symbol in Igbo land! It is the signature of the gods announcing for all time that Igbo land and its people are the Axis Mundi of the earth and the Universe.

All these suggest one thing - that there is an invisible pyramid under the earth somewhere in Igbo land and another on top of it (perhaps also invisible), of which the X is an undying symbol. That hidden pyramid, we believe, is the Womb of the Mother Nun where the Sun God, otherwise called the Dweller/Atum, dwells, and from which he rose to begin creation. The Egyptian image of the Duat shows a pyramid with a woman’s head, under which the Serpent/Hawk God called Sokar/Seker dwells. In Igbo mystical tradition it is believed that there is a pyramid under the earth where the gods who incarnate on earth as Igbos dwell when they are not incarnate!⁴²² This pyramid is called Akwali. Traditional models of this Primeval Pyramid existed in every Igbo kindred, and it was meant as the place from where all the children born into the kindred are spurned before they enter their mother’s wombs. This means that every Igbo child is a fruit of the union of the pyramid goddess and her Son – the Sun-God, and that every mother represents the

pyramid, while her child represents the Sun God. Today the Akwali pyramid mounds are only found in remote villages and their uses are no longer understood by the generality of Igbo people (plate 39). However, Akwali (otherwise called Oda) pyramids still exist in every kindred in Aguleri – the very last bastion of the deities of Igbo land – the House of Eri, where spirits still walk the earth, literally, which is why neither the Christians nor the colo-

nial education could penetrate the stronghold of the Sun-kings and their deep-seated metaphysical customs in Aguleri.

In an interview with Mr. Chukwuka O. Nwafor, a young Igbo dibia with degrees in Chemistry and Computer Information Systems, he had this to say about the concept of the native Igbo Pyramid called Akwali (the Earth-Nest after which the River Niger's confluence with Omambala Lake is called 'Nest of the Sun' implying the existence of a underwater pyramid in this very spot which is the Center of the World – the Omphalos):

In Igbo cosmology and sacred science, an Akwali (Akwu Ala/Alì/Anì - Earth's Nest) is any of the seven-type pyramidal structures that are often erected in the cosmological engineering feat of "Iji Ala" throughout Igbo-land. Its purpose is to mystically "nest" or "ultra-weave" the intrinsic chthonic force (electromagnetic energy) that resides within the Earth together with the other three forces present in our space-time locale into a three dimensional polyhedron structure (a pyramid or mound), and by doing so, establish a specific degree of subtle, quantum force- field equilibrium in that given space. Depending on the range of space, climate, geological cum ecological conditions and mineral abundance of the environment the basic design and engineering encompassing the construction and eventual mystical activation of the finished structure, can result in either a simple 4 ft. earthen mound, or a humongous 250 ft.-plus pyramid. Such a gigantic form of Akwali would be of the range of those found in the Giza plateau of Egypt, as well as throughout Asia and the Americas. In Igbo sacred science, these are known as Akwali Ukwu n'èche Oha ('Great Pyramid Protector of the City/World') when precisely erected and activated through the right mystical means, an Akwali can be applied in many ways towards the harmonious "tuning" of human, animal and even plant, consciousness. This is rightly so, as all these Life forms possess varying but noted charges of electric current in their system. Equally, for their function, these structures depend on the same electromagnetic energy that sustains the Earth and her varying life forms. Thus, what is normally termed as "sacred space" or place of high-energy concentration is much required to ensure their optimum functionality and considerable long-span existence. This essential network of sacred energy "Akwara Ala" i.e. "Earth-Veins" are also known as "Ley Lines" and their global chthonic meeting point from within the Earth's bowel, reaches all the way to the Earth's surface to "Nest" in the geography called "Ala Igbo" which is the Center of the World.

As in Egyptian Duat tradition, the Igbo pyramid is female. She represents the physical womb and body of the earth Mother, where the Great Birth Goddess, like a Queen Bee lays her human eggs, hatches and broods them to maturity, each an incarnation of the Earth Goddess and her indwelling Sun – the Sun-god Atum/Sokar. Professor John Umeh, the famous Igbo dibia author observed that "Akwali the (Igbo) Pyramid is ... the gateway to feminine energy and the female energy itself," and that Akwali (also) means Akwu Agali – Agali being the mystic name for 'Supreme Being' as well as 'The First Human Beings on Earth'.⁴²³ The Sanskrit word Kali (the Hindu Age of the Goddess) is perhaps a cognate of Akwali. The word Akwali literally means Akwa-Ali/Akwu-Ali, which could be translated as 'World Egg' and 'Earth-Nest' respectively. Both meanings indicate that the Igbo pyramid is a hatchery of sorts, but also the mythological 'Nest of the Sun' often cited in Egyptian records and in Igbo mythology. As if to physically illustrate the sacred X pyramid geometry or the two back-to-back Vs located at the Navel of the Earth, the Omambala Lake actually forms Twin back-to-back confluences in the town of Aguleri with the Niger River and the Ezu River (another name for Idemili) respectively. In order to enshrine the fact that this is the Nest of the Sun, the ancient Igbo Ancestors gave this spot the name Agba na-abo and to the Niger River the name Akwuora, both of which mean 'Double Confluence' and 'Nest of the Sun' respectively!⁴²⁴ Ralph Ellis posits in *Tempest and Exodus* that in the Egyptian records there is a Sacred Lake in the far south from which the Nile takes its source. It has Twin Caverns, which feed the Nile. It is the place where the sun has its resting place in the form of a nest, and from which it rises to embark on its regular journeys from the place called Yabu, Eabu or Heliopolis. The Lake is said to have equal length and width, and the Great Pyramid was reputed to have been aligned to it and to have taken the measurement of its base from this sacred Lake. The hieroglyphs for the Lake are the Three Hills, the symbol for 'East' (Yebu), and a tongue of fire rising between two hills.⁴²⁵ All the landmarks here speak of the Omambala Sacred Lake whose Twin Caverns are its Twin Confluences. Egyptians call this Lake Tchou, meaning 'Place of the

Dawn's Breaking' – in Igbo Chi Awaa means 'The God/the Sun has broken through into the Dawn'. The fact that Haa ya owara – 'Let there be Light' - was the word spoken by God (Egyptian Hai uwr, Hebrew Haya aur, Igbo Haya owara) which caused the Sun to come forth at the beginning, implies that this was the very spot where the Sun God rose for the very First Time (Egyptian Zep Tepi).

The actual physical (or etheric) Pyramid under the Earth is personified among Igbo deities in the person of the Goddess Idemili whose name actually means 'Pillar in the Water's Depth'. It is believed by Igbo dibias and mystics of Idemili who have 'seen' the vision of the Goddess, that She is the Pyramid located deep in the bowels of the earth, submerged in subterranean waters.

This makes Her one and the same with Amen-Ta – the Pyramid Goddess of the Egyptian Duat whose body is the Pyramidal Womb that harbors the Sun God Atum.⁴²⁶ Because Idemili is also a body of Water whose flow begins in one of the two confluences with the famous Omambala Sacred Lake where she is called Ezu River, it is safe to conclude that this confluence spot is the location of the Hidden pyramid where the Sun-God Atum/Sokar dwells in the Womb of his Mother whom the Egyptians call NUN. Sumerian records hold supporting evidence in the form of the pictograph for the etymon Ma (Igbo Oma-mbala), which is a square – representing, no doubt, the square Lake and the square base of the underground pyramid Idemili, after which the Great Pyramid of Giza is modeled!

The above revelations clearly indicate that the spot where the Niger-Omambala-Ezu Confluences are physically located is the actual Navel of the Earth, Nest of the Sun God and Heart of Eden! There is no gainsaying that this is the holiest and most sacred spot on earth. There is an entire literature of metaphysical knowledge associated with this spot on the Omambala River, which will require a separate book to do justice to, though much of it is classified, only to be shared among initiates. For now suffice it to say that the Igbo belief that the Sun goes to sleep in the womb of Nun at Omambala and rises from there to begin its day's journeys. It is also believed that there is a tunnel in Omambala Sacred Lake that connects to the Ocean and to all bodies of water on earth, which is why Omambala is called an Ocean (Orimili) by the natives of Aguleri and other Eri clans. The Lake also opens into a subterranean kingdom where people live in the etheric dimension. This local belief is supported by the claim by Thoth (Eri) already quoted, that he (Thoth) commutes between worlds through a tunnel he blasted from Aguleri to Amenti.

THE HORIAN CAVES THAT ELE DUG FOR HIS CAVE-MEN

An enduring symbol/emblem of the Pyramid sitting inside the bowels of Omambala River 'Nun' with the Supreme Sun-God Sokar/Atum dwelling inside it, is the Equilateral Triangle with an All-Seeing Eye in its center!⁴²⁷ Other emblems of this mystery are the triangular Delta revealed by God to Enoch⁴²⁸, which is seen in all native shrines of Igbo land (plate 40) and neighboring tribes of the Niger Delta, implying that Igbo priests and their neighbours partook in the Enoch mystical tradition of Eden: Eden being originally a Niger Delta location, but later spreading its inhabitants throughout Nigeria and Africa. Enoch was also shown an underground building with nine apartments roofed with an arch (nine being the sacred number of the Atum/Ele/Chukwu Abiama).⁴²⁹ We noted from our field research-trips that most ancient caves we visited in Igbo land have their entrances cut out in the shape of an arch. Enoch's Mountain God had his caves "roofed with an arch". We think that this is no coincidence, for in fact the Igbo ancient caves we visited had their frontal areas shaped like perfect arches. The same is the case with the hill of the God El, which we visited in Lejja. It had a convex arch too perfect for words, all of which indicate the work of an intelligent being possessing some technology capable of shaping hills and rocks to geometric perfection (plates 41a,b,c)!

All the native myths of the villages where the caves are located, claim that the caves were inhabited by the Igbo Manu-God Chukwu Abiama who held court in them with elders of the communities, before rising populations caused Him to withdraw from human affairs.⁴³⁰ This lends credence to our revelations in our previous works on this subject that the caves in which the ancient cavemen dwelt were cut out by the God-man Ele (Chukwu Abiama),

and that there was a time when a Man-God going by the name ELE/EL lived physically on earth in Igbo land and hewed out caves for his children to dwell in. These people were called Horians in the Hebrew Old Testament, or El Har/El Hor – a phrase which, according to Ralph Ellis in *Tempest and Exodus*, means ‘Hewn Out by El’ and in Igbo Ele Horo – ‘Hewn Out by Ele’.⁴³¹ These converging pieces of evidence confirm our claim that the Biblical Horians were Igbos and that Abraham and his small nuclear family were living in Igbo land when Yahweh called him! In fact the Torah claims that Hor, Seir and Edom were one and the same place/people and that the word Hor is related to the word Horeb (another name for Mount Sinai). The Torah says that cave-dwellers whom Abraham’s son Esau drove from their caves were of the lands of Mount Hor, and “that they dwelt in Seir before time... but the children of Esau succeeded them, when they had destroyed them from before them and dwelt in their stead”.⁴³² The expression “before time” is a confirmation of the Igbo cavemen period of “non-time” documented by Igbo historians such as Adiele Afigbo and discussed extensively in *They Lived Before Adam*. Esau later took the name of Edom. Ralph Ellis posits from his reading of Torah that the word Hor was synonymous with Sinai, and that both words refer to the same Mount! The land where Moses constituted his Council - the confines of Idumaea – was said to be located in the “eastern side of the mountains of Hor, Seir or Edom.” These pieces of evidence from the Torah lend credence to an Igbo/Kwa location for the land of the Horians. The Torah/Hebrew meaning of Hor, from which are derived Horim and El-har is ‘Hewn out by El/God’. The Igbo original of El Har is Ele Horo, which also means ‘Hewn Out by God/Ele’. From this can be seen that the Horians were Igbo-speaking worshippers of the Igbo cavemen God, Ele, whom the Hebrew call El, and that the incident in question actually took place in Igbo land.

The indication that these Igbo-speaking cavemen “dwelt in Seir before time” and that their caves were ‘hewn out by God/El’, is matched word for word in Igbo mythology and in the history books, which speak of “the Age of Innocence” when the Igbo communicated directly with God, living “exclusively in the abode of God”... “under the direct ruler-ship of God”, knowing neither time, night, nor sleep, but an Eternal Day “without time” during which they lived in unbroken Communion with God.⁴³³ The Igbo expression “without time” coincides with the Biblical expression “before time”! Archaeological finds in Ugwuele (‘Hill of Ele’), Abia State in Igbo land confirm that there was a very enduring cave-man era lasting from Early through Middle to Late Stone Age (at least 2 million through 500,000 to 80,000 B.C.) – an era characterized by the cavemen and their Manu who was called Ele, and who dwelt in a cave tucked beneath a high hill called Ugwu Ele.⁴³⁴ This was the era before time reckoning.

LOKOJA/LAGASH – THE FIRST CAPITAL CITY OF THE SERPENTS OF EDEN/ATLANTIS

Esau’s party slaughtered the cavemen and occupied their caves. Ralph Ellis noted that the inhabitants of the Sinai were living in Seir along with the Horians and that ‘Seir’ meant “Hairy Barbarians”⁴³⁵ – ape-men!

MOUNT SINAI IN THE REGION OF LOKOJA/LAGASH, CAPITAL OF UR?

Mount Hor was synonymous with Mount Sinai! This is important, because in the final chapters of *The Stairway to Heaven* Zecharia Sitchen joins several other Oriental researchers, including Ralph Ellis,⁴³⁶ to lament the fact that no one knows where the Biblical Mount Sinai really is.⁴³⁷ The actual Mount Sinai being the same as Mount Hor (Horeb), can only be a Mountain located in Nigeria, and as the name implies, Sinai would be located in the territory of the Sumerian god Sin – the father of the sky god Utu whom we have earlier identified as the god of the Iron Smelters of Nsukka/Lejja in Enugu State, South-Eastern Nigeria. By its geography, Nsukka is at the border with Kogi State), which by our computations was the location of Ur whose capital was Lagash. The name Lagash is a cognate of Nakhsh – the Semitic word for ‘Serpent’. Lagash is a cognate of the word Lokoja. Sumerians fre-

quently interchanged the letters k and g as well as j and sh as in the words Akkad and Agade, Mane-sh and Man-j. From this it can be easily deduced that the Nigerian city of 'Lokoja' was Sumer's city of 'Lagash' capital of Ur.

Ur was the place where Abraham lived with his ancestors before he received his calling from the god Yahweh. In an earlier chapter, we have illustrated that Lokoja was the original capital of Eridu – the first city on earth built by the Atlantean god Oannes ca. 450,000 BC. The fact that Lokoja/Lakash means 'Serpent', is in tune with our earlier illustration of the words Nakaal/Lakaal/Nagas, all of which are derived from Lakash and mean 'Serpent'. Once again language has provided a clue that even archaeology can no longer provide for a city buried in the oceans, lost to time, lost to humanity, surviving only through its name! Lakash/Lokoja was the indisputable Mother-Pot of the Nagas/Nakaals of India, the Naguals of the Americas and the Serpents Shamans of Old. Lokoja, the famed capital of the sunken Nigerian NOK civilization, was the famed Lagash of Ur! Lokoja was the sunken capital city of Eridu in Atlantis where a Great Garden was planted and tended by Bakkus/Afra, the first Christ438. The Lokoja confluence of Niger and Benue was the famed Sumerian 'Lake of the Peaks' where Menes/Narmer was allegedly stung by a hornet and died, while his body was brought to Igbo land and buried in the now excavated Igbo Ukwu town. More on this later.

The famous 'Peak' of Lokoja, was in fact, a Hill/Mountain shaped like a Cobra with a raised head. (plate 42a). Standing a few kilometers from the Niger Benue confluence where the old city would have been, it portrays the topography of the Sphinx of Egypt. The Cobra with raised head is the Agarthodaimon Serpent – the hidden Serpent Amun/Ele who now dwells in Lejja. The still enduring symbol of the Cobra Mount in Lokoja suggests strongly that this peaked mount was one of the lairs of the Great Serpent. The similarity in sound between the two words Lokoja and Lejja, cannot be a mere coincidence. As the origin of all sacred words of antiquity have been consistently found in Igbo language – the language of the ancient gods of Orion and Sirius, so we must seek the meaning of the relationship between these two words in Igbo language. The Igbo original meaning of 'Lejja' is Ele Jaa or Ele Jara, which means 'Ele is Hidden (Here)' or 'Place Where Ele is Hidden'. Equally, the word 'Lokoja', which is short for Ele Oka Jaa, Eke Oke Jaa or Ele Oke/Okoko Jaa, simply means in Igbo Ele - 'Hiding Place of Ele the Smith God' or 'Hiding Place of Ele the Male God' (as opposed to his Male-Female androgynous identity). We remember that the Ele Shrine in Lejja is located in Dunu Oka village and that the name of the founder/putative ancestor of Lejja was Ugwu Oke ('Male Hill', son of Ugwu Inyi – 'Female Hill': portraying the Atum/Nun Son/Mother relationship). We can now see from the two names that Ele Oke Jaa (Lokoja) is a reference to the God Ele, the founder of Lejja, and that Lokoja is one of his lairs.

THE COBRA/URAEUS SPHINX AT LOKOJA

The Cobra Mountain in Lokoja is very spectacular. Without knowing its link to our research, we have photographed it several times whenever we rove past it en route to or from Abuja, hardly suspecting what its story would be. The hill is shaped like a cobra with a raised head – the very image of the Egyptian Uraeus and of the Sphinx (plate 42a/b). We have every reason to believe that this was the real Sinai of the Bible, not only because it lies within the geographical area of the Nsukka/Lejja 'Gate of Heaven', but because of its characteristic Uraeus shape! There is hardly any doubt that the shape of this Mountain was the inspiration behind the Egyptian Uraeus – the raised Cobra-head emblem that Egyptian pharaohs and gods bore on their foreheads and headgear. Gods bearing the Uraeus have been found among Nigerian ancient artifacts (plates 43), emphasizing the genetic cultural connection between the two countries and supporting our thesis that Nigeria was Upper Egypt. Such a god is the Yoruba God of Gods, Obatala – Oba Igbo, whom the Egyptians call Osiris. As the Father of Horus, the Egyptian equivalent of Utu, he becomes the Egyptian/Nigerian equivalent of Sumerian Sin, the father of Utu – the Sun god. This would confirm the god Osiris and Sumerian god Sin as alter egos of Ele/Atum – the dweller in the Duat.

A SPHINX CALLED OLUMO ROCK IN NIGER STATE, NIGERIA

While this chapter was being written, it occurred to us that there is a Sphinx in Nigeria in a small village in Niger State located close to Abuja on the direct Lokoja-Abuja route. The village in question is called Suleja. Again we have the Le and Ja etymons, which mean 'Ele is hidden'. Since a sphinx is a huge rock with a human face carved on it we chose to describe this rock as a sphinx, even though it does not have the topography of that of Egypt. It is situated right across the wide express road in Suleja going to Minna (plate 42c) – the capital city of Nigeria's Niger State. The road runs right into the sphinx and had to be bent to accommodate the sphinx. Shu is the Egyptian name for Orion, thus Shu-Le-Ja means 'The Sun-God Ele is Hidden Here'! By the location of this sphinx we can conclude that Abuja was a territory of Ele. The sphinx rock in Minna is the biggest tourist attraction in the state (located close to Abuja metropolis). It is called Olumo Rock. The natives of Suleja and Minna State, who are predominantly Muslim claim that Olumo Rock is the Rock of Moses! We have been wondering how this rock connects to Moses until we began to write this book, and suddenly realized that the natives might be right after all. Oral tradition in the area claims that Moses "lives inside the mountain", and that "it is his face that is etched on its face." It is perhaps relevant to mention that on a trip to Minna in 2009 for a partnership meeting with Hajia Maryam Babangida, the now late wife of Nigeria's ex-Head of State General Ibrahim Babangida, our Indian co-author Prince Ajay Prabhakar said he saw the face of a man interposed on the face of the rock. The face he said he saw was that of a man with a long white beard! This fits the popular description of the image of Moses (from movies) but more especially it fits the image of Eri as described by the many natives of Aguleri and Igbo land who claim to have had visions of him. Our take on this is that this is the image of Atum whose alter ego Eri/Thoth (even Moses) were! The Cabbala claims that the Old Man with the long white beard is the 'Ancient of Days' – a name the Yorubas claim for Obatala, another alter ego of Eri.

Biblical Exodus in referring to the Sinai Mount where God spoke to Moses mentions "the desert of Sin",⁴³⁹ confirming that the Mountain was dedicated to the Sumerian god Sin. As already stated, the word, 'desert' is a Sumerian Egyptian word for Lejja, the place of the Three Hills, which hieroglyph is designated in Sumerian by the name Dunu/Dun as in Dunu Oka! If Osiris was Sumerian Sin and the same God that Moses actually encountered on Mount Sinai, then that would explain why Moses Idumaea Tabernacle and the all-important Tetragram were dedicated to Osiris (as revealed in Free Masons' documents) in the prayer which Moses uttered during his dedication of the Tabernacle.⁴⁴⁰ This agrees with Osiris' being the Lord of the Duat as documented in The Egyptian Book of the Dead. Ellis has argued that the fact that God used the words, "Come up to me into the mount..." implies that Moses went up-hill and entered into a cave to meet God, which would suggest that the God whom Moses went into the mountain to meet might have been the cave-dwelling Igbo God Chukwu Abiama, who is Egypt's Atum – the Father of Osiris/Obatala/Thoth. Caves are associated with Serpent Lairs! Most of the rooms in the caves we visited in Igbo land believed to be the ancient habitation of the Igbo Supreme Deity Chukwu Abiama were only accessible by crawling on one's belly like a serpent! Charles Partridge, a colonial anthropologist noted in his book, *Cross River Natives*, that Chukwu Abiama the deity associated with the Ibinukpabi Shrine in Aro Chukwu was a large snake.⁴⁴¹ He observed that the Chukwu shrine in Arochukwu was in its time the best-known and most powerful religious center in West Africa and that even Arabs (Muslims) frequented it for pilgrimages.⁴⁴² We can thus adduce that the Horite God who created caves for cave men was the Igbo Serpent God Chukwu Abiama; that the Uraeus Mountain in Lokoja, Kogi State (or perhaps the Olumo Rock in Suleja, Niger State), Nigeria was the actual Mount Sinai where Biblical Moses met the God El (Ele) and received the Ten Commandments for the Nigerian Israelites!

THE TWO SPHINXES IN EGYPT AND NIGERIA

Ralph Ellis in *Tempest and Exodus* revealed from his informed analysis of the Torah, that “Mount Sinai was perceived to be a foundry, a furnace”!⁴⁴³ This revelation ties in with the iron-working furnaces of Nsukka and their neighbours of ancient Kogi State in the Lokoja area, and confirms our position that Mount Sinai was in the Nigerian land of ancient metallurgists! This explains the burning bush seen by Moses at Mount Sinai and serves as conclusive proof that Moses met his God in ancient Nigeria and NOT in the Middle East, further confirming that Abraham, Moses and the Hebrews were Nigerians!

“And God spoke unto Moses and Aaron in Mount Hor by the coast of the land of Edom, saying...”⁴⁴⁴ The land of Edom coincides geographically with the Nigerian Kwa tribe of Idoma, who today speak a language closely related to Igbo, and who dwell in the area of the Uraeus Mount near Lokoja. Ralph Ellis in *Eden in Egypt*, noted that Edomites were the black descendants of Esau, and that the Greek rendering of the word Edom is Iduma-ea, which sounds like a cognate of the word Idoma! The fact that Moses’ Mountain of Law Giving, Mount of Light was according to Zecharia Sitchen located near the cleft of two seas – a place to which, according to Ugaritic texts, “the God El (Igbo Ele) had retired in his old age,” supports our thesis of a Lokoja, Niger-Benue confluence location, for Lokoja is situated at the junction of two big bodies of water - Niger and Benue! Lokoja was the capital of Nigeria when it was governed by the British.

Zecharia Sitchen argued that there were two Sphinxes in Egyptian mythological texts – one aligned to the other, and that a second Sphinx to which the famous Egyptian Sphinx is aligned, has yet to be found! Based on all the evidence we have accumulated above, we can confidently assert that the second Sphinx to which the Egyptian Sphinx is aligned, is the Olumo Rock in Niger State, Nigeria. Sitchen noted that the Sphinx is the undying image of Amun/Atum. A tribute by an Egyptian Pharaoh Khufu to the Sphinx, which is called Hor-em Akhet – ‘The Falcon God of the Horizon’, says: “This figure of the god will exist to eternity;; always having its face watching towards the East!”⁴⁴⁵ The connection to the Igbo world – the East, the land of the Horian cavemen, the land of the Horizon, is unmistakable. Without doubt the implication of the above revelations is that the Egyptian Sphinx is a representation of the Black African Father of gods, Amun/Amen; that it is aligned with a second Sphinx located in Nigeria in the vicinity of the Niger Benue confluence; that together with the Great Pyramid, the Sphinx is linked with the Nigeria-based Duat/Amenti, where the God Amun dwells. Sitchen reports that Greek and Roman conquerors continued the tradition of the Pharaohs and Arabs in honoring the Sphinx in the belief that “the Sphinx was the work of the gods themselves;; it was deemed to be the harbinger of a future messianic era of peace” and was thus called “Overseer and Savior”.⁴⁴⁶ Sitchen reveals that Twin Sphinxes are associated with the Egyptian Hidden God of the Duat and with the Celestial Barge,⁴⁴⁷ otherwise called the ‘Boat of Millions of Years’, which, as we already revealed in a previous chapter, is depicted in the crescent shaped Table of the Sun in Lejja, Nsukka.

The Pyramid Texts insist that the Sphinx is located in a place where it is “flanking the hermetically sealed chamber of the god Seker in the Duat”, and accordingly refer to it as “the Great God who opens the gates of Earth”, suggesting that the Sphinx at Giza “had a counterpart near the Stairway to Heaven who opened the gates of Earth”.⁴⁴⁸ This is déjà vu for us, because we have already demonstrated that the ‘Stairway to Heaven and the ‘Gate of Earth’ (Onu/On/An) – the Opening to the Bottomless Pit, are both in Lejja, Nsukka

BEROSSUS’ OANNES OF ERYTHREA/AMMA OF THE DOGON WAS ERI OF NIGERIA-BASED ERIDU

Like the Nigerian city of ‘Lokoja’, the Sumerian city of ‘Lagash’, said to be located in Ur/Mesopotamia was a “rich sea-port” located in an area of “a verdant valley...between two great rivers”.⁴⁴⁹ The two great rivers are the River Niger and River Benue whose confluence in Lokoja forms a very extensive river basin covering several

square kilometers of a lush green, perennially watered garden country. Its once verdant Gardens are now overgrown with weeds and marshes. This is the area where these sphinxlike rocks are located. Lagash, like Lokoja, was said to be "a garden city" once ruled by the Wine god Bakkus – the second Pre-Deluge king of Sumer (ca. 400,000 B.C.), according to Berossus already cited), who, as we have demonstrated, was an Igbo-speaking entity.⁴⁵⁰ The fact that Bakkus' name means 'Let the Wine Flow' in Igbo language, confirms that Igbo was spoken in Eridu – the first city in Sumer (450,000 B.C.), and that Eridu was populated by Igbo and was a nation of Igbo and their god Chukwu Abiama⁴⁵¹! Igbo were thus the original and first inhabitants of the earth. So too was their native language the first indigenous language on earth!

To figure out the time when Bakkus (Sumer's second king of Sumer and Lagash/Lokoja) ruled the world, one would have to go back all the way to the early beginnings of human life on the planet. Sumerian and Chaldean records say that the first king of Sumer before the Deluge was Uruash. He was the equivalent of Atlantean Uranus, Chaldean Oannes and Dogon Nommo/Amma, who were all sea gods and the first to establish ruler-ship over the humans on earth. Robert Temple explains that the Chaldean Oannes was the Dogon Amma who came out of the Sea and had the nature of a fish⁴⁵² (Sumerian Kha/Nigerian Kwa tribes are the descendants of these fish-gods, and they actually sometimes look like fishes or have fish-limbs in surviving Nigerian/Benin artifacts). In the Sumerian Kish Chronicle, Uranos is the equivalent of Uruash or Ukush (also called Udu-in/Nordic Odin), who ruled for 26,000 years. By Berossus' calculations the beginning of the reign of this first Pre-Deluge king of the Chaldean Sumerians was ca. 430,000 B.C.⁴⁵³

THE METEORITE EFFLUX OF GOD CALLED OFO IGBO

The second king, a Titan, was Bakkus. He must have begun his reign ca. 400,000 B.C., for the god-king before him only ruled for 26,000 years!⁴⁵⁴ This then is how old the Eridu pre-Deluge civilization of the Lokoja Niger-Benue confluence is! Berossus' account actually claims that it was in the sea of Erythraea that the Fish-god Oannes first surfaced. Once again we revert to our language archaeology method and we find that the literal Igbo meaning of the word Eri-threa is Eri turu ya, which translates as 'Where Eri Fell' or 'Where Eri Threw Himself Down' or 'Eri Threw It Down'! Another pun is Eri Turu Iyi – 'Eri Fell/Landed Down Upon the Waters'. This lends proof to the Igbo Eri myth that Eri fell from the Sky, and to the Egyptian myth of a meteorite that fell from the sky, as well as the Berossus Chaldean myth that Oannes fell from the sky and began the process of civilization. The Indian equivalent is the sky-god Indra. Igbo word Ndara means 'I fell', while Nda Ora means 'Falling Down of the Sun-God'.

The Igbo expression Eri Turu Ya confirms that Eri is a name of God, that Eri Threw Himself Down and that Eri Threw Something Down! That something, as already discussed in a previous chapter, is what is called Ofo Igbo or Ofo Eri, also called Ndi Ichie Akwu!⁴⁵⁵ It is a meteorite that has the nature of God and It has life. Its power is said to be beyond this world. It rests in the ancient Throne-House of Eri to this very day in the hand of every successive Ezeora, from the first day it landed on earth. In the Nordic Eddas it was called Thor's Hammer. In the Egyptian Coffin Texts this meteorite is called 'The Secret Thing in Rostau'! The Hebrews possessed a meteorite released by Chukwu Abiama (El) to Moses, which was called the 'Tablet of the Ten Commandments' and was lodged in the Arc of the Covenant'. The Muslims call theirs the Kaaba – a gift from God to Abraham (a meteorite nevertheless). The Egyptian Coffin Texts allude to the meteorites in these words: "the Secret of the Duat"... "the secret things" in the "deep place in Rostau"... "this sealed thing which is in darkness, with fire about it contain(ing) the efflux of Osiris... has been hidden there since it fell from him and it is what fell down from him into the desert sand".⁴⁵⁶ We know that the expression 'desert sands' used in reference to the Duat is an allusion to Igbo land (in particular the Dunu Oka Shrine! As the Coffin Texts under reference further reveal, "The Hidden Thing... is the Word that is in the darkness. As for any spirit who knows it, he will live among the living." We shall return to this issue later, to

explain the meaning of The Word in relation to the Hammer/meteorite/Ofo Igbo thrown down by God into the world, and its task in shaping creation.

SOKAR – THE METEORIC VISITOR FROM SPACE; ROSTAU – THE PRIMEVAL CITY OF HELIOPOLIS (AGULERI)

The land where the tombs of Osiris/Eri and his God are located is called Rostau in Egyptian records. Egyptian Pyramid Texts are replete with sacred texts pertaining to Rostau. They actually confirm Igbo, Benin and Yoruba mythologies that something fell from the heavens onto this land of Nigeria and that that thing, whether a man or an object was fiery in nature. The Egyptian Coffin Texts (Spells No. 1087), state that Osiris “fell” there! Spells No. 1080 says “this is the sealed thing ...with fire about it which contains the efflux of Osiris, and it was put in Rostau. It has been hidden there since it fell from him, and it is what came down from him (the Orion belt?) onto the desert sand;; it means that what belongs to him was put in Rostau...”⁴⁵⁷ We have already explained earlier that ‘desert’ is a term used from ancient Sumerian times for ‘sand mound’,⁴⁵⁸ i.e. the Three Hills of Nsukka in Enugu State, Nigeria. The linking of “Desert Sand” with Rostau in the Coffin Texts implies that Rostau –where Sokar is buried is connected with Nsukka, in Enugu State! The Igbo equivalent of Rostau is Ora site owa, which literally means ‘Path of the Sun’s Rising’ or ‘Path of Orion’s Rising’! Again this correlates with the First Rising of the Sun in response to the command of the Creator Haa Ya Owara – an expression that we have already linked with the Great Pyramid and with the Omambala Sacred Lake in Aguleri, from whose underground pyramid Sokar – the Sun God had risen in the Beginning (Egyptian Zep Tepi). Rostau, the place where the Osiris and his secret things are buried is Igbo Ora Site Owa – ‘The Path of the Orion’s Rising’ – the Confluence of Omambala Lake with the Niger’s ‘Nest of the Sun’. This spot, called Rostau is no other place than Aguleri - the Primeval City of Heliopolis!

BIAFRA – PLACE OF THE SUN-GOD

Andrew Collins and Robert Bauval et.al. opine that these references to what fell from the sky pertain to what in modern parlance would be called a comet – a comet that might have landed in Egypt in very early times, but we think it was more of a meteorite than a comet. However Egyptian mystics/priests interpreted this event as the descent of the Divine Being Sokar. Sokar in Igbo Afa language of the ancient mystics is derived from Ose Okara. Ose is ‘The All Seeing Eye’;; Okara is ‘The Word’ or ‘The Spoken Word’. Ose Okara, from which is derived Sokar - the Egyptian name of the Underground Deity dwelling in the Duat, simply means ‘The All- Seeing-Eye who is The Living Word of the Supreme God’. In Afa parlance, Oka Ora (Okara) means ‘The Word of the Sun God’. Likewise, Afa Ora (shortened Afra, an ancient name of the Sun-god from which is derived the word Bi-afra (Be-Afra – ‘Place of the Sun-God’), means ‘The Living Word of the Sun-god’.

The phenomenon of a god falling from space is associated with Eri in Igbo land and with Obatala in Yoruba land. L.A. Waddell insists that the European god-man Thor and the Indus god Indra are all aspects of an originally Sumerian Sun god that fell from the sky.⁴⁵⁹ The Igbo transliteration of their names seem to support this, for Ndara means ‘I Fell’ in Igbo, while Turu means ‘Thrown Down’. From these might have been derived the names of the Indian sun-god Indra and the Aryan god-man Thor, supporting Igbo and Yoruba mythologies that Eri/Obatala fell from the sky. Andrew Collins actually suggests that the fire, which fell into the earth and was buried there in the time of the second Zep Tepi⁴⁶⁰ might have been “a comet that caused the cataclysm which brought to a close the second phase of activity on the Island of ‘First Creation’” (Eden).⁴⁶¹ This Island of First Creation is called Biafra –‘Place of the Sun God or ‘Place of Orion’!

OFO ERI - ORION'S POWER OBJECT

Comet or no comet, the Igbo meaning of these titles reveals in no uncertain terms that something of a fiery nature fell from the heavens onto the earth, precisely in Igbo land and became associated with deity, power and sovereignty. As is to be expected, this efflux of Osiris, has been resident in Igbo land from the day it fell, and is still there to this very day. It is called Ofo Igbo and is the ultimate power for the protection of the human race, the environment in general and the Igbo race in particular. From these revelations, we adduce that Ofo Igbo is the efflux of Osiris and that it is Osiris in spirit and in truth, for the Egyptian Coffin Texts attest that it was "Osiris (who) fell there ...with fire about him".

Indeed those who have seen the Igbo Ofor Eri, the meteorite club that Eri wielded, attest that IT has "Fire about it". We are reminded of the club that the god Sah wields – Sah is a name of Osiris as the Orion star-system. Images of Orion/Osiris wielding the club of power (Ofo) which only Igbo kings and First Sons (Opara) may wield, are shown in Gary David, *The Kivas of Heaven* and in the famous Narmer/Menes palette (plate 44).⁴⁶²

Again this club, which the Sumerian and Egyptian Kings bore, and which only Igbo kings still bear to this very day, is another piece of evidence that Igbo land was the land of origins of the Sumerians and the Egyptians and their kings. In fact the Sumerian pictograph for 'king' (Lugal) is the image of an Igbo Ofo (plate 44). This means that Ofo is central to Sumerian kingship, and that it is the power behind every throne, which confers legitimacy on every individual king! The fact that Menes bore the Ofo (club) in all his palettes and memorial seals implies that he was originally a Sumerian king - a descendant of Eri Royal House of Aguleri. L. A. Waddell in *Makers of Civilization*, showed an image of Nimrud holding the club or Mess, which is the Igbo Ofor/Ofo as well as the famous Hammer of Thor and Odin.⁴⁶³ We have evidence that Nimrud and Menes used the Ofo (plate 44).

THE STONE MARKERS THAT MARKED THE 'NAVEL OF THE EARTH'

Surviving details from Egyptian sacred records confirm the Igbo claim that Eri/El/Atum/Amun/Amma fell from the sky, and they further lend a scientific explanation to what actually happened. Eri/Osiris was in fact the inheritor of a primeval mystical heritage that went all the way back to the First Zep Tepi⁴⁶⁴ when a cosmic being landed on earth, perhaps encased in a comet or a meteoric stone. It does appear most probable that what actually took place was that a cosmic being threw himself down onto earth, wearing the physical form of a meteorite stone! In the words of Andrew Collins, ancient texts accurately captured the essence of this mysterious object in their description that it is "a stone idol containing the soul of the god..."⁴⁶⁵ In other words, we are very correct in our description of the Igbo Ofo Eri as Eri himself. It was the very arc in which he rode himself from the Orion Nebula onto earth! Thus one can truthfully say that the Metallic Stone Meteorite we call Ofo Igbo is the body of Eri himself for his Soul resides in it! We can of course conclude without fear of equivocation that this physical body on which the God Eri rode onto earth is again the Womb of the Mother Goddess Nun. In Igbo Eri culture, the woman as Consort/Wife of the King is called Noono (the origin of Egypt's Nun) and the Noono of every god is his Female essence, his androgynous half! We are reminded of the Christian song about Mary the Mother of Jesus, which aptly describes the mystery of the stone being a house, in fact a 'Heaven' for the residence of the God: "For the Heaven he left, he found Heaven in Thee"!

OFOR - THE BETHEL STONE OF EGYPTIAN TRADITION AND THE OMPHALOS OF THE UNIVERSE

Andrew Collins observed that such stones were known among the ancient cultures of the Levant and Near East as *baethyl* (from the Semitic *beth-el* meaning 'House of god/El' – Igbo *Oba-Ete- Ele* – 'Enclosed House of Ele'). *Ete* implies the Circle of Mother around the Son. Bethels, according to Collins, were usually large naturally polished stones ...or round-topped portable stones... very often they symbolized the essence of creation, or the abode of a god. Perhaps the best-known bethel is the Black Stone contained in the Ka'abah at the center of the great mosque in Mecca."⁴⁶⁶ The expressions "containing the soul of the god", "round-topped portable stone", "symbolizing the essence of creation" and "the abode of a god" most certainly capture the essence of the Igbo *Ofor/Ovo Eri*.

Bethel means 'House of God' in Semitic languages and confirms the presence of God inside the meteoric stone. Andrew Collins opined that these stones were used as markers by the claimants to certain places on earth being dubbed the Center of the Earth. Places where such mystical stones existed were called *Omphalos* or 'Navel of the Earth'. "The use of the word *omphalos* for these stones derives from the fact that the navel is the point of nourishment within the womb for the fetus. Thus the first physical matter to be created was conceived as having emerged via some kind of invisible chord linked to an otherworldly source... (a mystery involving) a womb (or a navel)... as the point of creation of the earth or the universe".⁴⁶⁷ This mystery is preserved in Igbo metaphysics. The belief that Igbo land is the 'Navel of the Earth' is, according to Prof John Umeh, expressed in the term "*Utube Ana* ('earth's navel') and *Utube Oma*" ('Oma's navel').⁴⁶⁸ Both expressions refer respectively to Igbo land and to the Omambala Lake as the actual Navel of the Earth. The implication is that Igbo people are the direct offsprings of the Primeval Mother of the Universe, who is immortalized in *Oma-mbala Sacred Lake* where the invisible back-to-back Twin Pyramids are supposed to be located. Perhaps it is important to mention here that there is a navel-shaped object inside *Obu Eri* where visitors may (if they wish) place their foreheads while swearing upon the name of *Eri* or asking for his blessings or defense from false accusations. Perhaps this is the physical representation of the Navel of the Earth at its point of creation in the universe!

Waddell noted that the Lion and the Serpent were totems of the Aboriginal tribes who worshiped the earth-goddess and her Son. Accordingly a Sumerian title of the Wine-god, *Bakkus* who was the prototype of *Osiris* and *Jesus* was *Azag*.⁴⁶⁹ Its Igbo equivalent is *Eze Agu* – 'Lion-King' or *Sphinx*. All of these are consistent in showing that the self-sacrificial savior gods were Igbo gods who spoke Igbo language, and were the sons of the earth-goddess; that the spiritual pedigree of *Osiris*, *Eri*, *Bakkus* and *Jesus* all go back to Igbo land – the Land of God and of the Rising Sun. This is consistent with the information derived from Egyptian sources that *Atum* – the God of the Twin *Sphinx* located in Nigeria is called 'the Savior'. This confirms that all Savior gods are from the same mystical source, culture and tradition – the *Orion/Ora Tradition* of Nigeria/Igbo land/Biafra.

Egyptian and Igbo beliefs about Deity falling from the sky are supported by popular Sumerian, Chaldean and Dogon mythologies and their myths of *Oannes* and *Amma*.⁴⁷⁰ Chaldean *Oannes* was the first of a generation of fish beings that dropped onto earth from *Sirius*, so too was *Amma* – the Dogon Water Deity, whom they regard as the Creator of the Universe who also fell from the sky. Robert Temple revealed from his study of Dogon mysteries that "*Sirius* is known as the Land of the Fish."⁴⁷¹ It connects with the Sumerian and Egyptian association of the *Qa/Kha/Kwa/Ka* clan of Nigeria, who are now part of a global Diaspora, as 'Fish People', and their association of fishes with Water people or mermaids who come into the world for occasional sojourns called *Ogbanje* in Igbo or *Abiku* in Yoruba. These revelations show that the resident Igbo/Egyptian/Sumerian Deity known by various names in various contexts, is a Being from the *Sirius* system of stars.



Plate 41a, b: View from inside Ogbunike cave in Owerre-Ezukala both in Anambra State, showing the arched entrances to the main halls, forming concaves to the Ugwuele convex hill arch (plate 29).

Plate 41b.



Plate 42a: The Uraeus hill at Lokoja in Kogi State, Nigeria, probably the real Sinai, looking like a Sphinx (see below) is perhaps the lost twin to the Egyptian Sphinx. Plate 42b: The Egyptian Sphinx whose topography is repeated in the Uraeus Mount in Lokoja (above)

Plate 42b



Plate 42c: Artist impression of Olumo Rock - the hill called 'Moses Hill' at Suleja, Niger State, Nigeria.



Plate 43a: Esie gods carved in soapstone, Kwara State (Yoruba) showing a god-man wearing the Egyptian Uraeus.



43b: Obatala -the Yoruba Creator Son of God called IGBO bearing a Uraeus.

THE IGBO GOD-MAN ERI WAS URANOS RETURNED – THE FIRST GOD-KING OF SUMER/ATLANTIS!

One again the Igbo etymology of the words Erythrea (Eru turu ya) - the spot where Uranos/Oceanos fell at the very beginning of human history and human civilization, and Eri daa noshimiri (Greek Eridanos) confirm that Igbo was the first human language – a language that existed before Homo Sapiens – Adam - was created. It also illustrates that whoever it was that landed on earth in the pre-Deluge beginnings of human history was named Eri, and that this Eri was the same person who returned again after the Deluge (in Igbo land) to undertake the task of recreating his world and recharging civilization. In other words, the Igbo god Eri, was the same God Amun/Atum/Uranos originally who had landed in the world and ruled it as Uranos/Uruash – the first king of Atlantis and Sumer! Robert Temple's conclusion that Oannes was the amphibian Nommo/Amma of the Dogon, now makes it clear that the Dogon traditions and those of their Egyptian relatives had their original source in the Primeval Niger-Benue confluence civilization of ancient Nigeria.

EL – THE CHALDEAN IGBO CREATOR OF THE UNIVERSE CALLED CHUKWU

It is now clear from all these compelling and converging pieces of evidence that the Chaldeans, the original natives of the nation that Uranos ruled were Igbo cavemen. Accordingly, the Chaldean accounts of the original Pre-Eden creation-story has the exact same details with the native Igbo accounts of creation! According to the Berossus Chaldean account recorded by Robert Temple, (an account supposedly written by the god Oannes): "There was a time in which there was nothing but darkness and an abyss of waters (Waters of chaos), wherein resided most hideous beings which were produced of a twofold principle...The person who was supposed to have presided over

ple” in the Chaldean account; while the hideous nature of things under the woman’s rule is also preserved in the Igbo account. Essentially this story is emphasizing that the separation of the dual nature of God brought order into creation. Our concern, however, is the closeness of the two accounts, and the undeniable fact that these two stories emanated from the same source. That source was the first world, which needless to say, goes all the way back to Igbo land, which then stretched far beyond the land occupied by the Igbo tribe today, and encompassed the ancient territories of Eridu. This again supports our thesis that Igbos were the Chaldeans, or rather that the Chaldeans were Igbos and that Igbo land/ancient Nigeria was the original homeland of the Chaldeans!

The Chaldean name for God, the Creator of the Solar System is Belus. The root of Belus is Ba- El (Oba Ele in Kwa languages), which means ‘Lord El’! Again, we are back to El - Igbo Ele – the God of the Heights, the Dweller in the Duat – the Igbo Manu/God/Chukwu Abiama! The fact that this story was “written” by Oannes the first god-king of the world, “who brought civilization to man” and taught them all they know,⁴⁷⁴ means that the Age Belus was beyond anything imaginable. It lies before the creation of the earth, the stars and the solar system! This gives credence to Igbo land as the navel of the earth and the so-called navel of the universe – the place where it all began. The continued presence of Belus (Oba Ele) - the ubiquitous cave-dwelling Chukwu Abiama, inside the earth precisely in Igbo land confirms this! It is this Creator of the Universe sojourning in the earth in Igboland that Igbos refer to under the name Chukwu Abiama, and not the Hebrew Yahweh who was frequently opposed to El as Biblical texts reveal.⁴⁷⁵

DNA CONFIRMS THE NIGERIAN ORIGIN OF HEBREWS (MOSES)

All the above revelations confirm that the events of the Biblical Genesis and Exodus had taken place in ancient Nigeria. A West African origin of the Hebrews is consistent with DNA research findings of a ‘from West Africa through North Africa’ flow of human populations in earliest times. Genetic scientists claim that “a certain mtDNA motif (16172C, 16219G), previously found in Algerian Berbers at high frequency, is apparently omnipresent in Northwest Africa and may reflect regional continuity of more than 20,000 years.”⁴⁷⁶ The DNA dates in the Jewish groups show that the African ancestry in their DNA is consistent with events in classical or biblical times that may have occurred in the shared history of Jewish populations.⁴⁷⁷ What we deduce from the above is that the Moses and Abraham events in the lives of the Hebrews actually took place in West Africa. Ralph Ellis noted that Moses was the leader of the Nubians (Black Africans), and that he lived in Yebu, another name for Heliopolis and the mythical source of the Nile.⁴⁷⁸

CHAPTER 15

THE ORIGINAL PARADISE IN IGBO-LAND AND THE FIRST DAY OF CREATION

Ignatius Donnelly wrote that the Greeks called the homeland of the colonizing Atlanteans 'heaven' (Paradise); their metallurgical relics (bronze anvils), which the colonizers brought with them, were said to have "fallen from heaven".⁴⁷⁹ The Egyptians also looked to these lands of the South, where their gods came from as the 'heaven' of the Afterlife, otherwise called the Duat or Amenti. Heaven was the so-called Land of the Blessed. This was southern and central region of Nigeria, the fertile Delta lands of the Niger-Benue. We have reason to believe that the 'Heaven' of the latter-day Greeks and of the various religions of the world (all of which are derived from the Sumerians) was the same as the Heaven of the ancient Egyptians – an Underworld location to which the great rulers of Atlantis, Sumer and Egypt retired for the Afterlife. We know from the various chronicles of the Sumerians that 'Heaven' was located 'under the ground' because of the Sumerian reference to kingship arising "from Heaven" rather than descending. Accordingly, in the Sumerian Kish Chronicle it is stated: "After the Deluge, kingship from Heaven was made to arise and went to Kish".⁴⁸⁰ Also the Sumerian and Egyptian words for 'heaven' *imn* and *himin* are dialectal variants of the Igbo word for 'Bowel of the Earth' – *ime ana*!

As we have seen from previous chapters, this underground heaven was the place that ancient Egyptians called the Duat/Tuat or Ament/Amenti – the Land of the Living Dead. In a previous chapter, we have identified the Duat as being located in Heliopolis/An/On (Igbo *Onu* – 'Hole in the ground', and we have identified Heliopolis (otherwise called *Yebu/Abu*) as being located in ancient Igbo land. Therefore all these references to 'Heaven' of the Atlanteans, Sumerians, Egyptians and Greeks, were references to the same 'Heaven' of Igbo land whose 'Mouth' was and is still located in *Lejja, Nsukka* – the land of the ancient metallurgists of *Nkannu* (Canaan).

AMANA – THE IGBO LAND OF THE LIVING DEAD AND THE AMENTI OF EGYPT

In a previous chapter we located the Shrine Opening into the Amenti in the place called *Dunu Oka* in *Lejja, Nsukka, Enugu State* - a land marked by the Two Hills and Three Hills landmarks well known in the mythologies and sacred texts of ancient Egypt as the landmarks for the Horizon Land where Egypt's sun rises. As if that is not enough, we have additionally discovered that there is a village in *Nsukka*, not many miles from the *Dunu Oka* shrine that is called the 'Land of the Living Dead'. The Igbo name of the village is *Amana* or *Amala*. It is certainly the origin of the Egyptian names of the Father of the gods *Amun, Amen* and *Amenti* and of his underground home in the Land of the Dead! The existence of this Village of the Dead in *Nsukka* was confirmed to us by three separate persons on Face Book! Not satisfied with the Facebook information, we asked a native of *Lejja, Nsukka*, who is a History Professor in the University of Nigeria. Dr. *Chukwuma Opat* confirmed to us that indeed there was a Village of the Living Dead in *Nsukka*, and that the village was called *Amala* or *Amana*. We asked him what it was about, and he said it was where the dead live and can be called up by the living with the permission of the priests who guard the Gate of the place! We wondered why we had never heard of this place, and how a place like this could exist side by side with Christian churches springing up in every kindred in Igbo land on daily basis.⁴⁸¹ Dr. *Opat* said that the village is close to a very busy market located at the town of *Obolo Afor* on the expressway to

Lokoja and Abuja! He also said that the dead buy and sell in that market very often. This same statement was made by the first person that told us about the place – a contact that we made on Facebook.

IGBO - THE LAND OF THE SUN-GOD AND THE 'ORIENT' TO WHICH ALL PRAYERS GO

Our Facebook contact told us that the place is called Amana Ama – literal meaning: 'Gate to the Earth's Inner Domain' or 'Gate to Amen(ti)', for the Igbo word Amana is the name of the Earth Goddess whose other name is Ama/Oma. Amana also means Earth Religion. Igbo Imeana ('Bowel of the Earth') is the origin of Egyptian Imn – which, according to Martin Bernal is pronounced Amana⁴⁸² - the exact name of the Nsukka 'Land of the Dead'. Bernal's revelation of the true pronunciation of Egyptian imn is proof that the Amana 'Land of the Dead' in Nsukka is the same Amana of The Egyptian Book of the Dead, otherwise called Amenti or the Duat! This is a smoking gun and a very damning evidence. It is from the Egyptian concept of Heaven as the 'Land of the Rising Sun' that the rest of the world inherited the phenomenon of the "East" as the place where the Sun-God has his home, as well as the idea of facing the 'East' while praying. Igbo land is characteristically located in Eastern Nigeria. Nigerians (and of course ancient Sumerians) refer to Igbo-land as "the East" or *owuwa anyanwu* ('Place from where the Sun Rises/Land of the Rising Sun'); and to this very day, "going east" means 'going to Igbo land' for every Nigerian, even though Igbo land is not the only land lying in the Eastern zone of Nigeria.

Hardly does anyone know that Igbo land is the 'East' to which all peoples bow in prayer. The Muslims bow to Allah in the direction of the East. *Ala* (with emphatic *l* and *a*) is the Igbo name for the 'Earth Goddess'! The fact that Muslims bow with their heads on the ground, intone the Igbo name for the Earth-Goddess and face Igbo land when they pray, is self-explanatory – they are praying to the earth-goddess and to Igbo land's Holy City of the Sun – Heliopolis (Aguleri) and to the Temple of the Sun-God in Lejja.

A VISIT TO THE LAND OF THE LIVING DEAD

It was a culture tourism researcher for the Abuja-based Cultour Magazine who actually shared with us his personal experience of a visit to the forbidden Amana village in Nsukka – the Land of the Living Dead. His name is Mazi Chuzzy Anagwu Nnodu from Inyagba village, Umudim, Nnewi in Anambra State. Our personal interview with Mazi Nnodu revealed that he went to the Land of the Living Dead in company of two other men from his village. The details of his experience there were not shared with us, but suffice it to say that it induced us to make our own fact-finding trip to the Land of the Living Dead. We are making arrangements to go. If Mazi Anagu was able to make it to the place and come back alive to tell the story, we hope to be able to do the same someday. When we posted about Amana – the Land of the Living Dead on Facebook, a friend called Maxwell Kanu made the comment that a daredevil uncle of his had been there. At that point, we realized that the Igbo Dead are certainly not far from the living, and visits to the Land of the Dead seem to be more commonplace than we had thought. For now, suffice it to say that from the much we gathered from Mazi Anagu, the natives of Nsukka are very secretive about the place. They do not encourage people to go there. They claim that the Dead do not want to be disturbed. They live there in houses and carry on with their lives, just like when they were alive. Unbelievable as all this may sound, the mere fact that we have actually found the Opening into the Egyptian Duat in Nsukka, means that all mythology was once someone's daily reality, at least so it was in Igbo land. Mazi Nnodu said that he and his relatives actually met the dead relative they went to Amana to look for. He was summoned to a room by the priests of the Amana and he sat down with the visitors and answered questions posed to him, revealing some very important piece of information about himself that helped resolve a very big problem in the family.

IGBO - THE EGYPTIAN LAND OF FIRST CREATION IN THE ZEP TEPI

Egyptians believe in a Land of First Creation, where Primeval Ones called Kas along with the being called the 'Earth God' first appeared and from where they embarked upon the task of creating the earth and the ecosystem. These Primeval Creators had Shining Faces. The Egyptian name for the Shining Faces of the Primeval Beings that inhabited the Land of First Creation is *hr*. According to Andrew Collins, this term is said to mean "Shining Countenance or Radiance."⁴⁸³ The word is derived from Igbo *Ihu Ora* ('Face of the Sun'). All the deep mysteries associated with the ancient Egyptian 'Land of First Creation' otherwise called 'Land of the Beginning' which are hardly understood by the Egyptians and highly frustrating to Egyptologists are all clearly explained in Igbo language and traditional concepts, supporting our thesis that Igbo land was the Land of the Beginning of Egyptian and Sumerian, even Atlantean and Eden mythologies:

1. The DD Pillar: A Pillar was said to be the First object that came of the Primeval Water. The dd Pillar that grew in the Primeval Pool of Water became the seat of the Earth God who created the Primeval Ones. Its equivalent in Igbo mysticism is *Idemili* (*ide* means 'pillar'; *dd* or *ide-ide* means 'Pillar of Pillars' or 'Primeval Pillar'). The mystery of *Idemili* is that it is the very water whose head terminates in a confluence with *Omambala* under the name *Ezu*. *Idemili* also forms a Lake in a place called *Agulu* near the Igbo *Ukwu/Oraeri* ancient City of Light. *Agulu Lake (Idemili)* is a mystery of mysteries, of which it is said that a pillar rises from the tip of an invisible pyramid and reaches into the heavens.⁴⁸⁴ Prof. John Umeh, a professed Dibia and traditional mystic once said to the present author(s) that the real Igbo people live inside an underground pyramid.

2. The Kas/Kashi Creators who emerged with the Sun God from the Primeval Waters Andrew Collins observed that the Kas or Kashi were the Creators who emerged with the Sun God from the Primeval Waters and were the 'First People'.⁴⁸⁵ The Igbo word for 'First People' is *Akwanshi*. It is thus clear that Igbo *Akwanshi* and Egyptian *Kashi* are one and the same word. It can be seen that *Kashi* (the Indian word for *Kish*) is the origin of the Sumerian word *Kish* – the name of the first human-ruled city of Sumer – and in fact the city of *Nimrud*, which we have concluded to be *Aguleri*! Further revelations made in this chapter will confirm that *Kish*, the first city on earth, a city built by the Earth-God and the immortal First People, even before Eden and Eridu of the Nephilim/Annunaki, was *Aguleri*. Needless to say, this City of the Sun God was the original Heliopolis – the 'City of the Sun', which according to Wikipedia was lost in Eden (ancient Igbo land)! It is important to mention once more that *Aguleri* it was that gave the international word 'Deluge' to the international lexicon. This, as we already observed, is evidence of the important place of *Aguleri* in the Pre-Deluge world. For one thing it shows that *Aguleri* was in existence before the Deluge and that the nation (civilization) that was destroyed in the Deluge was inhabited by the Igbo-speaking *Aguleri* people. It confirms that Sumerian civilization was an Igbo-speaking civilization, and that the Sumerians were Igbo/Kwa! The word *Kish* is derived from Sumerian/Igbo *Kishi* which means 'The First', and confirms that *Aguleri/Heliopolis* – the City of Eri (the embodiment of the Sun-God) was the World's First City! Being the world's First City, and the City of Heliopolis/City of the Sun means that *Aguleri* (much of which still lies in the Oru marshes that stretch towards the Niger-Benue confluence in today's Kogi State) was the original Spiritual Capital of Eridu, lost in the Deluge and re-established on its present location on the crest of the Hill! This is supported by the fact that the kingdom that Eri founded after the Deluge, in Igbo land was called *Idu-Eri Kingdom* – the reverse the word *Eri-Idu*.

The singular form of *Kas* is *Ka*, which is the origin of the words *Can/Kan/Khan/Canaan/Nkannu* – the Smiths of the Duat. As already noted, Mark Amaru Pinkham claims that *Ka/Kan/Khan* is the genetic/generic name of the 'People of the Fire Serpent'! Andrew Collins revealed from Egyptian Edfu texts that the Creator of the Primeval Ones (the *Kas*) was a SNAKE that subsequently became the ...earth God." Collins wrote that nothing is known about the Earth God except that he takes on the form of a falcon and is called *Pn*, which translates as 'This One' in ancient Egyptian. ⁴⁸⁶ *Pn* in Igbo language is *Ofu Onye* – 'The One'! One of the Afa names of God in Igbo tradition is *Ofu Odii* – 'The One Head'. Characteristically, Eri kings wear falcon (eagle) feathers, attesting to 'the origin

of their kingship from this Earth-God! Both the Egyptian texts and the Igbo myths call the Ka the 'Primeval Ones, the Eldest Ones, the Most Aged Ones' (Igbo Ndi Aka – 'Aka People'). This is the origin of the Igbo honoring of the Serpent. In Igbo these very notions are captured in the names of the First People – Ndi Mbu, Ndi Ushi. A third name for the First People according to John Umeh is Ushi Aka, Ndi Ushi, Ndi Aka Akwu, Ndi Ichie Aka⁴⁸⁷ or Ndi Ichie Akwu, which means literally 'People of the Primeval Nest of the Sun'! Igbo mystical traditions insist that these Beings never died. They are immortal, and they are the gods of yesterday and today. Egypt's first Pharaoh, Menes/Manish bore the title Aka Manish as an identification of his origin.

3. The Mansion of Isden The "world's first built structure" – a shelter erected by the Primeval Ones is called the Mansion of Isden (Igbo Isi Ndu means 'Source of Life').⁴⁸⁸ It was constructed with reeds and was rectangular or square in shape. In Igbo Afa tradition, it is said that in the Primeval World "there existed only one building" – God's House known as "Obi Chukwu. The Throne House of Eri in Aguleri was completely made of bundles of reed and is square in shape. It fits the exact description of the Egyptian Mansion of Isden (plate 45).

The House of God – Obu Chukwu was a four-sided building into which no being or creature or spirit other than Chukwu was allowed to enter". Accordingly, "obi building in Igbo land is a rectangular building, emulative of the rectangular Obi/Obu Chukwu" unlike other African huts which are traditionally circular and curvilinear.⁴⁸⁹ The fact that the mythical Primeval House of God in Egyptian records is constructed in rectangular form, like the Igbo Obi Chukwu – House of God, and different from the circular huts found all over the African continent, adds to our pile of proofs of the Igbo origin of Egyptian mythology and mysticism.

The Egyptian Mansion of Isden – God's Primeval Hut – was a reed-hut, all Igbo traditional houses were also constructed as a four-sided structure made with bundles of reed that occur naturally in Anambra State (plate 45). Afa says that there are Two Houses in the Spirit world, Obu Chukwu (God's Primeval House that exists in the Spirit world – Ana Mmuo) and Obu Uga (First Human House Existing in the Physical World) marking the Second Age of the World after the destruction by the Deluge. This means that both the Egyptians and the Igbos distinguished between the First Zep Tepi and the Second Zep Tepi. The House that marks the Beginning of the First Age of the World is Eri's ancient Throne House in Enugwu Aguleri, which still exists albeit in an almost dilapidated form. The House that marks the Beginning of the Second Age of the World is called Obu Uga in Igbo Afa and is also located at Aguleri.⁴⁹⁰ It is the shrine-house inhabited by the deity called Aguve in Enugwu Aguleri, who, according to our findings, is the deified Post-Deluge king of Sumer known as Agushe – a title of Nimrud (or the king who ruled before him but did not die)! We are inclined to think that Obu Eri is the shadow form of Obu Chukwu. Egyptian esoteric records call this house Busiris (Obu Oshuru – House of Osiris) still maintaining the Igbo Eri dialect of Aguleri people (Obu, rather than Obi) used among other Igbo clans! The Egyptian Mansion of Isden (Isi Ndu means 'Source of Life') is the House of Eri, which the Igbo call Obu Chukwu – 'House of God'.

4. The Primeval Power-Objects Egyptian records further indicate that "inside the shelter called the Mansion of Isden are placed certain power objects belonging to the nameless earth God, which aside from the dd pillar include a sacred mace (already discussed as the Ofo Eri) called Great White – a symbol of sovereignty – and something referred to as the image of the front of God."⁴⁹¹ All three sacred power objects of Egyptian metaphysics are known in Igbo traditional metaphysics. Indeed the House of Eri is packed with Sacred Power Objects, which include the Power Mace called Ofor. The dd (ide) pillar is the Idemili pyramid in the Water in Aguleri. The sacred mace of sovereignty and power emitting an unearthly radiance in the midst of darkness, which according to Andrew Collins, might have been a sacred stone fashioned from meteoric iron, a substance with obvious cosmic connotations ... (shaped in) the ... pear or tear-drop-like appearance of some meteorites,"⁴⁹² is as already mentioned, the Igbo Ofor Eri. The Egyptian 'Image of the Front of God', is called Ihu Chukwu ('The Front or Face of God') in Igbo mysticism. It is also represented in Igbo land in the form of a piece of square white cloth raised on a pole in the front of every shrine dedicated to the Sun-god, Anyanwu. Traditional offerings made to the Front or Face of God by Igbo dibias/shamans, is called 'Carrying Ihu to God'. This is done by Adamas⁴⁹³ and Ezeana dibias. Igbo

Ihu Ora – ‘Face of the Sun’ is the origin of the Egyptian word Horus, said to be derived from Egyptian Heru – ‘face’ (Igbo Iru means ‘Face’).

SUMERIAN KINGS OF AKKAD USED PRIMEVAL/TRADITIONAL IGBO EMBLEMS TO DESIGNATE THE CITY

Sumerian records and inscriptions consistently indicate that Sumerian kings of Akkad used primeval and traditional emblems from the Igbo environment to designate the Kingdom of Akkad, her kings and even the name of the city itself. Accordingly the Sumerian Pre-cuneiform pictographs used by Akkadian kings, especially Sargon the Great, his son Emperor Narmer/Menes and other members of his lineage of Akkadian kings to designate the city of Akkad, its throne, its kingship titles, its royal power objects and to write the name ‘Akkad’, are ALL taken from the Igbo royal household of Eri and from the Igbo Cave-men tradition! The Sumerian pictograph/emblem for ‘House’ or ‘Royal Palace’ is the traditional reed House of Eri described above; the symbol of the Solar Power of Sumerian kings is the Eagle or Falcon (Igbo Ugo), which is also the symbol of the Solar power of Eri kings. This is why the Sumerian emblem for kingship is the Eri crown made up of eagle feathers. The kings of Akkad bore the ERI title. As a result, their pictograph for ‘Eri’ + Eagle crown’ translates into Lugal or ‘King’.

The Sumerian pictograph for Khad and Akkad is a hand. The Igbo word for hand’ is Aka! Aka (Egyptian Ka/Kas) is an Igbo name for dwarfs who are also called Aka Nshi (Egyptian Kashis). Aka Nshi dwarfs were descendants of the original cave-men population of Igbo land, who were from the Primeval Ka/Kashi Creators of the Island of First Creation in Primeval Eden (Isden). Because these beings had one Group Mind/Soul, they were individually and collectively the hands and feet of their Unified God-Identity.⁴⁹⁴ That is why they were called Aka (‘Hand), Aka-Nshi or Ndi Ushi Aka (‘Ancient Ushi Hands’) in Igbo tradition and mythology. The fact that King Menes/Narmer of Egypt, who according to Waddell had his Sumerian capital in Akkad,⁴⁹⁵ bore the name AKA confirms his claim to the Igbo Royal descent form Cavemen/Ape- men/Khadis (Aka Adu – ‘Hand of the Igbo Adite Cave-God of the Ape-men). These are the reasons for the use of the Hand, the Reed House, the Igbo Ofo, the Crown of Eagle Feathers, the Igbo Okpuagu (Phrygian Hat) invented by the dwarfs, by King Menes and other kings of Akkad, to designate the Holy City of Akkad, its royal kings and their equally royal emblems (plates 44a – h, 45a-e, 48, 16).

THE WAR IN HEAVEN, THE DISRUPTION OF PEACE AND INTERRUPTION OF THE IGBO ETERNAL DAY

Peace reigned on the Island of the First Creation (which we now know to be Igbo land) where the Primeval Mound (the Hill on which God stood when he first rose from Omambala Waters of Nu)⁴⁹⁶ was located, until eventually war broke out between the Primeval Ones and another group of beings who arrive afterwards at the Place of First Occasion/First Time. These were of course the Annunaki. The House of Isden is knocked down and chaos ensues with a great storm in the waters of Nu, leading to the disappearance from the earth’s surface, of the Primeval Ones, who henceforth become the gods of the Underworld.⁴⁹⁷ The original place of First Creation (which we now know to be Igbo land) then became the Tomb of the First Ones and their Leader – the Sun God, who henceforth no longer used physical bodies, even though they are immortal. Heaven – Igbo land - the Land of the Primeval Gods of the First Time (Zep Tepi) - henceforth became known as the ‘Land of the Dead’, and the place where the Sun God first rose also became the place where He sets, symbolizing death and resurrection of the Sun-God (and of the Primeval Ones), who repeatedly incarnates in the world of the living, grows old, dies and returns to the Underworld Heaven to repeat the process again. All over the world myths abound about this Island of First Creation call-

ing it the Isle of the Blessed. In *They Lived Before Adam* we had asserted, based on accumulated pieces of evidence, that Igbo land (indeed Eri/Nri lands) is the ancient land of all mythology and the famed Isle of the Blessed of Arthurian legend. Once more we have been more than proved right!

THE GREAT CATASTROPHE RECORDED IN EGYPTIAN AND IGBO MYSTICAL TRADITIONS

Igbo solar gods are their own autochthonous ancestors – sons of the Great Sun-God, who in death still dwell in the presence of the Sun God in the bowels of the earth. This derives from the Igbo ancient belief that the sun first rose in Igbo land and that owing to a great catastrophe (also recorded in Egyptian Pyramid Texts, the Sun fell from the sky and its light was buried in the Igbo Underworld from where it resurrected in the first day and has been dying and resurrecting every day ever since. This catastrophe is still remembered by great mystics of Igbo land as “*odachi kaodachi* – literally, “the Great Fall, the Greatest of All Catastrophes”.⁴⁹⁸ It corresponds with the Egyptian Falling of the “Eye” into the primeval Nun unleashing a “storm, so violent that it destroyed the sacred land, with the result that the divine inhabitants died”.⁴⁹⁹

The ancient Igbo believed that they lived in the Sun originally, free of physical bodies, knowing neither time nor sleep, nor death, and that after this Great Fall, their first human ancestors tumbled into physical existence by the instrumentality of the Great Cow Goddess (Egypt’s Hathor), who by feeding them with milk helped them assemble physical bodies.⁵⁰⁰ The Sun God too, became physical, and had his home under the earth in Igbo land. They believe that his nest or homestead was the Niger/Omambala confluence, where the water of life is, and that he went to bed there every night and rose from there each morning. John Umeh captures this concept of the Sun God plunging into the Omambala Waters daily in the Igbo expression of “*Anyanwu dalu oshimili*”.⁵⁰¹ This idea is captured by the ancient Greeks in the idea that Orion rises in a mythical Eridanos River.⁵⁰²

This myth of First Creation in the First Time/Zep Tepi (Igbo - Izu Okpu Ete Okpu translates as ‘Primeval Time, Primeval Space’) is a very ancient myth of the Egyptians. The events of Primeval Time combined with the events of the primeval battle are retold using the battle between Osiris and Seth, which in the Nigerian Ifa mythology is called the ‘Great Igbo Warfare’ between Good and Evil represented by Obatala representing Osiris, and Oduduwa representing Seth. The death and burial of Osiris is used as a metaphor paralleling the disappearance of the Primeval Ones, who disappeared into another world located in the bowels of the earth to avoid getting mixed up with the Annunaki.

However, what interests us is the fact that the salient aspects of the story lend credence to some already established points in our work. The idea of a Primeval Mound (also called a plateau) and a reed house called Isden (Igbo - Isi Eden/Ideana - ‘Head of Eden’) built by the Primeval Ones, implies that this event happened before the landing of the Annunaki on earth, and that the Annunaki Eden was a Second Eden. The so-called “primitive” ‘Mansion of Isden’ said to have been a thatched house or house of reeds shaped like a square or a rectangle reflects the shape and structure of the traditional Igbo (African) hut, further supporting the notion that all this was happening in prehistoric Igbo land. The surviving model of that House is the present House of Eri with Eri’s mud throne still standing in it to this very day (plate 11).

In *The Lost Testament*, we provided evidence that the coming of the Annunaki caused the original Sirius inhabitants of the earth to take up abode under the earth. We also gave evidence from the mythologies of the Benin, the Yoruba and the Igbo and matched these with evidence in the works of Sitchin and Maurice Doreau’s Emerald Tablet of Thoth to demonstrate that the Nigerian survivors of the Deluge (said to be the only survivors) settled atop a Mound (a plateau) as directed by Eri’s guiding Deity, and there, built the world’s first post-deluge city – a reed city nevertheless. The Great Benin mythology says that after the entire earth people drowned in the Deluge, the only survivors, led by a godly man called Idu (or Eri-mwidu) raised a Mound and built a temple on it around which he settled his followers and worshipped his God. The deluge survivors were said to have been directed by God to a

specific place of settlement (Thoth calls it the Land of Khem). It does appear that this place was the very place where the Primeval Ones had originally built the First Earth Settlement and within which they had holed-in themselves and their leader.

HEAVEN (THE HORIZON) WAS A PHYSICAL PLACE IN THE UNDERWORLD

Heaven for the Egyptians was a physical place where the sun rose and set. It was also the Land of the Dead to which their ancestors returned in the Afterlife. Its hieroglyph was made up of a square, the horizon symbol, and the primitive rectangular roof represented by Nut.⁵⁰³ The Primitive rectangular roof is the Igbo rectangular Obu hut. According to Robert Bauval ET. al. Heaven was the horizon of the ancient Egyptians. It lay in the far south in the lands beyond the Southern Nile and was linked with the inundating Nile Floods from the Underworld located in Upper Egypt, and with the deities Satis (Seth), Isis and Osiris, who was traditionally called “Lord of the West (West Africa)”.⁵⁰⁴ The rise of Sirius was regarded as the rising of Osiris. It was the emerging (rebirth) of Osiris (Sirius/Orion) from the Underworld Duat.⁵⁰⁵ From the above illustrations, it is easy to understand how Igbo land became Heaven, the Underworld and the Land of the Primeval Ancestors of the great rulers of Egypt.

A SECOND ZEP TEPI AT THE END OF THE DELUGE

Astronomer-Engineer, Robert Bauval has noted that the Great Pyramid of Giza was constructed in such a way as if to preserve the memory of a cosmic event in Egyptian history that took place around 12,000 B.C. involving the first time ancient Egyptians observed the rising and setting of Sirius in the Southern horizon. He noted that the King’s and Queen’s Chamber and the subterranean passage in the pyramid are aligned in such a way as “to view Sirius at the First Time, Zep Tepi, and preserving the place on earth” that marked the First New Year of Egypt, 12,000 years ago, since Sirius rising was the sign by which Egyptians marked the New Year.⁵⁰⁶ 12,000 years ago coincides with 10,000 B.C., a thousand years after the end of the deluge. The Deluge marks an end of the world, and therefore, a new beginning – another Zep Tepi.

OMAMBALA - THE LAKE OF THE BEGINNING

Genesis says that “a river rises in Eden (Omambala pouring through the Niger) to water the garden (of Eden); beyond there it divides and becomes four branches. The name of the first is the Pishon. It is the one that winds through the whole land of Havilah...”. In this it is obvious that there are actually five rivers in Eden, the actual first river being the source of the other four rises in Eden proper, and branches into the other four rivers. Omambala is that first river that rises in Eden and branches into four rivers – the first being the Niger that branches into four Deltas. Local traditional belief that Omambala is the Mother of the Niger supports this notion. The idea of a tunnel at the junction of two rivers (where we have confirmed to be Omambala’s location) – a tunnel that springs from the ocean (this too is in line with local belief) – the same tunnel from which, according to local belief, the god Eri surfaced into Omambala and into Aguleri coincides with Thoth’s claim that he blasted a tunnel from Aguleri into Amenti, and it further confirms Omambala Aguleri as Heliopolis. Sitchen wrote that some versions of the Genesis say that the second river after Pishon is “called Nile or Gyson (also Gihon - the Niger), which goes through Ethiopia, and after through Egypt”. This description is very precise since the Nile was previously part of the Niger flow and was actually a name for the Niger, and ‘Ethiopia’ up to the time of Homer, had included West Africa.⁵⁰⁷

OMAMBALA – THE CHAOTIC WATERS OF NUN AND THE MOTHER OF ALL BODIES OF WATER ON EARTH

Omambala first branched into the Niger from where it flowed and still flows into the Delta region, where it has many tributaries, the last of which is the River Nun. Nun is another name for Neith/Nu/Nut. Egyptians identify the word Nun with the Mother of Creation – the mother-river in Eden.⁵⁰⁸ The Wikipedia article on Nun says that “Although the Egyptians had many different creation myths, they all agreed that the universe came from the primordial waters of Nun, and many legends suggested that everything would slip back under these waters at the end of the world. There were no priests or temples devoted specifically to Nun, but (he/she) was represented by the sacred lake of each temple and was frequently referred to in religious inscriptions. Nun existed in every particle of water and formed the source of the river Nile and the yearly inundation.

As the source of the Niger, Omambala is also the source of the Delta rivers of the Niger, one of which is called Nun. This name reveals that the Mother Flow locally called Omambala is the mythical Nun. The idea that Nun existed in every particle of water is uncannily too close to the Aguleri belief that Omambala is the Mother of all waters and is in fact called Orimili (Ocean). It is believed that Omambala touches every body of water on earth, which is why every sacrificial offering to any body of water no matter where it is located can be made traditionally through Omambala with the injunction that she should send it to the river for whom the sacrifice is meant. By these we know that the mythical Nun of the Egyptians is the Omambala Lake of Aguleri. Interestingly, one of the Niger Delta tributaries is actually called NUN! In fact Omambala is reputed for annual flooding, which inundates the Niger and in turn the Nile (in the olden days before the waters changed course). The survival of the name ‘Nun’ among the rivers of the Niger Delta, is yet another confirmation that Egypt’s Eden was located in Nigeria, and the Nun waters of the Beginning is the Omambala. Egyptian mythology preserved the notion of a prehistoric land, a primitive land that was the location of “the original place of creation”. This Prehistoric Primitive land was where Creation began and where the Gods lived and where ‘Heaven’ was located. It was the source of the Nile – a place of Creeks/Canals and a Delta, and highly fertile.⁵⁰⁹ Accordingly, The Book of the Dead states that the Egyptians could not imagine a heaven without a ‘Nile and canals.⁵¹⁰ Robert Bauval ET. al. in Black Genesis, say that “Egyptians saw the Nile as a sacred river which had its source in ‘heaven’...”⁵¹¹ By now it is clear that these are references to the Niger Delta and its creeks and canals, but especially Igbo land where Egypt’s Heaven (Duat) is located! The Pyramid Texts of Edfu confirm ancient Nigerian (Yoruba) mythology that a group of gods led by the Creator God whom the Yoruba call Obatala were responsible for creating the earth and bringing forth divine human beings, implying that ancient Nigeria was the locale where created life came into being.

THE COPULATION THAT GAVE RISE TO THE CREATION OF THE EARTH AND THE FIRST EDEN IN IGBO LAND

In his book, *Beneath the Pyramids*, Andrew Collins demonstrated from new research into the Egyptian Pyramid Texts that the waters of Nu/Nun was the locale where the original ‘Province of the Beginning’ was located. As already noted, one of the four streams of the Niger Delta (Four Biblical Rivers of Eden) which along with the Niger actually flow from a source in Omambala, is called Nun! Again this is too close to call! It is a confirmation that Omambala is that Nun – that ‘Province of the Beginning’ where Creation began. Egyptian Texts say that Kas – the self-manifested Cosmic Beings who emerged with the Earth-God poured their semen upon a Primeval Egg or Embryo that emerged from the Primeval Waters of Nun. This embryo-like Primeval Egg released from the Waters of Nu/Nun is termed in ancient Egyptian Edfu Texts Bnnt or Bennet, a term meaning ‘to copulate/to beget’, for the embryonic egg was said to be the object of sexual union between the Waters of Nu and some Primeval Ka Beings who emerged from within the Nu Waters.⁵¹² Again this Primeval ‘Egyptian’ word Bnnt or Bennet (‘to copulate’)

is a cognate of Igbo Gbaa Nne Ete, which means 'Copulate with/Ravish the Mother of the Universe'. Ete being the Igbo Afa word for the Universal Grid! Other puns on the word Bnnt in Igbo also mean 'Copulate with/Ravish the Mother'.⁵¹³

THE GREAT PYRAMID'S SUBTERRANEAN PASSAGES LEAD TO OMAMBALA – THE WATERS OF LIFE

Characteristically, the Egyptians also believed that Sirius entered into the earth through a subterranean passage, which was why they created a subterranean passage in the Great Pyramid also aligned towards the Sirius system.⁵¹⁴ This subterranean passage was believed to be located in the famous "junction of two rivers", known as the Waters of Life (the Waters of Eternal Youth) where the Tree of Life (the palm tree) is believed to grow!⁵¹⁵ Omambala River is that body of water at the junction of two rivers. Omambala has a reputation as Life-giving Waters. Omambala is located where palm trees grow! Omambala is thus the direction to which the subterranean passages beneath the Great Pyramid of Giza lead. As already noted, Omambala is that body of water whose length is equal to its width to which the Great pyramid of Giza is aligned.

DID MOSES AND ALEXANDER THE GREAT VISIT OMAMBALA WATERS OF ETERNAL YOUTH?

Ancient records such as the Muslim Koran support Egyptian records that the body of water where the famous junction of two rivers is located is a Water of Life and the land itself is notably called 'Land of the Blessed' in ancient records - a place where people do not grow old.⁵¹⁶ The 'Land of the Blessed', as already indicated, is Oru land (Sumerian Uru from which is derived from Uruash, Ur), and Aguleri is the beginning of Oru land, which includes all the marshlands of the Niger/Benue. The Eighteenth Sura of the Koran narrates a story about Biblical Moses with an important detail in which it is said that God directed Moses to go to the junction of two rivers where the Fountain of Life is located, there to find a Teacher to instruct him in divine knowledge to prepare him for his divine assignment. Merlin Stone places the age of Moses at 1,300 B.C. ⁵¹⁷Zecharia Sitchen citing this passage in the Koran wrote: "While Moses was being groomed for his new calling as a messenger of God he was to be instructed in such knowledge as he still lacked by a mysterious "Servant of God". Accompanied by only one attendant, Moses was to go find this enigmatic Teacher with the aid of a single clue. He was to take with him a dried fish; the place where the fish would jump and disappear would be the place where he would meet the Teacher."⁵¹⁸ The Koran (Eighteenth Sura) says that "When they reached the junction of the Two Streams, they forgot about their fish, which took its course through the stream as in a tunnel..." The Teacher whom Moses went to the Omambala River to find would, no doubt be the living Ezeora (Sun-King of Eriland) of the period. With this it is confirmed that Moses was trained in Igbo land the same way Abraham was instructed by the Canaanite (Nkannu) Melchizedek, the immortal King of Jerusalem – no doubt an embodiment of the deathless Eri. Jesus was a king after the Order of this immortal Sun-King. Moses's Exodus took place historically during the Hyksos Exodus (1,400 B.C.).

The stories of Gilgamesh and Moses who actually went to the junction of two rivers to find a tunnel connecting from the Underworld into the Waters of Life: the former in search of immortality and the latter in search of a Teacher as instructed by God, add to our knowledge that there is a tunnel located inside Omambala River leading directly into the Ocean, but also to the Underworld where the gods live,⁵¹⁹ and that Omambala is in fact the famous mythological Waters of Eternal Youth (otherwise called 'Waters of Life') referenced in many mythologies of the world. Supporting evidence that Omambala is this Water of Life where there is a tunnel that goes into the sea is the fact Omambala Nri/Eri mythology says that Eri was a god who came from the sky and surfaced from a tunnel inside Omambala Lake. Omambala Lake has a local reputation as a healing water where the sick received healing

by bathing in the water, and people were cleansed from abominations of various kinds. In December, 2012, a group of ten African Americans experienced cleansing from the stigma of Slavery at Omambala Lake, conducted by the reigning Ezeora 34th of Enugwu-Aguleri – Eze Chukwuemeka Eri. One of them is the co- author of this book - Sidney Louis Davis.⁵²⁰

MOSES' JOURNEY TO IGBO LAND AS REPORTED IN THE MUSLIM KORAN

Reviewing the Koran story of Moses' journey to the place of the Waters of Life and the junction of two rivers, and various Biblical references to this same phenomenon, Zechariah Sitchen has this to say, "there could be no doubt as attested by the holiest scriptures that the Fountain of Life or the Stream of Eternity, did exist, the only problem was where and how to find it". His solution was that the eighteenth Sura of the Koran offered important clues, namely – (1) that the Fountain of Life lay in the same place where Moses as directed by God was to find "the mysterious Servant of God" who would "instruct him in such knowledge as he still lacked"; (2) that the Fountain of Life was located in the "land where the Sun rises, in the East"; (3) the "land where the sun sets."⁵²¹ It is important to remember that Gilgamesh too, a king of Sumer who ruled Erech/Uruk ca. 2900 B.C. had visited the Fountain of Life in search of immortality. Uruk/Eresh/Erech, as we noted earlier, is listed in Sumerian records as being located in the Abzu (Sub-Saharan Africa), and was under the control of Nisaba.⁵²² We have earlier identified this city as the City of Benin. Both Gilgamesh and Alexander the Great who also sought and found the Fountain of immortality without accessing its life-giving waters, spoke of a tunnel of life-giving water and of the Great Oasis, respectively.⁵²³ This great oasis is the long expanse of flat marsh- land in Anambra west, relatively newly risen out of the waters, and still almost uninhabited.

ALEXANDER THE GREAT'S JOURNEY TO HEAVEN IN IGBO LAND

The Ethiopic records of the journey of Alexander the Great to the land of the gods says that when he tried to force an entry into the tunnel beneath the Fountain of Life, he was warned not to go further by an apparition of two angels (human beings with wings): "Go back", one of them ordered Alexander, "for the land on which you stand belongs to God alone. Go back O wretched one, for in the Land of the Blessed you cannot set foot".⁵²⁴ It is believed by the natives of Aguleri that there is a tunnel in the center of the Omambala Lake at exactly the spot where it joins with Ezu River. This spot is called Agbanabo ('Confluence Spot'). It is a sacred spot only approachable when offering sacrifices to the gods who dwell in the Omambala Waters.

Those who have tried to fish there either had their nets seized by forces in the water or were themselves drowned. The texts say that Alexander tried to force an entry into this tunnel, but was refused by the apparition of two angels. Greek records say that from there Alexander took a boat ride on the Pishon River – the second river in Paradise (Eden) from where he reached the gates of Paradise, which most probably is a reference to the Dunu Oka Shrine Opening to the bottomless pit at Lejja, Nsukka in Enugu State.⁵²⁵

THE STONE OF ADAM THAT EMITS LIGHT IN AGULERI INSIDE EDEN

Now with all the discoveries that have been delineated in these chapters, we can state without fear of contradiction that original Eden was located in Igbo land, while the Eden of the Annunaki was located in the Niger Delta. We can now also see that Alexander's journey to the Gate of Paradise by taking a boat along the second river meant that he rode in a boat along the River Niger or its tributary! It does not seem as if he rode very far on that river before he actually landed at the gate of paradise. Alexander had journeyed through a land of utter darkness (probably the Underworld) before arriving at the Fountain of Life. Sitchen, quoting ancient sources, wrote that Paradise lay

next to a land of utter darkness reachable through the sea and the coast (Atlantic Ocean) and past a range of mountains (range of Seven Mountains of Cameroon located off the Atlantic coast).⁵²⁶ In fact it was said that even when Alexander reached the place of the Fountain of Life, the land was in utter darkness and Alexander could only see with the aid of a magical stone that gave off light.



Plate 44a, b: Osiris as Orion raising the royal club of power he gave to the Igbo called Ofo to kill a lion (courtesy Gary David, Kivas of Heaven). 44b: Egyptian King Menes/Sumerian Narmer using his own Ofo to strike his opponents.



Plate 44b.



Plate 44d.



Plate 44c-d: The Club (Igbo Ofo) was an important power object for Sumerian kings (Nimrud, left), and was introduced into Egypt by Narmer/Menes (middle and right).



Plate 44f-h: Igbo priest holding Ofo (left). This standard (center), which Menes bore during his triumphal entry into Egypt is topped by the image of a lion with paw on its head (according to Waddell, p. 315) standing on an Igbo Ofo. The lion represents Sumerian Tī-anu Land (Ur/Moor; Mesopotamia, Amurru). 31f: Notice that the Ofo kingship-symbol combined with the Igbo Eri feather crown is the Sumerian pictograph for Lugal – ‘King’ (see plate 16). Lugal Kad/Khad means ‘Eri King of Akkad’!



Plate 44 g



Plate 44 f



Plate 45a, b: The Throne House of Eri made of reed in the fashion of the Mansion of Isden, as it was in 1988. Photo taken from a TV documentary. It had been re-roofed with zinc. A normal Agul-eri traditional village reed house, built like this because of the annual Omambala flooding (right).



Plate 45 b



Plate 45 c-e: The Sumerian pictograph for the word DU (as in UDU/DUDU) is seen here to have been derived from the architecture of the reed house of Eri, but also for ‘Three Hills/Two Hills’ (seen in plate 45c). The reed houses in these inscriptions even have the zigzag symbol found in all Eri royal houses (see plate 40). Plate 45d shows that DU/UDU pertains to the Eden environment.



Plate 45 d, e: A hand is Sumerian letter KAD (as in AK-KAD). Thus it can be concluded that the reed house is the traditional architecture of Eden and Akkad. DU/UDU/DUDU thus coincides with the IDU-name of the Eri dynasty of Shepherd kings! According to Waddell (Makers of Civilization, p. 547-8) UDU means ‘Shepherd Kings’!

According to Zecharia Sitchin, magical stone that gave off light was called the 'Stone of Adam', with which he lighted his way when he was driven out from Eden. This appears to mean that the gods of Eden used a simulated form of darkness to keep intruders away from the Primeval Place of Beginning, including Adam. The same sources say that "the place of darkness lasts from this coast (river bank) onto Terrestrial paradise (Igbo land), where Adam, our father, and Eve, were put (again this confirms that Eden in Nigeria was the same Biblical Eden where Adam and Eve lived). It was from there that the Waters of Paradise flowed, and in the highest place of Paradise, exactly in the middle, is a well (the tunnel of Thoth) that casts out the four streams which run by diverse lands...".⁵²⁷ This coincides with the tunnel at the center of Omambala, which actually throws out water moving in a circular motion and distributing water into the two confluences facing four directions). Natives of Aguleri claim that the Omambala River used to have its mouth at the very place on the Aguleri Hilltop where Eri's Throne House still stands, but that it had to be channeled out to its present position in the valley to prevent accidents. This original Omambala spring at the Aguleri Hill-top coincides with the "well that casts out four streams" (two confluences facing four directions) which sprang up "at the highest place in Paradise".

DID NOAH ANCHOR THE DELUGE ARK IN IGBO LAND?

So far we have found that practically every item and word preserved in Egyptian mythological records concerning the land of the gods, the place of Beginning, Paradise and the Underworld (Duat) have been located in Igbo land with uncanny exactitude. Even the Stone of Adam is not left out! For in fact we had already finished this chapter when we remembered that in Aguleri at the bank of Omambala Lake there is a Magical Stone, which the natives call Onyx Stone. The stone is said to have the power to change colors on certain occasions. It is only seen when the water level is very low, which is quite rare. Much speculation has been ongoing about this 'Onyx' stone even on Facebook. Some claim it is the Ofo Eri while others who out of ignorance, claim Hebrew origin, ascribe it to the Biblical Patriarch Abraham. This Stone however answers to the question of the Stone of Adam, which that Patriarch left behind when he left Paradise when all other pieces of evidence are considered!

It is recorded in the Online Jewish Encyclopedia that Noah (the Biblical equivalent of Eri – the survivor of the deluge) brought the bones of Adam with him in the Ark to bury it in the place where he (Adam) had been created, and that an angel took the bones and gave them to "Melchizedek, the son of Canaan" to bury them in an unknown location!⁵²⁸ Another shocking revelation by Ralph Ellis supports the thesis that Eri the survivor of the deluge was Biblical Noah, and that he it was who would have brought the bones of Adam to Aguleri/Igbo land! The links between Eri and Melchizedek are strengthened by this entry in The Jewish Encyclopedia on Melchizedek as "the first created of God" and again in the same entry it is said that Philo speaks of Melchizedek as "the logos, the priest whose inheritance is the true God". This would make Jesus the incarnation of Melchizedek, and not just a priest in the order of Melchizedek. The connection of Eri/Thoth with Melchizedek is unmistakable, for these revelations are reminiscent of Thoth relationship with the androgynous Serpent Creator.

Ellis revealed in Eden in Egypt noted that Noah's Ark landed in the Duat, which we now know to be Igbo land: that Biblical "Armenia where Noah's Ark was said to have landed, was not Armenia in Turkey, but Amen-t in the Abzu Duat region". Therefore, Ellis concludes, Noah ended the story of Adam at the same place where he (Adam) was created – at the Primeval Mound. "It was the spiritual Western (West Africa) region ruled by the God Amen – the Land of the Dead – the Underworld."⁵²⁹ In previous Chapters we had demonstrated that Amana is the name of the Land of the Dead in Egyptian records and in Igbo land. Amana is the name of the town in Nsukka where the Igbo dead are reputed to spend their Afterlife. This Amana of Igbo land (where the dead still live by the way) is the Egyptian Amen, Amen-t and, according to Ralph Ellis, the Biblical Armenia where Noah (Igbo Eri) landed the Ark after the Deluge!!!

With these piles of impossible coincidences, we believe we have proved conclusively that Igbo land was the origin of the world, the Navel of the Earth and the Biblical Paradise where Adam and Eve were created and lived

until they were driven out of Eden; that Omambala Confluence Waters were the mythical Fountain of Life/Eternal Youth referenced in all world mythologies; that Aguleri was where Noah (known as Eri in Igbo land) anchored his Deluge Ark. Merlin Stone noted that the word Aratta (reminiscent of 'Mount Ararat' where Biblical Noah allegedly anchored the Ark) was often mentioned in Sumerian texts of the earliest settlers of Iraq known as Al'Ubaid people (ca.4,000 B.C.). These earliest settlers, she noted had established their major settlement in a town later known as Eridu where they built a Mound temple⁵³⁰ (reminiscent of

Enki's pre-deluge Mound Temple in Eridu already mentioned in earlier chapters), implying that they were the people who brought the name Eridu into Iraq, and that they must have migrated from Eridu in West Africa. Natives of Aguleri believe that Eri did not die. In fact it is written in The Epic of Gilgamesh that Noah did not die, but that he and his wife joined the gods in the Land of the Living (Igbo Land) after he had anchored the ship safely ashore.⁵³¹

Of course the insistence by the authors of Genesis, on linking these four Niger Delta Rivers with the Ganges of India, the Tigris and the Euphrates of the Middle East is a metaphorical way of indicating that all rivers of the world come from the Omambala River! It is said that traveling through the region of Waters of Life and the Niger Delta in Eden, Alexander the Great (first half of the first millennium B.C.) entered a royal city called Shamar⁵³² on his way to the Gate of the terrestrial Paradise! We think that the existence of an ancient city in South-Eastern Nigeria by the name Shamar (an obvious cognate of the words Shumer and Sumer), is a confirmation of our already established thesis that ancient Sumer, the original home of the refugees of Babylon and Mesopotamia who settled in the Middle East, was ancient Nigeria. There are so many versions of Alexander's journey and all agree that he entered the Underworld Paradise, at least for a short while, and that there he saw "a starlit haze, and the roofs were shining as if lit by stars. The eternal forms of the gods were physically manifest; a crowd was serving them in silence... he saw some reclining figures whose eyes were shining like beams of light...". Among the beings whom the texts claim that Alexander saw were King Sosostriis, an African world conqueror, Serapis or Dionysius (a name for Osiris), Enoch and Elijah.⁵³³ We are reminded that an underground Pyramid to which the Great Pyramid of Giza is aligned, is located in a place called Shumer, and we had already identified this underground pyramid as Idemili – the 'Pillar of the Waters' within the bowels of Omambala. With these, we have conclusively proved the point that Eden/Paradise was and is still located in Igbo land and was extended into the Niger Delta in the time of the Annunaki.

All the accumulated evidence show that Igbo land is the holiest spot on earth, being the very first plot of land created by God. It was terrestrial Paradise and later it housed the Subterranean Paradise, and that Aguleri - the surviving pivot of that saga still retains the power objects of God preserved by Eri through the Deluge. Eri was directed by God (the Earth God Atum) to return to the Primeval Place of Beginning after the Deluge to begin a new Age and a new civilization, at the very place where life on earth had begun. There he restored and rebuilt the House of Isden and the Power objects that had been there from the Beginning – the First Zep Tepi. There is no way of knowing the Time when the First Time was. Possibly it might have been millions of years before the coming of the Annunaki. The Igbo native traditions say that this was the Eternal Day, and as such it was a Timeless Period with no counting!

CHAPTER 16

THE IGBO DUAT OF OSIRIS - ORIGIN OF THE EGYPTIAN AND INDUS THEOLOGIES

Osiris says,

I rise out of the egg in the hidden land... I am Osiris, the lord of the mouth of the tomb; and Osiris, the victorious scribe of Ani...Homage to thee, O thou lord of brightness, thou who art at the head of the Great House, and who dwellest in night, and in thick darkness, I have come onto thee. I am glorious, I am pure...534

Having tracked the landmarks and language spoken in the Egyptian Land of the Dead to ancient Igbo land, we shall now proceed to demonstrate that the mystical practices, rituals, symbols and spirit entities associated with the underworld in Egyptian records are derived from Igbo land in general and Aguleri and Lejja towns in particular. An artifact excavated in Igbo Ukwu shows a rare bird (perhaps a Phoenix bird, the symbol of the resurrection of Osiris at the beginning of new cycles) perched atop two large eggs (plate 46). This artifact seems to reflect Osiris' rising "out of the egg in the hidden land (Igbo land)". The egg is a metaphor for the Underground Duat. The two eggs from which a single phoenix bird rises could be indicative of what The Book of the Dead calls the "Two Truths" or "The Two Ways" of the Duat.

As already noted, the Horian inhabitants of Heliopolis are called Annu/Ani in the Torah. The word Ani does not make sense to any Egyptian, but in Igbo it means 'Underworld/Earth'. Thus the 'Cult of the Living Dead Ancestors' is called Ome na Ani – 'The Underworld Tradition/The Way of the Earth'. The chief priest of this theology is called Eze Ani, which means 'Priest of the Earth Cult/Priest of the Underworld Tradition'. In Igbo usage as well as in Yoruba Ifa, Ani is associated primarily with the autochthons that are sons of the earth principle, as opposed to the Adamites who were created by the Annunaki. Thus, when the Torah notes that the inhabitants of Heliopolis were Ani or Annu, it is referring to autochthonous Igbo cavemen. These autochthons were called Igbo in the Nigerian environment, and to this day, that word has stuck and has become the tribal name of southeastern Nigerians. Igbo means 'Forest Dwellers – Cave men'.

IDUU – THE SACRED NAME OF ATUM AS THE 'HIDDEN GOD' RESIDING IN HIS HIDDEN KINGDOM OF AGULERI

In the above utterance, Osiris refers to Atum as "thou lord of brightness, thou who art at the head of the Great House, and who dwellest in night, and in thick darkness". We know that he is referring to Atum because this is the exact description of Atum (the Dweller) in The Emerald Tablet of Thoth – The Atlantean, by Maurice Doreal.⁵³⁵ The Igbo mystical title of the Sun god Osiris/Obatala/Eri/Ele, in his capacity as the God of the Dead, the Light who dwells in utter darkness is Iduu. Iduu is thus a very sacred word whose meaning is hidden, even as the being that it describes is the Hidden God! Accordingly, the word Iduu stands for the hidden nature of Atum, while the ancient Iduu Eri Kingdom that Eri established in Igbo land is indeed a 'Hidden Kingdom, only now becoming known to the world through this research. Revealing the meaning of the word IGBO, the Igbo mystic and dibia, Professor John Umeh explains that Igbo is synonymous with the word Iduu, and that "the term Igbo is sometimes known as Iduu - Forest or Bush-Dweller".⁵³⁶ Ifa associates the earth/forest principle with the god of creation Obatala, son of Olo-du-mare, who we have identified as a composite personality of Osiris and of the God who dwells in the earth. Thus Du or Dudu in such words like Olodumare, Duat, Iduu means 'Black' in Yoruba language,

and reflects the Hidden nature of the God Atum. Waddell noted that Udu means 'Shepherd kings for Sumerians,⁵³⁷ and Eri kings are shepherd kings called IDU (see plate 45c-e).

The God of the Underworld is thus the Manu of the First People, who we identified in our previous works as the Igbo autochthonous God Ele/El. The Igbo word 'Ele' translates as 'The Watcher', so does the Egyptian name for 'god' Neteru – Igbo Onetara – 'Watcher'. Iduu Ele means 'The Black One Who Sits and Watches', revealing that Iduu ('He Who Sits in Darkness') is also the God Ele ('He Who Watches'), and that He is the origin of the Egyptian word Neter. Thoth calls him 'The Dweller' in The Emerald Tablet of Thoth the Atlantean – the English word 'dweller' is derived from Igbo Iduu Ele – 'He Sits and Watches'. The word Du-at can also be seen to have been derived from Iduu-Ad, while Atum is derived from Igbo Adama/Atama!

It is interesting to note that in a recent book released under the title *The Only Planet of Choice*, authored by Phyllis V. Schlemmer, an entity channeling through Phyllis Schlemmer, who calls Himself Atum/Tehuti/Hamarkos announced that "I am the Spokesperson of the Council of Nine... We are in truth Aeons, in reference to the Gnostic philosophers... I am the day, I am the evening, I am the mid-noon... We are what is described in the Hebraic tradition as the Elohim... We are nine, yet we are one... We are the Universe... we are often observing..."⁵³⁸ From these we can derive that this Speaker and these entities are the same beings of which Osiris speaks when he speaks of "the Lord of Brightness" at the "head of the Great House". These are the beings known by the Egyptians as the 'Watchers' ("we often observe"). In the Igbo mystical tradition and in Thoth's Emerald Tablet, nine is the number of the Sun-God/Chi/El and of the Dweller, respectively.⁵³⁹ Within the context of what has already been discussed in this work, it is clear that the Nine and their Spokesperson Atum/Tehuti are the Eight Primeval Khe-mennu Ancestors (Ape-men) whose leader - Thoth/Tehuti – is the Ninth!

In the above text, Osiris refers to the God of the Underworld as "lord of Brightness", yet affirms that he "dwells in thick darkness". This thick darkness surrounding the Great Light is what is known as Iduu in Eri mysticism. The Light (that dwells in the depths of the Underworld) is what is known in Igbo ancestral worship as Ihe or Ife – 'Light'. Igbo people are generally called 'Children of the Sun' – Umu Anyanwu, and Onu Anya nwu 'Mouth-piece of the Sun' (in Nsukka tradition). The departed Igbo ancestors in the Land of the Living Dead are collectively called Ndi Ihe – which means 'The Beings of Light'. In the above quotation, Osiris calls the resident God of the Underworld "Head of the Great House". The Egyptian word for 'Great House' is Pharaoh. It refers to the lineage of 'First Kings', which in Igbo land and in Egypt is primo genic. In the context that the Igbo are Beings of Light, the Igbo word for this concept is Opara Ihe, which is equivalent to Egypt's Pharaoh. Merlin Stone argues that "Par-O (Pharaoh) applies only to the King rather than to the royal house",⁵⁴⁰ which makes it a direct derivative of Igbo Opara – 'Heir Apparent'.

THE EGYPTIAN ANUBIS AND THE IGBO ANUBI DOGS OF THE UNDER-WORLD

Other ancient Egyptian symbols of God-consciousness associated with the gods and initiates of Igbo land – the land of the living - are the Tetragram/square cross (ichi), the ankh (nkwu - the palm tree of life), the Anubis dog (the Egyptian Anubis dog is the African native dog/Nkita Igbo), the cobra serpent, the forked metal staff (Igbo Alor) used by both the Eze Eri/Nri and the Egyptian gods, the flail, the water of life, the ram, the all-seeing eye, the sun in the crescent moon, the white cloth dressing, travel through tunnels into the underworld. All these are derived from Igbo traditional mysticism and ancestral worship.

The Egyptian Anubis dog which guards the gate of the tomb in the underworld has its equivalent in the Igbo native dog (nkita Igbo), both in their appearance (specie) and in the name Anubis (Anu Igbo – 'Igbo Animal') and in their roles in guarding the door of the underworld. Prof John Umeh reveals that the head – (Isi Nkita) of the Igbo native dog represents the Deity of Death and that the Igbo dog deity is called Anubi in Dibias' parlance. ⁵⁴¹ Anubi is of course the origin of Egyptian Anubis! Like the Igbo death-dog, Egyptian Anubis is a black dog. It is again

clear from this direct tie with Egyptian mystical tradition that the Egyptian Duat tradition is a direct child of the Igbo one.

THE MUMMIFICATION OF THE DEAD IN EGYPTIAN AND IGBO TRADITIONS

The burial rituals of the Egyptian pharaohs as inscribed in The Book of the Dead indicate that the ancient Egyptians believed, like the Igbo, in a second burial. As with the ancient Egyptians, the First burial for the Igbo initiates consisted in mummification of the deceased god-man (Ndi Ichie/Ozo Initiate). The second burial consisted in rituals and Rites of Passage conducted by fellow initiates to enable the dead man find his way into the land of the dead and become a full-fledged member of the cult of Light Beings (gods) of the Underworld, otherwise called Ndi Ihe/Ndi Ichie— 'Beings/Lords of Light'. The Igbo ancient practice of mummification of the dead, though no longer practiced, is described in Ndi Ichie Akwa Mythology.⁵⁴² The ancient Igbo up to the not so distant past actually mummified their dead using simple practices of herbs and chemicals obtained from their natural environment. They did not bury their dead ancestors under the ground, rather they mummified them and preserved their bodies inside the dead man's inner quarters, where they were supposed to lie in state forever. No Igbo would throw sand on the face of an Ndi Ichie whether dead or alive. It was an abomination. As a matter of fact the dead Ndi Ichie were not expected to rot, because they were holy men who never committed sin while they lived. They were oracles, living gods; and were treated as such in death. In death an Ichie was expected to watch over and defend his family and community. And he could only do that in sitting position with his legs astride, holding his ancestral metal staff and flail of authority. An Igbo Ichie would never lie in a coffin.

Igbo Ndi Ichie were called "Ifenta – Small Light/Small Sun"⁵⁴³ by comparison to the Sun – Anyanwu. The Igbo homage to the Sun God is called Ibu Ihu/Iru, for the Face of the Sun is Ihu, while the Sun is called Ora (Orion). The Egyptian name of the god Horus means 'Face of the Sun', and is derived from Igbo Ihu-Ora – literally 'Face of the Sun'. The Sun is represented with a white cloth hung on a high pole, raised high, while the foot of the pole is stuck into the ground in front of every Igbo compound. Priests anoint their faces and eyes with white chalk. The opening of every prayer or incantation is announced with white chalk (Nzu – the symbol of purity and truth). Like the white chalk (Nzu), the white cloth (akwa ocha) represents purity of the body, mind and the soul. This is the origin of the Yoruba reference to the Igbo god Obatala as "the lord of white cloth". Igbo Ndi Ichie and dibias wear white cloth. So too the Eze Eri and Eze Nri priest-kings. It is their traditional garb as Holy Beings and Shepherd kings. White Chalk is regarded as a deity in Aguleri. This deity is called Otutunzu. It is the god of purity.

We have elaborately demonstrated in The Lost Testament of the Ancestors of Adam that all the central symbols of Egyptian religion and mysticism as well as those known as pertaining to Sacred Geometry are mostly preserved in the Igbo Ukwu excavation of the buried city of Oraeri! These include the Caduceus and Aesculap (intertwined serpents are the emblems of Thoth, and the symbol of the human DNA), the double-headed serpent is a symbol of Sokar's Tomb in the Duat. Other known Egyptian symbols inscribed on bronzes, copper and pottery among the Igbo Ukwu excavations are: the Serpent's Tooth, the Flower of Life, the Scarab Beetle – Egyptian symbol of the resurrection of Atum/Osiris), the Torus, the Sine Wave, the Crown, Belt, Chains, Knives and Swords (Freemason emblems following Egyptian ancient traditions), the Primeval Egg, the Phoenix, Apes/monkeys (the Primeval Khemennu Ancestors whose leader is Thoth/Eri/Atum), several metal staffs with various ancient Egyptian and Sumerian serpent symbols engraved on their heads, ram-heads, elephant-heads, bull-heads, fishes, frogs, leopard heads, crocodile symbol. All of these are Egyptian/Sumerian; most of which form part of the Duat symbolism. Artifacts excavated at Igbo Ukwu by Thurstan Shaw from only two pits, would fill three museums. Most of them are lodged in the London Museum. Our elaborate analysis of these artifacts in The Lost Testament of the Ancestors of Adam⁵⁴⁴ shows that these artifacts could easily constitute the contents of the famed Lost 'Hall of Records' said to

exist underneath the Great Pyramid (metaphorically speaking), but which in spite of years of consistent search by various teams has never been found.

As already indicated, a burial chamber excavated in Igbo Ukwu bore the body of a monarch dressed in a regalia of beads numbering 111,000 (one hundred and eleven thousand) coloured glass beads of the carnelian type. The inmate of this tomb, whom we have described as a god-man also wore a copper belt, a copper bracelet, a double copper tiara, a leopard-head. He/she had an emblem of a sovereign with Igbo ichi scarifications mounted on a horse preserved in his/her tomb. In the storehouses near the tomb several ornate elephant heads were unearthed along with highly oriental-type swords and scabbards delicately decorated with folds of serpents. We discussed in *The Lost Testament*, the fact that these artifacts lend credence to an Igbo origin of Egyptian and world civilizations/ Sacred Geometry, which the Nigeria-based Sumerian mother culture of all civilizations now makes even more apparent.

AGARTHA AND THE CITY OF THE SUN GOD - IS IGBO THE ROOT OF HINDU THEOLOGY?

Waddell noted that a vital part of the Sumerian legacy of the Sun god and of Eden is found in the Indus Valley civilization. In fact he claimed that the Indian Harappan and Mohenjo Daro civilizations were the actual location of Eden. But he was wrong. However our research shows that the Indian civilization was a direct offshoot of the Igbo Sumerian civilization of the Sun- God Eri/Osiris. The Rama connection has been discussed earlier, but it goes deeper than that. A book titled *The Kingdom of Agartha*, authored by M. Alexandre D'Alveydre narrates the living experience of a European mystic who actually claims to have visited the Underground land of the Living Dead known in European and Eastern mystical traditions as Agartha. We would not have taken this book seriously, if not for the fact that many revelations in the book indicate similarities between Indian and Igbo mystical traditions, with the Egyptian tradition caught in between the two. D'Alveydre's description of the great initiates of this underground paradise shows the common element in their titles (Raja-arshi, Dwij-arshi, Yog-arshi, Mah-arshi, etc.) which are actually Indian, is derived from the Igbo word for 'deity' and 'shrine god' (arshi).⁵⁴⁵

THE PRINCE OF DEATH IN AGARTHA

The "Supreme Pontiff" of the Underground Kingdom of Agartha is said to be always hidden from view except on rare occasions when he appears before the highest initiates covered with glittering precious stones "reflecting all the fires of the sun". Like the sovereign whose bones were excavated from the buried city of Oraeri in Igbo Ukwu, he too wears "a belt", "a breastplate, "a tiara (seven-crowned)", and he is mounted on an elephant (very ornate, Indian- looking elephant heads were among the emblems found in the Igbo Ukwu/Oraeri excavations).⁵⁴⁶

It is said the Pontiff's name "Marshi, means 'Prince of Death' and shows that he does not belong to the land of the living."⁵⁴⁷ Igbo Mmuo Arshi means 'Deity of the Living Dead'! His racial type is said to be "Ethiopian (i.e. Black) race (with a)...brilliant black body". He has twenty-one colleagues who surround him. This is probably the origin of the Igbo 21 gun-salute given to dead ancestors during their second burial.

The author refers to this land as the Holy Land and as the 'City of the Sun', otherwise called Sha-mbala (which sounds like Omambala and Oshe Mbala). He noted, quoting earlier authors, that in ancient times, this land was not hidden, but was openly visited by masters from various hemispheres as "the spiritual Center of the world (located) in the valley of a great river" (the River Niger).⁵⁴⁸ Could these be mere coincidences? We hardly think so. Omambala/Niger confluence is located inside a deep valley below Aguleri town. The valley stretches over an area of several kilometers of very arable flat land. On a trip into this vast valley in June 2012, our team could not help exclaiming that this was a magical land, a wide expanse of very flat land, hardly inhabited, and still exuding peace and primacy. We found a number of religious shrine- huts displaying the style of the primeval Man-

sion of Isden: “square in shape and fashioned from bound bundles of reed”, which according to Collins is “a method of construction used to build religious shrines in prehistoric Egypt”.⁵⁴⁹ The huts’ roofs are actually shaped like Egyptian pyramids (plates 47, 45).

The revelation that the spiritual center of the world lies precisely in the valley of a Great River (which we have identified as the Niger), when combined with other accumulated pieces of evidence that Igbo land (Median Biafra) is the Center/Navel of the earth, shows that the actual location of this ‘center of the world’ is the vast expanse of a valley below the habitable area of the town of Aguleri: it stretches from the actual spot where the Great Niger meets Omambala! This is the famous ‘junction of two rivers’ and the ‘Nest of the Sun,’ where the Sun-God takes a dip, falls into the oshimili ocean of Omambala and goes to sleep (Egyptian Rahat/Igbo Raha – ‘Sleep’). In actual fact this vast valley stretches all the way to the second confluence of the Niger-Benue confluence – a distance of over one hundred and fifty kilometers from Anambra State to Lokoja in Kogi State. We can now understand why the monarch buried in Oraeri/Igbo Ukwu wore the exact regalia associated with the ruling Pontiff of the Agartha Land of the Dead a metal tiara, a belt, a breast plate and he was mounted on an elephant. What these emblems preserved at Oraeri tell us is that the Original City of Light was located in Igbo land in the city of Eri before it went Underground. Igbo land was where the original sunken civilization of Agartha had stood before it went underground. It is believed that the underground cities of Atlantis that were sunk in the Deluge are still functioning underground, and that its citizens are living there in higher dimensional bodies. This might be it.

THE CITY OF THE SUN THAT RAMA RULED IN IGBO LAND

“This City of the Sun”, says the D’Alveydre, quoting ancient Indian authors, “was the seat of successive Brahmatras (spiritual and temporal sovereigns) for over 3,000 years before its conquest by the Aryans 10,000 years ago”.⁵⁵⁰ It is also said in the same sources that the protector of this Holy Land was called “Master of the Universe” – an expression also used by Atum/Tehuti in *The Only Planet of Choice!* All these support already accumulated evidence delineated in this work with regard to a Center of the Universe/Navel of the Earth being located in Igbo land. Since the “City of the Sun” existed for three thousand years and was overrun in 10,000 B.C. it means that it was set up by 13,000 B.C. – 2,000 years before the Deluge! In the Indian Ramayana epic by Valmiki,⁵⁵¹ Rama did not die, rather he returned to the Underground Kingdom of the Duat/Agartha by entering into the river together with his followers/brothers. D’Alveydre also noted that Indian sources associated the City of the Sun with the reign of the god-man Rama, the hero of the Indian epic Ramayana. By this he has confirmed that Rama was a king in Igbo land, and the city he ruled would have been either the Pre-Deluge Sun City of Aguleri or the Post-Deluge Sun-City of Oraeri (Agade). We are inclined to believe that Rama ruled the Pre-Deluge Sun-city of Aguleri (Agulu-Idu), which the Indian Chronicles call Ayodhya. In *They Lived Before Adam*, where Rama was more extensively discussed, we mentioned that according to Valmiki, Rama ruled Ayodhya from the Center of the Earth (Biafra Median/Igbo land) in the period of the Deluge and that it was in his time on earth that the Deluge took place.⁵⁵² We have identified Rama as being the same son of Eri called Khem/Igbo, Osiris or Obatala, Biblical Ham in *They Lived Before Adam* and in *The Lost Testament*. Egyptian sources claim that Osiris arrived in Egypt just before the Deluge.⁵⁵³ Biblical sources claim that Ham was in the earth just before the Deluge, and Yoruba Ifa records claim that Obatala helped restore the earth after the Deluge. All these support the thesis that Rama was in the earth in the Deluge period. D’Alveydre identified this City of the Sun as Ayodhya of Indian Rama epics. Our thesis, followed through since *They Lived Before Adam* and *The Lost Testament* of the Ancestors of Adam is that Osiris as Biblical Ham, Igbo of Igbo land and Obatala of Yoruba epics was the son of Thoth of Egypt, Noah of the Hebrew Bible and Eri of Nigeria (respectively), and that it was he who built the immediate Post-Deluge city of Oraeri, while his father Eri built his own Holy City in Aguleri!⁵⁵⁴ Oraeri and Aguleri are about 30 to 40 kilometers apart. L.A. Waddell identifies India’s Ayodhya as Sumer’s Agudu (Agade, also called Akkad). We have, in this work, matched Agade with Oraeri, the city that Sargon the Great ruled! We believe that we have confirmed Rama

as the first, the founder, and the god-king of Agade – the Forest Kingdom he cited away from his father Holy City. We have also, by this accumulated evidence demonstrated that Rama/Osiris/Ham/Obatala/Igbo (the latter-day founder of Igbo Ukwu in a later incarnation)⁵⁵⁵ was that mystical figure that took the title of ‘Nri’ – and became the first Eze Nri of the Holy City of Oraeri!

AGULU WAS NRI/IGBO/OSIRIS/RAMA/HAM - THE ESTABLISHER OF ORAERI HOLY CITY

In Sumerian Chronicles Agudu’s kings frequently bore the title ‘Eri’⁵⁵⁶ confirming that Agudu (India’s Ayodhya) was an Igbo city. Ayodhya, Agudu, Agade and Akkad are variations of the same word all referring coincides with today’s Oraeri (and Sargon was its first human-king (Sumerian Lugal). Agudu/Agade city was so called because it was the center of Sumer at a time, and also because, as we can see from the distribution of land-masses, Ur (the Pre-Deluge capital of Eridu), being located in what is today Lokoja/Kogi State, was actually part of the territory of Eri’s Aguleri Sun-City nation in Post-Deluge times. It was here that, according to Indian texts, recorded by Waddell, “the Brahmins rose to power by having the royal caste of the Nuri (Nri) put to the sword” or slaughtered. Waddell revealed that it was an Ayodhyan king called Parashu- Ram, who was said to have wielded a double-headed axe and to have addressed himself as “king of Edin”⁵⁵⁷ that was credited with having “exterminated the royal caste of the Huhu-Nuri and Khukhu-Nuri,” (Nri kings) known as Haihaya in Indian epics.⁵⁵⁸ Waddell, matching ancient Sumerian and Vedic records, reveals that “Parashu-Ram’s (this was the Sumerian god Sin) extermination of the priestly royal caste of Nuri made way for the Brahmin to rise to the top in Ur-dynasty”.⁵⁵⁹ What is revealed here is that the Eze Nris of the lineage of Rama/Igbo/Obatala/Osiris then ruling the nation of Ur (Eridu) were slaughtered by a king of the lineage of the god Sin (Sinai), called Parashu Ram (Opara Eshi – ‘Son of Orion’). It was a palace coup for the king exterminated members of his own patrilineage within the Royal House of Rama. In Nigerian Yoruba tradition, the god-king who wielded the double axe was called Sango! This evidence supports Omoregie’s insistence in the Great Benin epics (already cited), that the Yoruba leader who was the palace Chief Priest and brother of Eri staged a palace-coup to oust the sons of Eri from ruling the Holy City that Idu built. The disappearance of Osiris/Igbo/Obatala/Rama from the mainstream of affairs in his father’s kingdom is as a result of the fact that (according to Eri mythology) this personage was sacrificed (or rather sacrifice himself) to provide nourishment for the citizens of the world of which he was part – the global nation of Ur/Eridu! It is as a result of this that Jesus (of the Igbo lineage of Saviors of the World) himself a Priest of the Order of Melchizedek/Eri (Osiris/Obatala) had the title I- NRI attached to his cross on Calvary!

It is interesting that in attempting to solve the mystery of the identity Eri’s mysterious son Igbo, who according to people of Aguleri was very closely bonded with Aguleri – the first son – we were informed by the reigning Opara Ezeana of Oraeri that Aguleri surrendered his Ofo to his brother Nri to inhabit the town of Oraeri and rule over it. We told him that that was most unlikely! However with the emerging revelations here, it becomes obvious to us that what happened was that Aguleri was the same person who took the names of ‘Igbo’, Nri, Obatala, Osiris, Khem, Rama, for after all it was Rama who as first son, went into exile in the forest (‘Igbo’ means ‘Forest’) and there, founded the Forest City of Oraeri/Igbo (now called Igbo Ukwu). Naturally he established symbols of sovereignty in the form of Ofo made of Wood – but not the original meteoric Ofo of his father, which must never leave the Obu Eri Royal House of Eri in Aguleri. Rama went back after the bout of 14 years in the forest to take back the kingship of his father’s kingdom from Aguleri, abdicated, due to strife and went back to the Sea kingdom of Agartha. It is believed that every Ezeora is an incarnation of Eri.

Nri and kings from Nri lineage claim that Nri was the first born of Eri. Others call him Menri and still claim that he is the first-born. Still another group claims that Menri was the fifth son, while some do not mention him at all nor Nri among Eri’s first five sons. There is thus some areas of disagreement as to who Nri or Menri is among

the sons of Eri. Some say Menri is not a human being but rather that it is the name of the Council of Nri kings. This opinion was expressed by Chikodi Anunobi in his novel *Nri Warriors of Peace*.⁵⁶⁰ Be that as it may, we feel that it is safe to assume that Rama could be equated with Aguleri – the first son of Eri, and that when he was in the IGBO forest he might have taken the pseudonym (or title) of NRI to avoid recognition. Thus Nri and Agulu could have been two names for the same person – and that this person was in actuality Eri himself, always re-incarnating (being reborn) within his heirs; that while the Eze Nri institution he inaugurated in the forest stands for his wondering days in the forests of Igbo land and the Moon-worship of the Mother-goddess, Aguleri stands for the sun- kingship that he (Rama) inherited from his father all the way from Atlantis. This is why the Eze Nri of Oraeri and the Eze Nri of Agukwu have always gone to Aguleri before their coronation to pay homage to the ancestral deities there and obtain the Ududu Eze ritual pot from the ancestral deities in the Omambala Lake in Aguleri – the throne of their father Eri – the Sun-god par excellence, and no one has ever attempted to stop them to this very day. Thus Agulu was an incarnation of Eri, who as Thoth, said of himself that he is always incarnating among men.

UR – THE GREAT NATION THAT NURTURED THE SOLAR CLAN OF INDIA

Ur – whose capital city was Lokoja, where the Nupe tribe still dwells to this day along with some Igbos, Idomas and Igalla and some Yoruba clans – was something of an administrative capital of Sumer from Pre-Deluge times. The Nupe people still dress and adorn themselves with brass beads (which they make by themselves), just like Dravidian Indians. Waddell revealed that the great Indian Lords Parashu, Vishva-Mithra, Rama-Chandra all were god-kings in Ur, and that the Indian Vedic records maintain that “Vishva-Mithra had his Ur capital by the banks of The Great River (Niger)” and that he engaged the Sons of Ur as archers”... that “the dwellers of Uru/Ur were singers of sacred (Vedic) hymns”.⁵⁶¹ We think that all this confirms our earlier revelations that Ur was the capital of Eridu (otherwise called Atlantis), the Oldest City in the world.

Waddell noted that a latter-day Sumerian King, Uruash Nimmirud was known as Vishva-Mithra in Indian epics, thus confirming that Nimrud (who the Sumerian texts called ‘the bearer of the chalice’, ‘the Lord of the Wine’ and ‘Lord of the Tree of Life’ was the incarnation of Mithra – a Sumerian Christ known to the latter-day Greeks. All this shows that after the Deluge, Ur was resuscitated in the Western Niger-Benue river basin (West of Igbo land, since Igbo land is the Center, the Pivot, the Navel of the Earth and of the Sumerian nation).

Ur was known as Oru in Igbo land – a name that has endured to this day - the homeland of the Moors (Umu-Oru) who are called ‘Westerners’ in all Sumerian records. Sumerian word Uru which survived in global history books as Ur (the original nation of Mesopotamia) can be seen as a cognate of Igbo Oru (‘Marsh-dwellers of the Western Niger’) – the regional name of the people of Aguleri and all Delta peoples west of the River Niger, for much of Aguleri land lies more than one hundred kilometers West of the Niger into Kogi State.⁵⁶² According to Waddell, kingship in Sumer passed between the cities Kish (Aguleri), Akkad/Agade (Oraeri), Uruk/Erech (today’s Benin), Ur (later shrunk to the capital at Lokoja), Unug (today’s Enugu in the area of which Nsukka and Lejja are located).⁵⁶³

SANGO A KING OF UR

Wikipedia entry on Nupe, a tribe of ancient brass-smiths inhabiting Kogi State of Nigeria, says that they lived close to the Yoruba city of Oyo and shared common cultural traits, and that the Yoruba god-man Shango was the son of a Nupe woman and a king of the ancient city of Oyo in the vicinity of Igbo-mina. Shango was the god of Thunder and Lightning identified with the wielding of a double-headed axe. This confirms him (in the illustrations

by Waddell) as the same axe-wielding Sumerian king of Ur named Sin (even the names sound similar - Shin/Shongo) whose Vedic equivalent was called Parashu-Ram.⁵⁶⁴

Indeed the Nupe woman's son, Sango (the reigning Alafin), who is said to have reigned for only seven years marked by violence and bloody wars, would certainly have been the same as the Parashu-Ram of Indian epics, more-so as his totem animal was also the Ram (see Wikipedia entry on Nupe). We see in this that Sango it was who exterminated the Igbo Nri royal caste that previously ruled in Ur. Among the Eri royal caste of Ur was Eri's second son Attah who, according to Eri/Nri mythology was the first settler in the area of Lokoja, now known as Kogi State, where his family still rules as the Attah royal house of Igalla in the Niger-Benue confluence area. The putsch to exterminate the Attah family of Eri/Nri is recorded in R.A. Chikwenze in Aguleri – The Pivot.⁵⁶⁵ However the Attah family of Eri lost their position as rulers of the larger nation state of Ur, but maintained their rule of Igalla tribe, which was founded by Attah directly. Ur was said to be located "on the Banks of The River" – the capital letters imply the River Niger, which is always called 'the Great River' in all ancient texts.

BRAHMINS WERE OF THE SOLAR LINE OF AGULERI

Waddell claims that "the Ur dynasty of the Sumerians is identical with the Aryan dynasty of the priest-kings of Uru of the same period in the official Indian chronicles, in names, relative chronological order, achievements, moon worship, assumption of divine titles, and in establishing pre-eminence of the caste of the priests of Brahmins."⁵⁶⁶ Nri kings (Eze Nri) do not worship the moon, but they are the caretakers and observers of the cycles of the moon for the whole of Igbo land. It is they who count the year (Igu Aro) to enable farming and festivals in Igbo land. The Brahmins (the Solar line) for whom the axe-wielding Parashu-Ram exterminated the Nuri caste appear to have been the rival Eri family of the royal house of Aguleri, for the word Brahman (from Barat and Sanskrit Pra) is derived from Sumerian word Bara ('Lord'), Egyptian Para ('Great House'), Igbo Opara ('First Son'/'Rightful King'/'Son of the Royal House').⁵⁶⁷

From this can be seen that the Brahmins were from the clan of Umuezeoras of Aguleri - direct sons of the Sun-god Eri through the same first son Agulu. Umuezeora means 'Lineage of the Sun-King/World Emperor'. It can thus be deduced from this that the Nris and the Ezeoras of Igbo land were divided as between the Solar and the lunar lines of India, even though they were of the same parentage. How then could this have happened? The answer was Rama Chandra and his fourteen years of exile from the Sun-City of Ayodhya/Agade/Aguleri into the for-estlands of the Igbo country.

Rama was originally born into the solar house of Ayodhya. Yet he bore the title Rama-Chandra and Chandra means 'Moon' in Sanskrit. Indian Ramayana epic insist that Rama did not die, but went back into the sea, whereas his wife Sita returned back to Mother Earth! Likewise Aguleri indigenes claim that Aguve, the second king after Eri, did not die, but rather went back to the land of the gods, leaving behind the mighty Trinity Trees where his house had stood. There are further pieces of evidence that suggest that Rama was indeed a king in the lands that were to be known as Sumer. L. A. Waddell noted that his translations of Vedic king-lists and comparison of same with Sumerian king-lists show that a king with Rama's name, exploits and matching family name Dashartha ruled Sumer. This king was named Rama-Chandra and like the Indian Rama he was associated with the moon. Indian epics know Rama's father Dashartha as the 6th in the solar line of Ikshvaku (whose Sumerian equivalent is translated by Waddell as 'Ukushi king of Kish' – Igbo Akwunshi – First Ancestors; all Sumerian kings claimed this Igbo title indicating primeval ancestry; it implies a universal acceptance of Igbo autochthony in ancient times. Rama's father was also called Dashashi in the Sumerian Ishin (Nshi – 'Dwarfs') Chronicles. Both in the Indian and the Sumerian kings' chronicles, Rama's father is the 6th in the solar line of Ikshvaku (but Rama chose to be a Moon king), and Rama is the seventh. This information ties in with Osiris' sacred number being seven and with Osiris being a son of Thoth. It also ties in with Biblical Enoch – the seventh king in the line of Adam. Like Enoch⁵⁶⁸, Rama had serious encounters with Apes of the Garden of the Eden, who as the scribes in Eden, taught Enoch to write. This places

Rama in the Pre-Deluge, rather than in the Post-Deluge as Waddell suggests, for Ikshvaku to whom Rama is 7th in line, is Waddell's Ukush/Uruash – the very First King of Sumer! There were thus two Ramas in Sumer's history – one Pre-Deluge and the other Post-Deluge.

In the Sumerian Isin dynasty Rama is called Amar-Sin, meaning 'Amar of the Moon'.⁵⁶⁹ He is also called "the Good Shepherd of Nippur" and "the Mighty Shepherd of Ur", as well as "king of Kienji (Igbo Ikwu nji - 'Black Race') and Uriki (Erech)... restorer of the Oracle Tree of the Well of Urdu (Eridu) City". Waddell says this is equivalent to claiming that Rama was a proponent of the Mother cult. The Mother Cult is the Moon Cult, as opposed to the Father cult, which was the Sun cult. The revelation that Rama was a king of Eridu, Nippur and Erech, indicates that these cities were in the area of Ur and Agade, and any one ruling Ur or Agade was ruling them all.

The Ishin lists indicate that Rama was an Amorite/'Westerner'. We have already demonstrated that the term Amorite (Igbo Umu Oru, otherwise called Moors) is a term designating the marsh-dwellers of Aguleri (Agade) and their Western Nigeria neighbours. This reveals that Rama was of the original Eri lineage of Priest-kings from Aguleri, and that it was under his reign that the Moon-Kings/Dynasty now called Eze-Nri in Eri dynasty separated themselves from the solar line of their Father Eri. D'Alveydre's statement that the "City of the Sun was the seat of successive Brahmatras (Indian term meaning 'spiritual and temporal sovereigns') for over 3,000 years before its conquest by the Aryans 10,000 years ago" is worthy of note. This is in sequence with our finding that the word 'Arya' is derived from Eri. It implies that the Indian Brahmic tradition originated in the prehistoric Igbo Eri tradition of priest kings (Divine Shepherds).

What is evident from all this is that the word Nuri is a cognate of the Igbo word Nri, and that through this word it has become possible to identify the Pre-Deluge Ur dynasty of Ur-uash as the direct Pre-Deluge source of the Eze Eri/Nri priest-kings of Igbo land, which was established at Aguleri by Eri after the Deluge in continuation of the Solar line of Eridu that began in Atlantis 450,000 B.C.! Parashu means Opara Nshi in Igbo and implies 'Primo genic Lineage of Dwarfs/Autochthons'. Parashu-Ram's Sumerian name Sin actually means Nshi – 'Dwarf' in Igbo. Sin is the Sun-god of Sumer, who, as already indicated was formerly dwelling in the Duat at Sinai Uraeus/Sphinx-like Mount. It is interesting that the second dynasty of kings established by Parashu took the Sumerian name Ibil-Sin. He was known in the Vedas as Il-Ibila or Il-Ivila and in Aryan records as Ilivila) from which is derived the Semitic prefix Il/El, which means 'God' (Igbo Ele).⁵⁷⁰ All four titles - Sumerian, Vedic and Aryan Ibil-Sin, Il-Ibila, Il-Ivila, Ilivila - are Igbo words that translate into 'God Ram' or Ele Evula in Eri dialect, confirming further, with linguistic evidence, that this event took place among the Igbo Eris clans. The original Ilivila (Ele-Ebula – Ele - the Ram) was the very first God-King of Sumer - Uruash. That is why all the Indian kings of the Sumerian Isin (from Sin, as in Sinai) Chronicle bore the title Uru-ash in their names and were called Amorites!⁵⁷¹

The Isin Chronicles were, as the name implies, the records of the kings of the lineage of the Sumerian god SIN, after whom Mount Sinai was named. Here again, we see evidence that Mount Sinai was located in Sumer's Ur/Nigerian Lokoja of present day, and coincides with our Uraeus Mount already discussed! Sin connotes 'Moon'. We can thus see that both the Dravidian Indians and Moors were from this West African civilization. This Western (Amurru/Amorite) Land had a Lion/Leopard and the Shepherds Crook as its symbol in Sumerian records – symbols that Menes/Narmer made his own and introduced to Egyptians in the North (Lower Egypt) and to Hebrews.⁵⁷² The Lion was of course the symbol of the Earth worshippers – the original Sumerians/Atlanteans, who Waddell frequently called 'Chaldean Earth-Mother worshippers'. It is said of Narmer in some of his Egyptian memorial seals, that "Pharaoh, the deceased Commander-in-Chief of Ships, made the complete course to the end of the Sunset Land. He completed the inspection of the Western Lands. He built a holding in Ur-ani Land (Igbo Oru- ani/Ani Oru means Oru Land - Ur). At the Lake of the Peaks (Uraeus Mount) Fate pierced him by a hornet, the King of Two Crowns, Manshu (Menes)..."⁵⁷³ The Egyptian memorial seals of

Menes maintains that the cause of death (the hornets that attacked Menes) came from "the waters of the Great River (the Niger).⁵⁷⁴ Thus Menes was killed by the bite of a swarm of hornets that came from the Eastern

Niger direction, at the Niger-Benue Inland Lake area of Lokoja, where he had built a holding close to the Lokoja location of the great Sinai Mount, which in some ancient texts are called Mashu (Mount of Moses).

RAMA IN THE IGBO FOREST COUNTRY

More research needs to be conducted to find out the details of this coup d'état in the royal house of Eri and how it affected world history, and especially Indian history. Be that as it may, the fact that in the Ramayana epic,⁵⁷⁵ Rama's fourteen years of exile in the wilds brought him into intimate relationship with the forest dwellers (Igbo), who not only protected him but taught him their ways and fought side by side with him in his wars against the antagonist, Raven (Ra, Marduk, Yoruba Oduduwa) means that when he eventually attained his father's Solar throne, he would have made changes favoring the philosophy of the forest god Ele, and instituting Moon Calendar, which the Eze Nris still observe to this very day in the Igbo country. In the Indian Ramayana epic by Valmiki, Rama's wife was kidnapped by Raven,⁵⁷⁶ and in the Igbo epic by I.N.C. Nwosu, Igbo's wife was kidnapped by Oduduwa! This confirms that Rama was the god-man Igbo and Oduduwa was the antagonist whom the Vedas called Raven. It also confirms our thesis that Oduduwa was Marduk – the enemy of Thoth. In Yoruba oral traditions this story is associated with a woman called Moremi – who according to Nwosu was the daughter of the kidnapped wife of Igbo (Nwosu called him Digbo). From the Igbo story it can be deduced that Rama's wife was not kidnapped, but eloped with the enemy!⁵⁷⁷ The fact that in the ancient Indian Brahmi script, the pictograph for the word 'Rama' is the Lejja Crescent and Sun-disc symbol,⁵⁷⁸ can only mean one thing – that Rama was indeed Osiris – the Lord of the (Lejja) Duat, and that he could only have acquired this symbol in the forest of Igbo land during his 14 years forest exile! We believe that the evidence confirms that the Ramayana episodes actually took place in the Igbo country; that the Dravidian Indians were Igbos; and that the Kingdom of Ayodhya was actually the Sun- kingdom of the Ezeoras of Aguleri/Agade.



Plate 46: Osiris the Phoenix bird ('rising out of the egg in the hidden land'), excavated in Igbo Ukwu.



Plate 47: A mud hut in the village of Anak (Biblical Anakim are Nephilim) – neighboring town to Aguleri, with roof shaped like a pyramid.

HANUMAN - THE APE-MAN AUTHOR OF THE MONOLITHS FROM NSHI NATION OF DWARFS

Having been forced to abdicate his rightful throne as first son, and banished from his father's kingdom through the treachery of one of his father's junior wives, Rama had gone into the forest where he made friends with apes who could write on stone - the Khemennu Apes, scribes of the Duat of Lejja - the authors of the Ikom mono-

liths! They were led by an ape called Hanuman. It is obvious that Eze Nris of Igbo land were the surviving lineage of Rama's Forest Kingdom that he ruled while in exile in the wilds, for indeed, Rama was crowned king of the dwarfs, just as Igbo Eze Nris are crowned by dwarves and Adamas!!! Indeed as in the Ramayana epics of India, the Igbo Nris (Nshi) were originally a nation of dwarves with hardly any tall people among their population. This is supported by all the published migration myths already quoted, supporting a nation that had dwarfs as its original population before the migrant Eri people came. The taller population came in through intermarriage with the Eri migrants who became the kings in Igbo land. This opinion is supported by Chief Dr. Selina Ugwuoke-Adibuah, a native of Nsukka, a Senior Lecturer at the Enugu State University, College of Medicine, who was insistent that in her childhood days when she visited Nri, the land was teeming with dwarves, and there were no tall people in sight. She said that it was these dwarves who went all over Igbo land cleansing abominations and inaugurating shrines and holy precincts. Indeed it was the Nri (Nri is a dialectal variant of Nshi/Nhi) dwarves in their hundreds who issued from Nri to all parts of Igbo land that carried out sacred assignments on behalf of the gods. This supports a thesis of a nation of dwarves, rather than that of occasional occurrence as the present Nris are wont to claim. In other words, what we see in Igbo land is the same as in Rama epics, where a foreign king was adopted by the resident dwarves to be their leader because he was a good and godly man. In the Igbo case the Eze Nri obviously shared power with the dwarves, as research by Nwankwo Nwaezeigwe (*The Igbo and their Nri Neighbours*) has clearly shown.

These dwarves were the Khemennu or children of Khem. The name Khem has actually survived in Ebonyi State, Igbo land as the name of a series of caves where dwarves also lived. The caves are located in Afikpo and are still called Mkpuru Khem ('Caves of Khem') by the natives.⁵⁷⁹ This connects the Egyptian Khemennu with the Igbo dwarves. The fact that the Ikom name of the monoliths – Akwa-Nshi – and the name of the ancient Igbo Writing system – Nshi-biri – both allude to Nshi (dwarves) as the originators of both, provides hard to deny evidence that Igbo-speaking Nshi (dwarves) were the authors of the monoliths and inventors of the ancient Nshibiri writing system, which as demonstrated later in this work, shares many characteristics with the Sumerian Pre-cuneiform inscriptions! In most ancient traditions including Egyptian and Greek, these literate Igbo Nshi dwarves were called Neshi. Their sacred Igbo name Aka Nshi (Egyptian Ka/Kashi) is the origin of the international word Kush. Accordingly Hindus are called Hindu-Kush.

What we think might have happened was that the Eze Nris were the descendants of the Royal Lineage instituted by Rama during his 14 years exile while he was in the wilds among the dwarves – Forest People who as published migration stories have shown, were the original inhabitants of Igbo land and Niger Delta before the coming of the taller Eri migrants. In the Ramayana epic, Rama returned after the expiration of his 14 years exile, and was crowned king of Ayodhya (Aguleri). But the kingship and royal line he established in the wilds of Igbo land was still there. This was how two kingdoms grew out of one house of Eri: one a solar line of Ezeoras and the other a lunar line of Eze Nris based in Igbo Ukwu/Oraeri where the Thurstan Shaw archaeological excavations took place. The Great Benin epics distinguished between the Inner Iduu (Ogbe Uduwa) and Outer Idu (Ogbe Udu Agbon)⁵⁸⁰ called Iduu Ime and Iduu Ife in Eri oral traditions. Oraeri indigenes insist that their father Nri was the third son of Eri, while Agukwu and Enugwu people claim that he was the first son of Eri, which would make the word Nri a title of Aguleri. Be that as it may, we have established in *They Lived Before Adam* that Oraeri city later called IGBO (Igbo Ukwu) was a city that was established by Eri's son Obatala/Osiris/Ham and not by Eri himself. We also established in the same book that Osiris/Obatala/Ham coincide with Rama of Ramayana epics.

Ham/Osiris (Khem) was called Amosu in ancient Egyptian texts. This title was associated with a son of Eri called IGBO in Aguleri. Amosu means 'Consummate Mystic' in Igbo, Aguleri tradition. Prince Tochukwu Obijaku (alias Isimmili), a High Chief of Eri Kingdom believes that IGBO was not a son of Eri (as Aguleri people believe, but rather an alter ego (hidden-identity) of Eri himself. Indians believe that Rama was a god and not a complete human, Egyptians believe that Osiris was a god; and Yorubas believe that Obatala was the god 'IGBO'. But only Igbo do not know that Igbo was a god. They call him the son of Eri. Igbo who re-emerged after the destruction of

Oraeri to once again possess the new city of Igbo Ukwu (formerly called 'Igbo') and named it after himself, was said to have fallen from a tree, just like Osiris was said to have fallen from a tree and Yama (a name of Rama in Indian tradition) was also said to have fallen from a tree.⁵⁸¹ All these accumulating pieces of evidence confirm that Rama as Agulu was a hidden face of Eri; Igbo was a hidden face of Eri and that Nri was a title that Eri bore in one of his many hidden guises as his own son! The Yoruba connection to the Eri dynasty can thus be seen to be in the Obatala-Oduduwa saga, which as we revealed in *They Lived Before Adam* and *The Lost Testament* were part of the Oraeri Heliopolis/Temple City of the Gutian wars (Agha Ohu Mba) orchestrated by Marduk masquerading as Oduduwa/Seth.

THE MAHABHARATA WAR THAT SACKED ORAERI

The war that razed Oraeri to the ground, seems also to us to have been the Mahabharata War of latter-day descendants of Rama that devastated the Hastinapur Empire of the Baraths. This war orchestrated by the Gutian clan of the Sumerians shall be treated in detail in a later chapter. One of the most enduring symbols of the ancient Nigerian/Sumerians that thrives in Indian belief system is the Great Lotus, the symbol of the Hindu Sun God,⁵⁸² which is derived from the ancient Nigerian Khemenu, whose symbol is the eight-pointed Star typified in the eight-petalled Lotus (Sumerian Kham). The origin of the Lotus in the Island of First Creation has been treated earlier.

THE DEATHLESS ERI KINGS

It must be mentioned that in remote antiquity Igbo kings never died. They simply transited through disappearance, and were never allowed to be kept in the earth or to rot. Accordingly Eri kings were called Enieni ('Never to Be Buried'). Aguve was believed to have been an Enieni and never died and was never buried. He simply lay down and disappeared, and in the place where he lay, a set of Trinity Trees sprang up which are too huge to be caught in one image unless one takes the image from the sky. They are still there to this very day. The Eri House-hold within the Umu Ezeora kindred of Aguleri is traditionally called Eri Bu Mmuo 'Eri is a Spirit' (Erimmuo for short).⁵⁸³ This is in remembrance of the fact never before controverted, before the colonial times, that Eri is a Spirit and not a human being! Eri was thus never regarded as a human being before the white men came to Igbo land with the Christian religion. His sons and the kings of his household, be they Eze Ora or Eze Nris, were also regarded as spirits and deities all over the Igbo country. The same status of god-men was enjoyed to some degree by the Oparas and dwarves as well as the Nze na Ozo.

CHAPTER 17

THE PHRYGIANS AND THE PHRYGIAN HAT IN WORLD HISTORY

Phrygians are an ancient people of the Aegean, who were distinguished in history as proponents of freedom and liberty. Their history suggests that they had a checkered past because of their non-acceptance of monarchical rule. Phrygians were among the tribes of the Hellenes and Hittites and the Pelopods were among their tribes. They spoke the Indo-European language and seem to have been the culture-bearers of Europe, who were especially instrumental in disseminating the Igbo Sumerian customs across Europe, especially the Igbo aboriginal hat okpuagu (literally 'Leopard Hat'), now known across the world as the Phrygian Hat. The Wikipedia entry on the Phrygian Hat says: "The Phrygian cap is a soft conical cap with the top pulled forward (plate 48), associated in antiquity with the inhabitants of Phrygia, a region of central Anatolia. In the western provinces of the Roman Empire, it came to signify freedom and the pursuit of liberty, perhaps through a confusion with the pileus (Igbo Opala Eshi means 'sons of the Esh/Sah- 'Sun/Orion People'), the felt cap of emancipated slaves of ancient Rome. Accordingly, the Phrygian cap is sometimes called a liberty cap; in artistic representations, it signifies freedom and the pursuit of liberty."

PHRYGIANS AND IGBOS – CULTURAL SIMILARITIES SHOW THEM AS ONE PEOPLE

Merlin Stone refers to the Phrygians as "the Primeval Phrygians".⁵⁸⁴ In this they are like the Igbo who refer to their ancestors as the Primeval Ones – Ndi Aka Akwu. This suggests Igbo origins for the Phrygians. L.A. Waddell links the origin of the Phrygians with the Sumerian word Pirig, which means 'Head of a Lion/Leopard', and is an emblem of Akkadian kings of the lineage of Sargon the Great.⁵⁸⁵ Its Igbo equivalent Oparagu 'Son of a Lion/Leopard' can be seen as a synonym of the word Phrygia. Waddell explains that the Lion and the Serpent/Dragon are the clan-symbols of the Earth-worshippers, that is, the aboriginal natives, as opposed to the Annunaki earth-visitors.⁵⁸⁶ Since tribes and clans are identified by their symbols, which are usually the symbols of their gods, we can easily adduce that Phrygians – the Sons of the Leopard (Oparagu) – are aboriginal natives rather than descendants of the Annunaki. The fact that, like Igbo Aborigines, Phrygians identified themselves with the Okpu Agu (Leopard Cap), which became known in world history as the Phrygian hat, would link them with the Igbo branch of the Nigerian Sumerians! The Phrygian Hat or the Igbo Okpu Agu is still the traditional identification cap of the Igbo tribe and of other tribes that share Igbo metaphysics of the Earth Goddess, such as the Cross River Nigerians.⁵⁸⁷

So many characteristics of the Phrygians connect them culturally and genetically with Igbos: these include intellectual prowess, the free spirit and love for riches and well being. King Midas of the famous 'Midas Touch' who prayed to a god that everything he touched should turn to gold was a Phrygian. Mythologies of the Aegean peoples say that Phrygians were kingless (no monarchy) until an oracle prophesy that favored a farmer turned the farmer into their first king. Evidence exists suggesting that Phrygians were descended from the First People on the planet. Igbo people in their mythologies, claim to be the descendants of the First People Ndi Mbu (Homo Erectus/Ape-men) who were on earth before the Adams (Homo Sapiens) – Ndi Ululu/Ndi Egede. Evidence from the Yoruba Ifa mythology confirms that the Igbo Okpu agu (Phrygian hat) was part of the traditional regalia of the god

associated with the Stone Age people, who the Yoruba people call Esu (pronounced Eshu, plate 50d). According to Abosede Emmanuel in Odun Ifa, "Before the Iron Age, the Yoruba worshipped Exu/Esu as the protector of the town and home."⁵⁸⁸ He had built a town called Ketu – a mythical city built in ancient times (the Duat?).

Every image of Esu shows him looking like a dwarf (Igbo 'dwarf' is Eshi from which is derived Eshu) wearing the traditional Igbo Phrygian hat, holding in his hand the traditional Igbo wooden repository of power, which is called Ofo (plate 50d, the Yoruba call it Ashe – which means 'Bag of Charms and Incantations', because Yorubas do not use Ofo as Igbo do, a gift only available to the descendants of the Pre-Adamic Stone Age race). Esu is worshipped in the form of a stone among the Yorubas, just as Ele is worshipped in the form of stone in Ugwuele – the land of the Cavemen. He is the god believed to stand at the Cross-roads (the determinant of the destiny of humanity). The Yoruba praise-name for Esu is Ele-gbara – the Mighty One of Wonders. The term implies in Igbo language 'Ele - The One who stands Akimbo at the Cross-roads'. It is obvious from the above that Esu is the Igbo Cave-men god Ele – the Group-Soul of the Igbo Stone Age People. This demonstrates that the Yoruba Pantheon of gods are also Igbo gods and kings of old. All these show that Igbos and Yorubas had a common origin, even though early Yoruba historians have denied this. Esu, Chukwu Abiama/Ele/Ammun/Ammon whom the early Christians baptized 'Satan', is consistent with the European pattern of branding the God of this world as Satan, while Marduk – the actual Annunaki trouble-maker is called 'God' (Yahweh). The war between Yahweh and Chukwu Abiama (Ele) which played out in the Hebrew Bible also played out in ancient Igbo land between Esu and Oduduwa and between Esu's followers – Obatala (Eri), Orisha-nla (Osiris) and Marduk's followers Oduduwa (Seth), Ogun and Sango, the wielders of metal (Metal Age Warriors).

The Phrygian language among the languages of the ancient Middle East was said to be the oldest language. This we have also demonstrated in our works with regard to Igbo being the Mother language of humanity. According to Herodotus⁵⁸⁹ in order to find the original language of mankind an Egyptian Pharaoh Psammetichus II had two children raised in isolation without having any communication with anyone. After years of total isolation without hearing any speech, the children though in separate cells, were reported to have uttered the same word bekos, which the pharaoh found to be the Phrygian word for "bread", so Psammetichus concluded that the Phrygians were the oldest people and their language the oldest language. When we remove the -s- that Greeks add to the end of every word, becos becomes becho. Becho easily becomes bacha or abacha. Abacha - cassava chips - is the staple food of Anambra and most Igbo people. It is the native Igbo equivalent of unleavened bread! The native Igbo word for 'bread' is achicha, and today, bread is actually made from cassava flour!

IS IGBO – THE ORIGIN OF THE INDO-EUROPEAN LANGUAGE?

Phrygian deities included the ever-sorrowing Mother Cybelle who lost all her children to the wrath of a jealous goddess (another name for the Igbo Goddess of Europe, Uropa/Iruopa)⁵⁹⁰ who also wore the Igbo Okpu Agu as her traditional wear. Her name Cybelle, which means 'Goddess of Mercy,' is derived from Igbo Chi Ebelle – 'Goddess of Mercy'. All the gods and heroes of the Aegean who wore the Phrygian hat were of Igbo Sumerian descent. They included Paris, the Trojan hero who founded France, the beautiful Helen of Troy, Dionysius (the Greek version of Osiris's son Horus) also called Apollo (pronounced parra – Igbo Opara). Phrygians were the inhabitants of Anatolia in Turkey. The word 'Anatolia', as we already demonstrated from Robert Temple, is derived from anatoli meaning 'growing from the ground' or 'sprung from the earth'. Igbo anatolie is a short form for sina-anatolie – 'growing from the ground'/'sprung from the earth'.⁵⁹¹ It is a reference to Igbo Aborigines, who are still called 'Sons of the Soil' in Igbo land to this day. These are clans that have no tradition of migration whatsoever.

The Igbo genealogy of the word 'Anatolia' implies that Anatolians of Turkey and their cousins, the Phrygians, were not only Igbo-speaking, but of Igbo genealogy. Hittites and other Indo- Europeans were also said to be Phrygians, so were Trojans who after being conquered and rendered stateless by Greece, later formed the nation of Rome and spilled into many European countries through conquests. Roman conquerors of Trojan/Igbo origin

planted the Igbo language into many languages of Europe, as we shall demonstrate in other chapters. Even the word 'Europe' is of Igbo origin, as we have already demonstrated in all our previous works.⁵⁹² An Online publication titled History of the Ancient World indicates that the wave of migrants that flooded Hittite lands after they were conquered in the 12th Century BC included Sea People and Indo-Europeans among which were Phrygians. The Phrygians spoke an Indo-European language. Although the Phrygians adopted the alphabet originated by the Phoenicians and several dozen inscriptions in the Phrygian language have been found, they remain untranslated.

Generally the Anatolian language is called Indo-European. European linguists hold the notion that Indo-European is the mother of all European languages. Yet, in *They Lived Before Adam* we have demonstrated through cognates of Igbo found in a cross section of European languages, that Indo-European is a branch of the Igbo language.⁵⁹³ Our work has faulted the Genetic Human Language Tree of Merritt Ruhlen, which makes the African language unrelated to other world languages.⁵⁹⁴ There is no way Africa can be the Mother of humanity and the source of the 'Out of Africa' migrations without Africa being the origin of humanity's Proto language. The work of Quentin Atkinson (illustrated earlier) also demonstrates that the Out of Africa migrants left the mother continent with a language developed over "100,000 years earlier than previously thought" – a language from "southwestern Africa" (Western Sub-Sahara). We have consistently found evidence that that language was Igbo. Merritt Ruhlen claims that "Indo-European family (of languages) contains all the languages spoken presently in Europe" including Turkish – "a member of a family called Turkic, which contains about 30 languages extending from Turkey (Anatolia) across Asia as far as northeastern Siberia."⁵⁹⁵ Ruhlen claims that no one knows where the Mother of Indo-European was spoken and that nothing is known of it except its survival in its daughter languages: "The only evidence of Proto-Indo-European, an unwritten language spoken at least 6,000 years ago is its several daughter languages which include Latin, Greek, Sanskrit and Proto-Germanic."⁵⁹⁶ We have found Igbo cognates in Latin, Sanskrit, Greek and Germanic languages, many of which have been listed in this work and in previous works on the subject.

PELEOPS – THE IGBO CROWN-PRINCES WHO INTRODUCED MONARCHY TO THE WORLD

The official clothing of the Roman senators is the Igbo traditional chiefs' wrapper with right shoulder bare. It is still seen as the traditional wrapper of Igbo elders, Ghanaians and other Kwa tribes, and can be seen in Nollywood and other West African movies.⁵⁹⁷ Phrygians were inhabitants of the Persian Empire in the 6th Century BC under the famous Biblical Emperors Cyrus and Darius who enslaved the Jews.

A clan of Phrygians known as Peleops (Peloponnese), followers of Apollo, who prided themselves as 'Crown Princes' by birth, were among the Sea Peoples also called Asiatic/Hyksos (Egyptian Ikwush, Igbo Akwunsh- 'First People'/Sumerian Kushites/Kish People) who were chased out of Egypt in the middle of the second millennium BC. The word Peleop means 'Crown Prince'⁵⁹⁸ and is a cognate of Igbo word Opala-Okpu - 'Crown Prince' or 'Prince Who Wears the Hat' (a reference to those who wear the Phrygian hat). Thus, the semantics and etymology of the word Peleop/Okpala-Okpu reveal that the Igbo Leopard Hat was used by the Phrygians to support a global claim to kingship over the human race, and that Phrygians continued maintaining Igbo Opala/Opapa/Okwara (Primogeniture) culture wherever they went, upholding themselves as Crown-Princes of the world (Opapa/Pharaoh). It can thus be seen that it was a branch of the Phrygian freedom fighters, which resisted kingship that created most of the enduring monarchies of Europe. Yet in an ironic twist of fate, it was the kingless Phrygians who constituted the freedom fighters of the ancient world. Always fighting for freedom for humanity, Phrygian Igbo easily became the outlaws of Europe's oppressive Medieval Era monarchies.

HYKSOS (IGBO IKWU NSHI) ARE INDO-EUROPEANS

Merlin Stone drew the conclusion that Hyksos Sea Peoples of the Aegean (otherwise called Asiatic (from Igbo Esh) and Ikwush by ancient Egyptians (Igbo Ikwu-Nshi) were Indo- Europeans. She pointed out that Mycenaean Indo-Europeans were related to the Hyksos "shepherd kings" who used the horse-drawn chariot and had ruled Egypt for several centuries.⁵⁹⁹ It reminds us of the bronze saddled horse excavated in Igbo Ukwu as well as the fact that Eri kings were shepherd kings, probably the world's first and original shepherd kings. In later chapters we demonstrated that the saddled horse found in Igbo Ukwu is an emblem of Menes – the first Pharaoh of Egypt. It could therefore be used to link the Hyksos rulers of Egypt with Menes the first pharaoh of Egypt, and connect Igbo land with the Hyksos invention of the horse- drawn chariot. A local horse-market has existed in northern Igbo land (Nsukka to be precise) from antiquity. Ogba Inyinya ('Great Horse-Rider') is an ancient Igbo title of kings and chiefs.

This is important for our study, because in previous works notably *The Lost Testament* we have demonstrated the Igbo Ukwu origin of the Aegean and some Indo-European writing systems, and in *They Lived Before Adam*, we have shown that Mycenaean, Cretan and the Grooved Ware People of ancient Europe were Igbo colonists. The Linear A and B inscriptions of the Cretan Mycenaean were Sumerian, for as we have proved evidence in *The Lost Testament* they were related to Igbo Ukwu bronze inscriptions. This explains the existence of Igbo cognates in English and other European languages, and we can see here that there is a connection between Igbo and Indo-European.

Because they were kingless, the Phrygians eventually became stateless and were diffused into other nations of Europe and the Caucasus. They were only identifiable by their Phrygian hats - whether gods, heroes or humans. Gods who were known to have worn the Igbo Phrygian hat included the savior god Mithras, the Wine god Bakkus, both of who had early Sumerian origins. Powerful mythological characters like Helen of Troy, Paris – the only surviving hero of the Trojan War, proclaimed their Igbo autochthonous identity through their Phrygian hats (plates 49a, b, c). Phrygians developed an advanced bronze culture whose Igbo origins are still found in the thousands of bronzes excavated at the Oraeri buried city of Igbo Ukwu. The fact that the gods of the ancients were known to have proudly worn the Phrygian hat has far-reaching connotations. For one thing it means that those who wore it belonged to a clan of gods, notably the Pre-Adamic Cavemen descended from the Apes who we call the Uncreated, because evidence from Archaeology and Paleontology shows that they evolved on earth in the Chad/Nigeria area, unlike the hybrid Adam, who was a mix-breed of Annunaki and earthling genes.

THE IGBO PHRYGIAN HAT – AN IDENTIFICATION SYMBOL OF A SAV- IOR OR DIVINE RACE

Wikipedia information on the Phrygian hat says: In Antiquity, the Phrygian cap had two connotations: for the Greeks as showing a distinctive Eastern influence of non-Greek "barbarism" (in the classical sense; as we have demonstrated in all our related works, aboriginal Igbos were the classical 'barbarians' of antiquity) and among the Romans as a badge of liberty. The Phrygian cap identifies Trojans such as Paris in vase-paintings and sculpture, and it is worn by the syncretic Persian savior god Mithras and by the Anatolian god Attis who were later adopted by Romans and Hellenic cultures.

In vase-paintings and other Greek art, the Phrygian cap serves to identify the Trojan hero Paris as non-Greek; Roman poets habitually use the epithet "Phrygian" to mean Trojan... In the later parts of Roman history, the god Mithras - whose worship was widespread until suppressed by Christianity – was regularly portrayed as wearing a Phrygian cap, fitting with his being perceived as a Persian god who had "come out of the East (Igbo land)".

The Macedonian, Thracian, Dacian and 12th-century Norman military helmets had a forward peaked top resembling the Phrygian cap called Phrygian type helmets. In late Republican Rome, the cap of freed men served as a symbol of freedom from tyranny. A coin issued by Brutus in Asia Minor 44–42 BC, showed one posed between two daggers. During the Roman Empire, the Phrygian cap was worn on festive occasions such as the Saturnalia, and by emancipated slaves, whose descendants were consequently considered citizens of the Empire. This usage is often considered the root of its meaning as a symbol of liberty.

The association of the Phrygian hat with the 'East' even in the Middle East - a place traditionally viewed as the Orient, and in Eastern Europe, supports our thesis that 'East' lay, not in the present Middle East, but in Igbo land - the original 'Land of the Rising Sun'. The fact that Bacchus and Mithras, two savior gods of the ancients, wore the Phrygian hat, implies that the race who wore it traditionally, were of the savior genealogy - those who bear the abominations of the world, namely - the Igbo Adama/Aboriginal race! The God Mithras, who was depicted in Roman times with the Phrygian hat was the same god-man called Vishva-Mithra in the Vedas. Waddell noted that in the Hindu Vedas, Vishva-Mithra was said to have crossed a sacred River called Umballa in the Vedas - a place of a confluence of two rivers, of which one was regarded a Mother Goddess. Mithra was said to have had problem crossing the river because it was flooded, so he prayed to the Water Goddess not to drown him and his team of Bharat warriors. Thereupon, the river parted and the traveling band of warriors crossed over to the other side unharmed.⁶⁰⁰

Every element in this story has its equivalent in Aguleri oral tradition and in the Omambala tradition. The Umballa river goddess that floods its banks and has a confluence with another river, is none other than the Omambala river goddess of Aguleri, Igbo land, which forms a confluence with the Ezu River and the Niger at two separate ends. Omambala, otherwise called River Anambra, is notorious for its annual floods. In fact Omambala/Ezu are powerful female river deities that have the traditional reputation for parting into two when an Eri Priest king strikes its waters with an Alor - the divine staff of office wielded by Eze Eri/Eze Nri! Omambala is perhaps the only river in the world with the reputation of parting into two to allow Eri/Nri Priest-kings to pass through dry shod, and closing back behind them. According to Prof Umeh, "After receiving an Ofo from Adama... the Nri Divine King must test it by parting the water into two for the Nri divine king to pass. After which the Nri Divine King must strike the Ofo on the ground again and the parted water rejoins".⁶⁰¹

This mystery, which is well known in Igbo land, is recorded in Egyptian Pyramid Texts as one of the encounters of the Pharaoh on his way to the Duat. Accordingly, Zecharia Sitchen reports this same Igbo custom, by revealing that the Pharaoh "has the blessing of his guardian god to cross the Lake by parting its waters" and that "Moses performed many miracles including parting the waters of the (same) Lake of Reeds" (Biblical scholars claim that it was not the 'Red Sea', but Yam Suff - the 'Reed Sea' that Moses crossed, referring to the reed houses of the Island of First Creation in the Niger/Omambala area).⁶⁰² Again we see evidence that Moses not only met his god in Igbo land, but that his Biblical Exodus journey did not take place in Palestine, but rather within ancient Nigeria. It is becoming increasingly clear that Moses, a governor of Heliopolis (Aguleri), might have been contending against the establishment in Oraeri, and that it was from there that he embarked upon his protest march to settle in a land chosen by his God. This is the subject of further research. The Savior god, Mithra, who crossed this Omambala Water Goddess Lake with a band of Barath warriors, probably in the time of the Mahabharata wars by parting its waters, must have been one of the Eri kings who became deified because of his righteous living. Interestingly, the worship of this ancient Igbo god Mithra had resurfaced in Rome at the same time that Christianity was rearing up its head in Roman empires. Jesus' followers easily absorbed the followers of Mithra who were then under persecution. But as we have frequently argued, the Son of God is actually God Himself incarnating as Man over and over, at various climes and Ages and in various cultures to reawaken His Word among men. Thus Jesus was the incarnation of Mithra, Bakkus and other earlier embodiments of the Christ/Vishnu/Bakkus who have been there before him. This confirms our thesis propounded in *The Lost Testament* and in earlier chapters of this work that Jesus' theology was Igbo, and that he was an Adama/Atama/Atum - of the lineage of the ape-men. Jesus (name Issa/Isha in the East)

was actually quoted to have claimed in India that he was the “proclaimer of the teachings of the barbarians which bear the truth”.⁶⁰³ The name Isha/Isa is derived from Igbo Eshi/Nshi/Ushi, which is the Igbo name for the dwarves – the First People/Immortals.

THE PHRYGIAN HAT – A MODERN SYMBOL OF LIBERTY



Plate 48: Catherine Acholonu (left), Ozo Ozurumba, a traditional Igbo priest wearing the original Igbo Okpuagu hat (Phrygian hat), Sabine Jell- Bahsen and Sidney Davis at the 2012 International Conference on Igbo Theology, Whelan Research Academy, Owerri, Imo State, Nigeria.



Plate 49a: (From Wikipedia entry on 'Phrygian Cap') The Aegean god Attis wearing a Phrygian hat.



49b: “6th Century mosaic from Byzantium showing the three Magi wearing Phrygian hats identifying them as ‘Easterners’”! 49c: The god Mithras wearing the Phrygian cap.



Plate 50a – c: From Wikipedia entry on Phrygian cap: French revolutionaries wearing the Phrygian cap symbol of liberty.



The Phrygian hat in the national flag seal of the USA Senate (50b, center). National flag of Argentina with Igbo Phrygian hat and rising sun (50c).



Plate 50d: The Yoruba god Esu wearing the Phrygian hat.

All over the world the Phrygian Igbo hat has become an undying emblem of liberty, revolution and freedom. It was the central symbol of the French Revolution, during which the revolutionaries, their allies and even their kings wore it in pictures to indicate the sweeping success of the revolution. All through Europe, America and South America, nations, states and organizations for freedom and democracy used and still use the Igbo hat as their Flag emblems. This was especially seen in the Trans-Atlantic Slave trade, as a result of which all South- American nations who fought and won their independence used the Igbo Freedom Hat as their national emblems of freedom. The Igbo Phrygian Hat also became the "Liberty cap" of the American Revolution, and has today become the symbol of liberty the world over.

The Red Phrygian hat also frequently used in Igbo land has found its way into the national flags of most nations who had to fight to gain their national freedom from colonialism and tyranny. The USA Army also used the Phrygian hat as its emblem in its 1778 War Seal; so too on the Coats of Arms of countries like Cuba, Colombia, Bolivia, El Salvador, Haiti, Nicaragua, Paraguay can be seen the Phrygian hat proudly displayed. The Igbo Phrygian hat is on the Seal of the US State of Iowa, New Jersey, West Virginia, New York, the USA Senate (plates 50a, b, c). All these show that the indigenous Igbo Democracy culture has created more heroes and freedom fighters around the world than any other culture in the globe. The Phrygian example appears to indicate that the Igbo bloodline is the Messianic Bloodline.

The Igbo Phrygian hat, Okpu agu (Leopard hat) was originally worn by the dwarfs. All over Igbo land the dwarfs who presided over culture and tradition, the autochthonous children of the cavemen were the ones who wore the leopard hat. The leopard is the totem of the leopard goddess Idemmili Agwa Agu, whose name means 'Pillar of the Waters Who Bears Leopard Spots'. The Phrygian hat was indeed a primeval dress-culture of the dwarfs of twilight times, as can be seen in all folklore including those of Europe where savior dwarfs and Father Christmas - the disseminator of blessings - all wore the Igbo Okpu Agu. In The 12th Planet Sitchen provides evidence that the Phrygian hat was the traditional garb of Olden Gods of Africa who were always aloof from the goings on among the Annunaki.⁶⁰⁴

PRE-HISTORIC WEAVING IN AFRICA MADE THE PHRYGIAN HAT POSSIBLE

From Dogon mythology we know that the goddess of West Africa's primeval people taught them to weave.⁶⁰⁵ Various samples of woven cloth found in Igbo Ukwu excavations prove that Igbos have had the art of weaving since prehistoric times and certainly for millennia. That weaving is an indigenous art of ancient Igbos, is documented by George Ogbonna Okagu in an article titled, "Indigenous Knowledge System of Traditional Textile Weaving Technology among the People of Aku in Igbo Etiti LGA, Enugu State".⁶⁰⁶ Accordingly, the Okpu agu woven hat of the Igbo aborigines is aboriginal to Igbo land. It did not come from the Eri migrants. Members of the Ekpe Leopard cult of Cross River state and other Niger Delta tribes also wear the Okpu agu, which they inherited from the dwarfs who taught them culture. We have reason to believe, and this is supported by extensive research on the Nri phenomenon done by Nwankwo

Nwaezeigwe,⁶⁰⁷ that it was the dwarfs that transferred the enduring traditions of the autochthons to the Nri. The culture the dwarfs taught the Nri/Eri was the culture of the Earth-goddess of the hills, rivers and caves, and weaving was one of them. Nwaezeigwe's work gives conclusive evidence that Nri/Eri people learnt the art of cleansing of abominations from the Aborigines. The Aborigines are descendants of the ancient cavemen dwarfs who have now died out, but who still survive in all mythologies of the world. From time immemorial and especially in ancient Egypt, Nri/Eri kings have held on to dwarfs, wherever they can find them, knowing the magic that they embody. The dwarfs were holy beings who traditionally did not mingle with ordinary humans. Accordingly they would ring bells as they walked on the road to warn people who were not holy to steer clear of the road, failing which such persons would be struck by lightning.⁶⁰⁸

CHAPTER 18

ATLANTIS: THE WEST AFRICAN WORLD-CIVILIZATION THAT SEEDED ANCIENT SUMER?

Ignatius Donnelly argues that the myths of the Greeks and Plato's interpretation of them clearly imply that the gods of Olympus were people who lived at a different age of the world and in a different place. These gods fought among themselves in that early Age and those called the Titans were defeated by the Olympians. About the Titans, Donnelly says they were Saturn (otherwise called Chronos), Atlas, Dionysus (a name of Osiris, sometimes also used for his son Horus), Hercules and Hyperion – all sons of Uranos, whom we have discussed extensively in this work. We have provided evidence that Uranos was the king of Ur/Eridu, and the very first king of Pre-Deluge Sumer, called Eden by some, 'Land of the Blessed' by others and Atlantis by yet others. Donnelly says that the sons of Uranos "were kings that ruled over countries on the Western shores of the Mediterranean, Africa and Spain,"⁶⁰⁹ a nation of great sea-farers that maintained colonies throughout the world. We can see from this that the Atlantean mainland was West Africa. The continent of Africa was later divided between the first two sons of Uranos - Atlas and Saturn, with Atlas taking over the Western part of the Mediterranean and the Atlantic islands, meaning that Saturn ruled the rest of the African continent.⁶¹⁰

It does appear that the word Atlantis is derived from the racial name of the Adites, for as Donnelly argues, Atlantis was a cognate of Ad-lantis just as the name Thoth was derived from Ad-hotes/At-hotes.⁶¹¹ In fact as we have seen from several examples: Gan/Kan, Duat/Tuat, Para/Bara, Sumerians and Egyptians used equivalent voiced and voiceless consonants interchangeably. Thus the word Atlantis can be reduced to Ad-ala-ndi or Ala-ndi-Adu, which in Igbo – the language of the ancients, means 'Land of the Adites' or literally 'Land of the Seed People'. This would confirm that Atlantis was a West African civilization and an Igbo-speaking one at that.⁶¹² Adites were represented on Egyptian monuments as a sunburnt race that looked like the ancient Egyptians – black. According to Ignatius Donnelly, this ancient empire, which was ruled by Dionysius (Apollo/Osiris) was called the 'Ethiopian Empire'. In the earliest Ages, this great Ethiopian or Cushite Empire of West Africa, prevailed, "from the Caucasus to the Indian Ocean, from the shores of the Mediterranean to the mouth of the Ganges." ⁶¹³ This was the empire of Dionysius, the empire of "Ad," the empire of Atlantis. Dionysius' world conquests extending to India is detailed in Greek mythology. Dionysius is the Greek equivalent of an early incarnation of Osiris, who is sometimes equated with Bacchus, the murdered wine god⁶¹⁴ whose name is Igbo in sound and meaning. In Igbo language, Bacchu-s (Gbaa nkwu!) means 'Let the Palm Wine Flow,' implying that the Atlantean civilization where the god Bacchus/Dionysius/Osiris ruled, was an Igbo-based civilization. Osiris as Obatala is reputed in Ifa to have planted the first palm tree and brewed the first palm wine. Osiris as Eri's son Igbo is reputed to have been sacrificed to engineer the first palm tree according to Eri mythology.

We are reminded that Bakkus was the second God-King of Sumer after Uranos/Uruash, which implies that he was a son of the later. Thus we can deduce that Osiris/Dionysius was Bakkus, since Bakkus is not listed among the sons of Uranos, but Dionysius is. Bakkus then was a title of Osiris/Dionysius, as the Igbo meaning of his name clearly shows. We can thus deduce that contrary to our previous explanation, Bakkus was a title that Osiris bore. As an Annunaki god- man, Osiris lived for hundreds of thousands of years. According to Egyptian records, Osiris, a former king of Atlantis came into Egypt just before the Deluge with his sister-wife, Isis and was killed by his brother Seth ca. 9,300 B.C.⁶¹⁵ The Lost Book of Enki, already cited, recorded that North African lands were ceded to Marduk and his family, and Osiris was mentioned among them. We are yet to fully understand the genealogy of

the gods. It seems there is a subterranean spiritual genealogy that supersedes genetic genealogy, thus, even though Osiris was physically born in the house of Marduk, he was of the spiritual bloodline of Atum, the archenemy of Marduk. The fact that as Dionysius, Osiris was a son of Uranos (Atum) is a thing to ponder.

By Donnelly's explanation, Ethiopian Kushite Empire of the Atlantean god Dionysius/Osiris/Bacchus seems to have extended from all of Sub-Saharan West Africa to all of East Africa as indicated in ancient maps of the African continent, and beyond Africa, it reached past the Caucasus Mountains to the whole nation of India and far beyond. Accordingly, India was called Hindu-Kush, Kush (Egyptian Kwush) being a cognate of Igbo Akwu-nshi ('First People/Stone Age People/Adites') – a term still in use in Igbo land in reference to dwarves (Nshi). It stands to reason that the root word Eti-ope/Ethiope, from which is derived Ethiopia, would be a cognate of Ad-ope. Its Igbo original is Ad-okpu, which means 'Oldest Adites/First of the First Adites/Original Adites'. Evidence that the word Ethiopia has a Nigerian etymology is the very fact that the word Ethiope has survived in the Niger Delta region of Nigeria as the clan- name of communities in the Ethiope Local Government Area of present-day Delta State. The Igbo etymology of the root of the words Ad, Atlantis, Ethiopia, Bacchus, even Uranos – the name of the first king of Atlantis, stands up as evidence in support of a thesis of an Igbo- speaking population in Atlantis.

URANOS – THE FIRST GOD-KING OF ATLANTIS/EDEN WAS AMMA/ATUM

Ur-anos was the first king of this great race, and he was Lord of the oceans, writes Ignatius Donnelly.⁶¹⁶ He ruled Atlantis and probably the race previous to Atlantis. He was a son of Gaia the Mother planet of the solar system⁶¹⁷; and he was the father of the Titan gods, reputed to be gods of the African continent. As he was at the commencement of all things, his symbol was the sky. The Titan god Uranos was the son of the pre-Earth planet, Gaia. The reference to him being "at the commencement of all things", means that he was dwelling on planet Gaia before the creation of the world, as all Sumerian texts insist, Gaia was split asunder by Planet Nibiru and earth was formed from its remains. The commencement of all things is thus a reference to the creation of the solar system, and perhaps of the universe, meaning that Uranos was Amma – the god/Creator of the Universe. These events took place millions of years before the earth cooled enough to support biological life. Therefore no one knows exactly when Uranus, the son of Gaia rose from the womb of His Mother, for there was no one to observe this event. Uranus alone was there to give birth to himself in his Mother's Womb, and He alone observed the moments of his birth. Egyptian records preserved this story as the birth of Atum/Tmu: "In the Primeval matter (Gaia/Nu), or water, lived the god Tmu, and when he rose for the first time, in the form of the sun, he created the world."⁶¹⁸

The Igbo equivalent of this god who is the son of the Primeval Goddess is called by a number of names in his various aspects, the most common being Chukwu Abieme (Abiama/Abioma). The Igbo believe that Abiama is the male Creator God who made humans. Accordingly they call him Chukwu Abieme kere mmadu – 'Chukwu the Kind Giver Who Created Man'. Like Uranus/Atum/Tmu Abiama is believed to be born of a Mother whom the Igbo call Nne Chukwu 'Mother of God'. There are several shrines to the Mother of God in Igbo land: one in Ngodo, Isuikwuato, Abia State; another in Umumba, Enugu State, another in Arochukwu, Abia State. Professor Akuma Kalu in a field research conducted for the University of West Kentucky and published as a recent article, noted that "the Mother of God Shrine Presence (Ihu Nne Chukwu – 'Face of the Mother of God') in Arochukwu is located several meters away from the dark Cave Shrine Presence of Chukwu Ihu Chukwu – 'Face of God'".⁶¹⁹

IGBO THE LANGUAGE OF THE UNIVERSE

We have already established in previous works on the subject that the word Gaia (Canaanite word gweye - 'Ravine of Water' is derived from Igbo ngwo iyi – 'Ravine of Water'). This means that the myth of Gaia is an abo-

original Igbo phenomenon, further supporting our thesis of an Igbo origin of all mythologies, including the Gaia mythology, and of the Canaanite stock! An Igbo origin of the Gaia mythology means an Igbo origin of a Pre-Eden mythology, for the myth of Gaia lies millions of years before Eden, the creation of the earth and the creation of man. That this cosmic word 'Gaia' was given to world languages from Igbo language further supports our thesis of an Igbo Mother language of not only humanity but of god of Sirius - Amun/Uranos - who created the universe and rules over it!

The Titan sons of Uranus were the first kings of Atlantis following on the reign of their Father. Ignatius Donnelly agrees with Plato that Atlantis was a western Atlantic nation located on "portions of the opposite continent from {America}" (that is Africa), including the Canaries, West Africa and Spain".⁶²⁰ It is to be expected that the name Ur-Anos would be immortalized in West Africa, if indeed Ur-anos ruled the first humans in West Africa. Indeed our research has revealed that the name of the God Uranos is preserved all over Igbo land as names of bodies of water, clans, etc. The Sumerian equivalent of Ur-anos the name of the king of Atlantis is Ur- uash. He is a god of the Seas and the Oceans, a Sea Emperor.⁶²¹ The Igbo equivalent of Sumerian Uruash is Ur-ashi, a water god whose name still survives as the name of a series of rivers in Igbo land (Urashi Orlu in Imo and Urashi Okija in Anambra state). This genetic- linguistic link between the Atlantean sea god Ur-anos, the Sumerian sea king Ur-uash and Igbo river-god Ur-ashi confirms that the inhabitants of both Atlantis and Sumer were one and the same people, and that they were the Igbo people of antiquity. The few surviving Atlantean words recorded by Plato have been demonstrated in our previous works to be Igbo words (see index)!⁶²²

As demonstrated by David Mac Ritchie in *Ancient and Modern Britons*, the etymon Ur as in Mu-ur (Moor), refers to Seafarers and marsh-dwellers.⁶²³ This word is derived from the name of Ur-anos. Its Igbo original is Oru, from it is derived Umu Oru – meaning Oru People – 'marsh- dwellers/Sea-farers', from which the international word Muru/Moor (the name of the clan of ancient sea-farers (Atlanteans) who bore civilization to most parts of the ancient world, and were the original Arabs).

URANOS AND IGBO LAND – THE MYTHOLOGICAL LAND OF THE BLESSED

Further analysis of the name Uranos, the name of the first king of Atlantis, continues to reveal that it has an Igbo etymology. In fact, an Igbo word of similar sound - Uru means 'very soft tissue' as in uru anu – 'very soft meat', and as such uru ana (Uranos) also means 'very soft (fertile) land' - marshy and easy to cultivate! Igbo Uru ana or Ana Uru connotes the following: 'Land of High Fertility and Yield'; 'Land Flowing with Milk and Honey'; 'Paradise Land'; 'Blessed Land'. Paradise is another expression for Eden! All of these meanings of the word Uru-ana call to mind the mythological 'Land of the Blessed' referenced in all mythologies of the world, Europe and the Middle East.

In Greek mythology, the Atlantean king Uranos is in fact associated with the famed mythological 'Land of the Blessed'! The Greek name for the 'Land of the Blessed' where Uranos ruled was Eleuso and Eleutho, from which is derived Elysium (Elysian Fields – a term denoting 'Paradise').⁶²⁴ Eleuso and Eleutho clearly derive from Igbo Ala-uto and Ala-uso (Ali-uto/Ali-uso) which in both Greek and Igbo mean "Land of Release/Relief from Pain" and 'Land of Enjoyment' respectively.⁶²⁵ The pun on the word Ele connects the Igbo earth-god, Ele with the 'Land of the Blessed' and with the God Uranus. The 'Land of the Blessed', the Elysian Fields, the Garden of the Hesperides associated with King Atlas and the Garden of Eden were actually one and the same place - the original Golden Age of Atlantis in ancient Nigeria.⁶²⁶

The fact that both the Benin and the Greek mythologies also insist that Eri's abode in Igbo land was the mythological 'Land of the Blessed' where "all problems are packed away",⁶²⁷ shows that the famed 'Land of the Blessed' where Uranos ruled, which was Atlantis, was located in Nigeria. In Benin mythology it is recorded that the Land of the Blessed where the survivor of the Deluge settled with his family was located east of the Great

River. Again we encounter the Great River (Niger), east of it from Benin is where Igbo land is located! In Benin mythology this 'Land of Release from Problems', which was built at the end of the Deluge by the putative ancestor of the Kwa Nigerians to which the Benin/Bini belong, was said to have been called Uhe in Old Iduu - the lost language of Benin mythology. Uhe means 'to shovel off a problem'⁶²⁸ and is derived from Igbo *he* 'shovel off'. Again we see that not only the Greek, but also the Benin and the Atlantean words from the mythological Land of the Blessed and from the ancient Nigerian Deluge lexicon, are all derived from Igbo language, further confirming that Igbo was the mother of them all. Even the word Deluge – Igbo *delu iji* – 'Flooded Land', has been demonstrated as an Igbo loan- word to world languages.

ERIDU - THE NIGER-DELTA NATION DESTROYED BY THE DELUGE

The Lost Book of Enki claimed that Enki's domain – the settled lands in the Abzu and the Eden were overwhelmed by tidal waves and walls of water that came with the Deluge.⁶²⁹ Eridu (ancient Ur) is mentioned as one of the cities destroyed by the Deluge tidal waves. Aguleri people who witnessed the Deluge (*Delu Iji*) still claim that much of their Oru (marsh-land) lands had been under water for thousands of years, and had only risen back up in recent years. This would support the notion that the Niger Delta was a section of the original sunken Atlantis, which had re-emerged from the seas after some thousands of years underground. Geological research will confirm how many thousands of years ago the Niger Delta began to re-emerge from the Deluge of 11,000 B.C. (13,000 years ago).

Donnelly opined that when the Titan gods were defeated and driven out of their Atlantean stronghold by Olympian gods (Anunaki), they retreated to Southern Europe with their followers and imbued the Greeks, the Cretans and Minoans with their civilization. Other bearers of their civilization were the Anatolians, Hittites, Phrygians – the speakers of the Indo-European language, and the famous Sea-Peoples of the Aegean. In our previous works we have been consistent in demonstrating that the languages and cultures of most Aegean peoples were rooted in the Igbo phenomenon. But, not until now, did we have enough evidence to demonstrate that Sumerians were West Africans, but mostly ancient Nigerians. Titan empires where Igbo culture thrived were extensive and included Phrygia, Thrace, part of Greece, the Island of Crete, North- West regions of Africa.

URUASH/BAKKUS: THE SUMERIAN GOD OF WINE AND AGRICULTURE

In our previous works, we have consistently maintained that the presence of the Sun God in the earth is called Amana in Igbo 'Amen/the Hidden God of Amenti' in Egyptian, 'the Dweller' in the work of Thoth, and *El/El/El* in Igbo/Hebrew/Yoruba religious systems. We noted that, as revealed in The Emerald Tablet of Thoth the Atlantean and in various other records, He is a Being whose nature is Fire and who sits in council over eight other gods of Sirius and together they watch, judge and record the affairs of men from the underground Hall of Records. Because of these they are called The Watchers. We also revealed that the Dweller was mistaken as Satan in Western and other religions, even though he is actually the emanation of the True God: that it was the Anunaki who planted this notion in the minds of men, and that this deity is both male and female or genderless. One of his characteristics is that he is a howling god: Hebrew *Baqui*, Igbo *Be akwa* is 'to howl'. From this howling nature, the god is also called Bakkus in Sumerian records and Basu in Indian records, where he is known as the grower of wine, corn, grain and wheat – the quintessential vegetable god.⁶³⁰ Basu/Bakkus, also known as Uruash in Sumerian records was the god of Agriculture.

The name Uruash/Urash is most significant in Sumerian life and history because this god Uruash was the first God-king of Post-Deluge Sumer, whom L.A. Waddell wrongly identifies as Enki, the Lord of Eden. All Sumerian Post-Deluge kings bore his name as their main title. However, the name Uruash was adopted from the Dweller who is the real Lord of Earth, and who as demonstrated in The Lost Testament, was on earth even before

the Annunaki arrived. Uruash/Urash is derived from Igbo Urash/Urashi - the name of a primeval river/deity located in the areas of Igbo land known to have been inhabited by the aborigines as opposed to those areas inhabited by the migrants under the influence of the Annunaki. These areas are primarily Orlu and Okigwe (Imo and Abia States). From this, and from the fact that we have already identified Urashi as a god of agriculture and a prototype of Ele (and his protégé Osiris) in The Lost Testament, we can go the next step and declare that Enki and his lineage of Sumerian kings could only have usurped this name from the Dweller, El.

The identification of Urash, a river god of Igbo land with Urash and Uranos, the sea/river god of Sumer and Atlantis, is yet another evidence of the Igbo location of ancient Sumer; and the fact that Enki, the Lord of Eden, bore this Igbo name serves as evidence that Eden was a Nigerian location. Sitchen says that Sumerian records named the god Ninurta as that god who taught them farming and the plough, and that for that the Sumerians called him "Urash".⁶³¹ Urashi is the head-river of Imo – the longest river in mainland Igbo land where the autochthons live. It flows into the Niger Delta areas into Rivers State, which is the center of Eden. Waddell notes that the Garden of Eden was in Paanch.⁶³² This implies that Paanch and Sumer were the same land, and supports our thesis in *They Lived Before Adam*, that Panchaea was the nation of dwarves of ancient Nigeria who were Igbo-speaking.⁶³³

According to the Sumerian Kish Chronicle, Sumerian kings before the Flood were 10 in number, the first being Ukush, also called Uruash. The Nordic/Scandinavian Eddas mythology call him Odin. In *The Lost Testament*, we identified Odin as the Dweller based on a number of similarities in behavior and symbols of both gods. On that basis again, we are inclined to posit that Sumerian kingship lineage was not drawn from Enki and the Annunaki, but rather from the Igbo god of the autochthons – Ele/the Dweller/Amen.

There is consistent indication that the God of Atlantis was committed to feeding humanity. This is the meaning of the idea of god as vegetation. It does appear that the practice of agriculture entailed self-sacrifice of some sort, before one was able to engineer new seeds for cultivation. Bakkus - Igbo Igba-nkwu connotes 'out-pouring of wine/nourishment from a steady source' – perhaps the blood of the god. It implies the sacrificial death of the subject to feed humanity, expressed through the concept of someone pouring himself out or becoming crops to feed humanity. Bakkus wears the Phrygian hat. He also wears a wrapper slung on the left shoulder. These two are the traditional dressing of Igbo elders and initiates - Igbo chiefs and titled men to this very day. The Phrygian hat is the Igbo symbol of the Amana/Earth cult. Bakkus was the prototype of Osiris, Dionysius and Jesus Christ. If, as Waddell claims, he was the Aryan god Odin, then this supports the thesis of the West African origin of the Aryans.

THE SUMERIAN CHRIST PHENOMENON

The word 'Christ' is derived from the Greek word Christos which means Ichthys – 'Fish', the name that the Greeks gave to their pre-Christian gods Adonis and Bacchus/Bakkus.⁶³⁴ Illustrating the origin of the Christ fish symbolism, Robert Clarke observed that "the fish is the Savior who comes from the depths of the unconscious symbolized by the Sea." In the Hindu tradition also the fish is the symbol of the second person of the Trinity, Vishnu. The origin of Religion whether Christianity, Judaism, Islam, traditional worship or Hinduism, is Sumer. In Sumer the fish was called Kha or Qa/Kwa. Qa was a title that the earliest kings of Sumer bore as a divine emblem, for most of them claimed divinity, and carried the tradition of divine kingship to Egypt. The etymon Kha ('Fish') is the root of the words Kha-d and Akha-d – the city of Sargon the Great and the nation of the Akkadians.⁶³⁵ Indeed the Sumerian pictograph for the word Kha is a fish. From it is derived the Grand Kha-di/Kha-tti titles of kings of the Middle East and ancient Europe. This Sumerian word is Nigerian. It is the generic name of the Kwa/Qa people of Nigeria. Its origin, according to elders of Aguleri, is from Kwa-Igbo, which means Igbo Diaspora – 'Children of the Original Igbo Ape-men'. It is also the root of the all-important word Kham/Khem,⁶³⁶ which is a title of Osiris/Ham/Obatala/Eri – all names of the same person. From this can be deduced the actual Nigerian genealogy of the saviors Vishnu, Bakkus, Adonis, Mithra and Jesus, all of whom were associated with the fish-symbolism.

The Serpent was also a symbol of the Christ. For Templers and Gnostics the Serpent was the most sacred creature that represented the Wisdom of the ancients. Initiates of the Mysteries of the ancients were called ‘Sons of the Serpent’. Helen Blavatsky noted in her *Secret Doctrine* that the Christ is the Spirit of the True Divine Wisdom of the Serpent.⁶³⁷ Accordingly, the Serpent Cross is the Swastika, a Sun Symbol, which was the symbol of Sumer’s first Pre-Deluge king Uruash (Uranos of Atlantis), and was used by Hindus on images of Ananta (Shesh-Nag) – the Great Serpent of Vishnu.⁶³⁸ The swastika stands for the dance of Amma, which brought about the creation of the universe. It is an ancient symbol of the Hindus and Nigerians.

THE UDU BOWL OF SUMER AND AGULERI



Plate 51a, b: Udu Grail Cup of Sumer shown here in a Sumerian inscription from Mesopotamia as the pictograph DU.



Plate 51b: The actual Udu Grail Cup said to have been used by Nimrud the Lord of Wine, excavated in Igbo Ukwu.

Equally Igbo/Sumerian in origin is the Grail Cup symbolism. Gardiner and Osborne wrote that “the Grail is not just a European idea but a world-wide phenomenon known to the ancients and that the origin of the Grail myth lies in a different Age. “Like the Celtic Cauldron, the Grail is associated with fertility, regeneration, and the cycle of life-death... The life-death cycle is associated with the resurrection of the god of Celtic legends... and with the cauldron that produces the endless abundance of food and drink...”⁶³⁹ Both the Grail Cup, the Cauldron (huge metal pot) and the Life-Death, Resurrection ritual are all Igbo in origin. Sumerian records (like the Eddas myths of Europe) show that a stone bowl/cauldron called Udu bowl was a vital part of the Chaldean mythology. An Udu Grail Cup identical to that found in Sumerian texts was excavated in Igbo Ukwu (plate 51a, b).

An ancient sacred bowl also called Udu has been a vital aspect of Eze Nri kingship traditions from antiquity up to the present day! Accordingly all documented records of Nri kingship coronation rituals mention that the coronation process for an Eze Nri is not complete until the king is in possession of Udu Noono – the sacred earthenware pot of the Goddess Omambala.⁶⁴⁰ The evidence that this was the case is recorded in a book on Eri history titled *Aguleri – The Pivot*, by Dr. Ralph Chikwenze, a Physics Professor and native of Aguleri. R. A. Chikwenze, a citizen of Eri and the palace secretary of the ruling Eze Eri, the 34th Eze Ora (‘Sun King’) of Aguleri stated in his book, *Aguleri - The Pivot*, that after Eri’s death, his will was itemized to his sons. In it was contained the information that “(Eri’s Spiritual Pot of Clay for the identification of (any spiritually) selected king was buried at the confluence of Omambala and Ezu Rivers. The process for the discovery of this pot was through divination, the method of hand-over and the rules/laws surrounding the spiritual pot – Udu Eze 641– were itemized for Agulu” (the first

son of Eri) after Eris's death. Till today every Eze Nri⁶⁴² is required to go to Omambala-Ezu confluence to ritually collect mud from the spot where the Udu/Ududu bowl is buried. This mud is used to mould a replica of Eri's original Bowl, to stand as Eri's authority while his rule lasts. This is equally reported by Prof John Umeh in his book.⁶⁴³

NIMRUD AND THE GRAIL CUP

Pre-Cuneiform inscriptions of the Sumerians reveal that their pictograph for the etymon Udu/Du is a chalice decorated with waves! We found a chalice decorated with waves – an exact replica of the Sumerian pictograph for Udu among the artifacts listed by Thurstan Shaw in his Igbo Ukwu excavations (plates 53a, b)!⁶⁴⁴ This was a shocking discovery, but definitely a physical proof that Oraeri/Igbo-Ukwu was a Sumerian royal city ruled by Eri kings! This discovery also confirms that the kings of Agade/Oraeri were Eze Nris, because the Udu ritual is only performed for Nri kings of Oraeri an Agukwu, and not for the Ezeoras of Aguleri. A diver is chosen through Afa divination to dive into Omambala to pick the Ududu Eze from the spirits of the water. We were informed by some villagers from Oraeri that this ritual was instituted by Agulu for his Nri brothers. The significance of this ritual is that it is the divine beings resident in Omambala who ratify the new Eze Nri. Those not ratified by the beings in the water could have their divers drown in the water, or come out empty-handed. What we see in this ritual is yet another confirmation that it was Agulu, who in the Ramayana epic had returned to the water that instituted this ritual so that he himself would ratify the Eze Nris of his own choice. This ritual is still prevalent to this day. In like manner the Ezeoras of Aguleri are chosen by spirits from among the Umuezeora kindred, and never by primogeniture (from father to son). Anyone not divinely chosen usually dies mysteriously.

We have compared many more of the artifacts excavated at Igbo Ukwu with Sumerian pictographic inscriptions as well as with royal seals of Sumer's kings and cities, and made the surprising discovery that there are many similarities on both sides. This will be treated in detail in a later chapter. L. A. Waddell revealed that Sumerians regarded their sacred Udu Bowl as a Grail Cup, and that Nimrud was reputed to have drunk the sacred Palm Wine with the Grail Cup. His Sumerian name, says Waddell, was Ningishzidda – 'Lord of the Tree of Life',⁶⁴⁵ the Tree of Life being the Palm Tree. Ningishzidda was the name Zecharia Sitchen attributed to Thoth in all his translations of Sumerian texts. That Nimrud bore this title confirms him as an Eri king! We can see from Waddell's revelation that the name Ningishzidda is more of a title than a name, and that Thoth bore it in his time, while Nimrud (the first post-Deluge king) also bore it. Nimrud was the Biblical grandson of Ham, whom we identify with Thoth/Osiris, and was arguably of the same spiritual genealogy, or perhaps a reincarnation of the former whose title he also bore.

Here can be seen the origin of the Eucharistic Wine tradition that Jesus also espoused, and its association with the Grail mystery of the Arthurian legend. It is clear also from the foregoing that the Palm Wine, and not the grape-wine was the original Eucharistic Wine, which is why there are several Sumerian images celebrating the Palm Tree and the Wine Palm Seed as the Tree and Seed sacred to the gods, a tradition that endured onto Greek civilization.⁶⁴⁶ Nimrud and Bakkus each in his time was the patron-saint of the Sumerian Sea-Port of Lagash, where they were reputed to have practiced horticulture and caused grain to grow on the fertile plains of an extensive valley of the two confluence-rivers (Niger and Benue).

CHAPTER 19

FROM GODS TO GODDESSES - IDEMILI AS ISIS, THE ISIS OF IGBO LAND

It can be seen that in every way particular, the power objects in the Egyptian 'Mansion of Isden' – God's Primeval House, the House itself, its location and the ancient tradition to which it belongs, all derive from Igbo land and Eri land, and that the nameless Earth God is the Igbo God Ele/Opapa-Adama/Chukwu Abiama, the Son of the Earth-Goddess - whose representative is Idemili – the Pyramid/Pillar of Deity, also called Idemmuno - the Pillar of Mmuo/Spirit. The Igbo male dominated society of dibias, unable to see the universal power-base of Idemili as the Foundation/Pillar (power-base) of Mmuo (spirit) called her "the Daughter of God"⁶⁴⁷ rather than the Mother or God. Yet we are told that it is Idemili who brought down the mystic bag of all wisdom and knowledge to earth (Akpa Agwu), and that among all classifications of dibias, the highest is the Mother Agwu or Nne Agwu Dibia controlled by Idemili, which is not only in a class of its own, but is also the source and amalgam of all Dibia power.⁶⁴⁸ Idemili is the Goddess Mother/Initiator of Consummate Dibias. Consummate Dibias initiated by Idemili are called 'Dibia Ele', implying that Idemili and Ele are two sides of the same coin. It is also said that she is the possessor of the sacred wooden bowl shaped like a square - Okwa Mmuo ('Bowl of the Living Dead/Spirit'), also called Isi Okwa ('First Okwa/Okwa of Leadership'), which according to Professor Umeh derives from Idemili's status as "head of all that exists, except her Father Chukwu." It is worthy of note that the square saucer of Idemili is the base of a Pyramid but also a Tetragram. She is what the ancient Igbos call Isi-isi ('Head of all Heads' from which is derived from the cognate Isis in the Egyptian tradition).⁶⁴⁹ The Egyptian goddess Isis was the embodiment of Igbo Idemili. There is no doubt that Isi Isi (Head of Heads/Highest Head) and Isi Mmili (Source Head of the Waters) both refer to Igbo Idemili (Egypt's Isis) who is the Pillar/Head/Foundation/Source of All Waters. Thus Idemili is to Isis what Ele is to Osiris.

As the Pyramid inside Omambala square Lake, Idemili is the Womb in the Primeval Nun. Our analyses of Egyptian sources already illustrated above indicate that Igbo Idemili, who as Ezu River merges with Omambala in a sacred confluence with Omambala, is the Womb of Egypt's Primeval Nun from which the Sun God rose at the beginning of Creation. The confluence, which is a Holy spot in Enugwu-Aguleri is called Agbanabo Ezu na Omambala ('Double Confluence of Ezu and Omambala' (plate 52). The Ezu na Omambala Confluence seems to be represented in the Sumerian image of the androgynous serpent goddess Tiamat (plate 53). A confluence is usually regarded in Igbo land as a mystical marriage of male and female water deities. Isis in fact it was, who took upon herself all the attributes of the Universal Mother Goddess Neith/Nun in all her various manifestations. Idemili (Nne-Ele) encircling her Son (Ele) is the prototype of Isis encircling/protecting her dead husband Osiris living in her son Horus. A number of Igbo Mother deities that bear the name 'Mother of God' (Nne Chukwu) are the Igbo reminiscence of Nun – the Mother of the Sun God of the ancient Egyptians. When asked what the attributes of the Mother of God are, an old priest Eze Mmuo Mbadugha of Umumba in Enugu State said, "The Mother of God gave God all His powers because She birthed them when she birthed Him. She has all of Gods powers and more because it was She who gave God his powers."

Thus Umeh's reference to Nne Ele as the name of the Mother of Ele/Eri - the Sun God, must in actuality be a reference to Idemili – the Mother of God in her Marine aspect. Mmili (water; Anambra dialect) is pronounced mmiri/miri in autochthonous Igbo, from which is derived such names as Mary/Maria – names of the Mother of God in the Christian faith. To confirm the hidden mystery that God has a Mother and that His Mother ranks before

Him in the mystical hierarchy of things, the Igbo preserved the concept of the concentric circle or “a circle with a dot in the center” which is the Egyptian symbol of the Sun God/Ra: Igbo Ora, encircle by His Mother.

In her two major manifestations as the Leopard (Idemmili Agwa Agu – ‘Idemili is clad in Leopard spots’ like the Egyptian Leopard goddess Shekmet) and the serpent (python), Idemili as the Earth Mother is represented in Egyptian sacred texts as Amen-Ta – the Pyramid Goddess protecting the Egyptian-Sun God of the Underworld, Sokar who is a representation of the Igbo Underworld God Ele.⁶⁵⁰ Ele’s tomb habitat, called Du-at by the Egyptians coincides with Igbo concept of Idu Ime – ‘Holy of Holies’.

UDU – THE IGBO/SUMERIAN GRAIL CUP OF THE MOTHER GODDESS

The Igbo traditional belief is that order is made possible through the unity of the Father and the Mother – the male and female aspects of God, or rather of the Goddess. The power of the male resides in the female. The relationship between them is that of Mother and Son. For that reason the Igbo have an All Powerful deity called Nne Chukwu – ‘Mother of God’, whose essence is the Water and the Earth. Nne Chukwu is the collective name for all Goddesses, all Water Deities and female deities. She is the Cosmos and the Waters of Chaos from which all life came and into which all will return. Her symbol is the four-sided shape: a square or a quadrangle. This interconnecting network of quadrangles that the Mother uses to bind all her creation to her is called Nne Ete in Igbo Dibia/Afa terminology. Egyptian Neith and English Net are derived from Igbo Nne Ete – ‘Mother’s Net’. This net is seen on all images of Tiamat/Gaia (plate 53).

UDU AS THE RECEPTACLE OF MOTHER-POWER

We have already discussed Udu in the context of its use in the confirmation of kingship of the Eze Nris, but we have not yet explained the ritual meaning of Udu in the Igbo cosmos. Udu is a ritualized sacred pot containing power potions. It is used for healing, defense, blessing and cursing. It is the power-base of the Goddess possessed by all Igbo mothers and married women. Udu is also possessed by Dibias but is essentially feminized. The fact that the quadrangle, the square, the circle with a dot, and the Udu bowl all of which are Igbo symbols of the goddess, were all known to and used by Sumerians confirms their Igbo origins. Udu was used by mothers, dibias and kings in Igbo land as the highest anchor of mystical force/power that any individual can muster (with the exception of the Ofo Eri). The Udu Bowl is a well-known power-object of the Mother-Cult among the Igbo, also known as such among the Sumerians. It was associated with kingship in Eri dynasty up to the present time, and is called Udu Noono, Noono being the title of the goddess wife of Eri who arrived with him in Igbo land from the Deluge.

Sumerian records maintain that the Udu Bowl, snatched from the Chaldean (Igbo) earth- worshippers of the goddess was central to the sacred kingship of Thor just as it has been to the Nri kings of the Eri lineage, even to this very day. Waddell⁶⁵¹ reveals that the European Eddas mythology hold the Udu Bowl to be the Holy Grail Cauldron associated with Thor, “captured from the witches from the Well of Urdu/Eridu”. It was also called “the Hidden Vessel of Kishland,” or “the Serpent Stone Vessel”. Kishland being Aguleri, the “Witches from the Well of Urdu” are references to the Underwater Tunnel of Omambala and the Mother priestesses that function there. Udu or Duru Udu (which means in Igbo ‘Lord of Udu’) was said to have been a title of Thor/Odin⁶⁵² and might have been associated with Eri’s title Idu.⁶⁵³

It is important to explain at this point the relationship between Kish and Agade. As already noted from The Lost Book of Enki, the two cities are closely located. Kish, the city of Nimrud, was given kinship before Agade. We have identified Nimrud with the spiritual line of Bakkus/Dionysius/Osiris – the spiritual son of Thoth and demonstrated that he is equivalent in Igbo land to Agulu or Aguve - the son of the Sun god, Eri, who came from the Deluge. Benin and Eri mythology of Igbo land both confirm that Eri and his sons set up two cities – one was the Holy

of Holies where he dwelt with his power objects family, and the other was the city of the people. The City where he dwelt was called Iduu Ime in Igbo and Ogbe Uduwa in Edo/Benin language, while the City where the Igbo masses dwelt was called Iduu Ife in Igbo and Ogbe Uduagbon in Edo/Benin mythology.⁶⁵⁴ Iduu Ime was Aguleri, while Iduu Ife was Oraeri – the buried city excavated underneath Igbo Ukwu, which we have identified as Sargon's Akkad (the name Oraeri means 'Masses of Eri People'). Both cities were founded by Eri family and are very close to each other with a distance of no longer than 40 kilometers between them! In Sargon's time Akkad controlled all the cities of Sumer including far away Uruk (Benin) and Ur. Akkad swallowed and became the mouthpiece of Kish, and its king ruled both cities, which is why it is sometimes hard to keep them apart in Sumerian records.

Waddell noted that Sumerian kings before the Flood were ten in number, beginning with Odin (spelt Odu-in/Udu-in) "who came from heaven and made kingship". This was clearly Uranus. But his name Udu shows that this first Pre-Deluge king of not just Sumer, but Atlantis, began his rule in Igbo land!

The names of these Pre-Deluge kings in the Sumerian Kish Chronicle and the Nordic Eddas include Ama, Enu, Udu, Dumuzi, Shibazi, Umushi and lastly Bardudu/Bartutu/Barath.⁶⁵⁵ These are actually common Igbo names. Ama means 'Compound/Open Hall' in Igbo. Enu means 'High Up', Udu means 'Potent Medicine Pot', Dumuzi means 'Send Me', Shibazi means 'Preparer of Curses', Umushi means 'Sons of the Immortal First People'. Of course it has already been noted that Bara-th is derived from Para – Igbo Opara – 'Heir-Apparent', from which is derived Pharaoh.

ST MICHAEL - THE ERI WARLORD OF SUMER WHO DEFEATED GODDESS WORSHIP

L. A. Waddell reported that the ancient power bowl called Udu was seized from the autochthons/natives of Sumer by a Sumerian warlord called Mklū when he killed the Serpent goddess of the "Chaldean Serpent Mother worshippers." [Ralph Ellis revealed that variations of this name are Makkes and Makkē in Egyptian and Hebrew languages respectively. ⁶⁵⁶ Both have Igbo etymology, in Igbo Makkē (Mma aka Ele) means 'Sword of God', while Makkes (Mma aka Eshi) means 'Sword of Eshi/Immortal god-man'. This is no doubt a reference to a battle between the native Igbo cavemen worshippers of the Earth and Water Goddess and the Adamites. This coincides with the information contained in The Emerald Tablet of Thoth the Atlantean to the effect that Thoth, a Deluge survivor, arriving in "the Land of Khem" in a flying Ark, fought a battle with the hairy barbarian natives, conquered them and became their king.⁶⁵⁷ Thor's (Thoth's) war-lord, Mklū seizing the Udu bowl from the Chaldean natives of Sumer equally coincides with Eri kings possession of the Udu bowl of the River goddess Omambala in Aguleri (Ezu na Omambala) which became the most enduring emblem of Eri kingship. Igbo Eri oral tradition claims that the migrant Eri conquered the native hunter-gatherers of Igbo land and became their king. This we have illustrated in The Lost Testament.

We have reason to believe that Mklū/Makkesh/Michael, who was the chief Commander of Thor's troops (according to the Nordic Eddas) was the god known among the Yoruba as Ogun (Sumerian Gun) – the god of Iron and War, for Gun is another title of Bakkus, as Gardener of Eden, that was borne by Nimrud, who was also called Mkhlu, implying that Michael, who became the canonized Archangel in the Nordic traditions of Europe, was in actual fact, Sumer's (Biblical) Nimrud or Nigeria's Yoruba Ogun.⁶⁵⁸ Nimrud was the particular king of Sumer associated with the Grail Cup, with which he drank his sacred palm wine. The pre-cuneiform pictograph for this Grail Cup of Sumerian kings was translated as Udu by Waddell, and as shown earlier, matches in every detail a Grail Cup found in the Igbo Ukwu excavation (plates 53a,b), showing without a shred of a doubt that the city excavated underneath Igbo Ukwu was a Sumerian city lost in legend. Mounting evidence is leading to the conclusion that Sumerian history of the Grail Cup Udu, goes all the way back to the first Pre-deluge kings of Sumer who ruled at Eridu, suggesting strongly that the Eridu civilization of 450,000 B.C. was a Mother- Goddess civilization whose population was made of Igbo goddess worshippers, and whose actual language was Igbo.

The record of Sumerian king-lists from the Isin Dynasty says that when “kingship was made to rise from heaven” for the very first time, “at Ur-du (Eridu) kingship was; at Urdu Udu-in (Odin) the king reigned 28,000 years.”⁶⁵⁹ This shows that the Udu Goddess Bowl – the prototype of the Grail Cup – was there at the establishment of the first Eden city (Eridu) by 450,000 BC! The phonemic implications show that both Eridu and its first king Udu-in (Uruash) took their names from the Udu Bowl. It also implies that Goddess worship preceded the reign of male gods in Sumer and was in fact primordial, for Uruash was the son of the Goddess Gaia, who alone ruled the solar system long before he rose from her womb.

WAS ST MICHAEL THE AGUVE DEITY OF AGULERI?

Urdu city’s name in the Babylonian king-list was Khamē (a name associated with Osiris and Ham). This means that the name Khammasi/Khemennu/ Khem/Khemet/Kham all go back to Eridu (latter-day Ur of which Lagash/Lokoja was the capital). Khammasi city was the first Pre- deluge city of Sumer/Atlantis – the land where the God-king Uranus held sway – the mythological ‘Land of the Blessed’! The fact illustrated in the Erech and Isin Dynasties that the first and second kings of Sumer after the Deluge bore the names Udu and Agushe, are of special interest to our study because it means that the Udu title continued to be used even after the Deluge. In Igbo land, the post-Deluge king Udu and Agushe coincide with Eri and Aguve – the first and second Shepherd-kings (Priest-king) of Igbo land, which was then the world. Igbo Eri oral tradition says that Aguve, the second Priest-king after Eri was never buried after he died. Other sources insisted that Aguve never died. The fact that there have been consistent sightings of this king in Aguleri, supports the claim that he did not die.⁶⁶⁰ The Isin/Erech Chronicles maintain a similar story – they say that Agushe/Aggushe “penetrated to the sea and went up into the mountains” and Muuku, “the Begetter of Plants became king.”⁶⁶¹ Unlike all the other kings in the list, nothing was said about Agushe dying. Muuku was called “the Gan of Agushe”, which implies that he was the gardener of the king, for Sumerian Gan means ‘Garden’ or ‘Garden of Eden’. We had earlier noted that the Gardener identity as ‘Lord of Plants’ and ‘Lord of the Tree of Life’ was attributed to Nimrud. This means that Muuku/Michael/Nimrud became king after Aguve, and that he was the tender of the Garden of Eden in the reign of Agushe/Aguve. Some say that Nimrud was Sargon. Sargon was reputed to have been employed by a Gardener who raised him to become king. Perhaps that Gardener was Nimrud. Perhaps Nimrud was Aguve made over.

As already noted, the Sumerian records in the Nordic Eddas epics insist that the original Udu Bowl of the Mother Goddess worshipped by the Chaldeans, was captured by the general of Thor’s army, Mukhlu, the Duke. The English word ‘Duke’ is derived from the Sumerian word for ‘Commander of the Troops’, which is the Igbo word Dike – ‘War Hero’, while the name Mkhlu (Muuku) is derived from the Igbo word Mmaka Ele – “Sword of God”, as explained above. It is said that the title ‘Duke’ (Dike) was always held by the Crown Prince of Sumer. The Crown Prince among the five sons of Thor was the man who became canonized by the latter-day Phoenician/ Canaanite children of Ham (Eri people) as St. Michael. All these accumulating linguistic evidence, further lend credence to an ancient Nigeria-based, Igbo-speaking Sumer. We can thus see from these accumulated pieces of evidence that St. Michael the Christian Archangel was an Igbo priest-king.

WAS ST. MICHAEL/NIMRUD THE AGULU OF AGULERI AND THE EKWENSU OF CHRISTIANITY

L.A. Waddell demonstrated conclusively that the Sumerian kings listed in the Kish Chronicle and the Ishin Chronicle were the same as those listed in the Indian king lists both in their names and in their emblems. The Indian Sanskrit name of the war-lord Muklu who captured the Udu sacred vase of the serpent-goddess is Mud-gala, and characteristically, he was called ‘the Bearer of the Jar’ – Ni Kumbha in Sumerian. As the first of the five sons of Thor (the Nordic/European equivalent of Thoth/Eri), Michael would coincide with the first of the five sons of Eri, whose name is Agulu (Indian Mud-gala sounds like Igbo Mmadu Agulu – ‘Man of Agulu’, while Ni Kumbha –



Plate 52: Acholonu at Agbanabo Ezu na Omambala. The Omambala holy confluence spot with Ezu and Niger Rivers – the Navel of the Earth and of the Universe. The Primeval Waters of Nun.



Plate 53: A Sumerian image of the Serpent Mother Goddess of the Solar System, Tiamat bearing her network of quadrangles, Xs, Vs, Inter-twined serpents, etc. A perfect interpretation of Ezu and Omambala confluence also emphasized in the forked staff she holds, which is the Royal scepter of Eri kings (plate 17a). Her Son – Atum, the Horned Agarthodaimon Serpent can be seen in the planetary systems that surround her.

‘Bearer of the Jar’ is an obvious cognate of Igbo Onye ku Mbe or Onye ku Mbele – ‘He Who Bears the Jar/Vase’.⁶⁶² All these confirm that this was an event that took place among Igbos in Igbo land and Thor was Eri, whom we have identified as Thoth in this and in all our previous works, and that St Michael was Agulu – the first son of Eri and the second king after him. Igbo Mbele (Wine Pot/Vase) is the vase that grows from plants, which is used among native West Africans for storing wine and water. It is used by dibias/native priests as a receptacle for the spirits of the Living Dead. Thus Onye ku Mbele has the connotation of ‘He In Whom the Spirits of the Ancestors Reside’!

True to Eri kingship tradition, the second king after Eri was known as Agu-ve, whom we have identified as the Sumerian king Agu-she, the second post-Deluge Sumerian king. Since the second king was Agulu (Eri’s first son) it means that he and Aguve were the same person.⁶⁶³ The enduring presence of the stems of the word Agulu in all these names, as in Agu-she, Agulu, khulu and gala, show that Agulu was Aguve, Mu-khlu (from Mu-gulu/Michael) and Nimrud, who is identified with St Michael in European Eddas! These mutually justifying pieces of evidence also provide support for the notion that Thor was Thoth and Eri! Interestingly, the title ‘Bearer of the Jar’ was first borne by Bakkus (Sumer’s second pre-Deluge king), making it clear that the Post-Deluge kings of Sumer aligned themselves with the chronology of the Pre-Deluge kings and took titles accordingly.⁶⁶⁴

Prolonged study of the phenomenon of gods and god-men in Igbo land has shown clearly that some god-kings of ancient times had the capacity to project more than one identity. This is very evident with the identity of the god-king Eri, who has consistently been identified in deeds and behavior with both Thoth and Osiris, and in Igbo tradition with the god-man Igbo (purportedly known his son in the public eye, but one with him in reality).

A similar occurrence is observable in the identity of the Igbo god of War in Aguleri tradition, which is called Ekwensu. He is a savior god, who steps in to defend the people in troubled times. We are inclined to merge the Aguleri god of war, Ekwensu, with the Eddas warlord Muklu/Michael. By an accident of faith Ekwensu's name was used by the Christian missionaries as the translation for the English word 'Devil' or 'Satan'. Thus was an Igbo savior god, robbed of his 'savior status' to become the English equivalent of Satan and Evil. In Ekwensu – A Heroic Deity or Christian Devil, Prof Damian Opat of the English Department, UNN demonstrated that Ekwensu is a name for the god Urashi in Obodo Ukwu, Ideato North LGA, Imo State and that he is also an Nsukka smith-god apart from being a war-lord and the ancestor of several clans of Ndi Igbo in Igbo land: "Ekwensu is the god that repels or wards off evil designs," which is why Igbos run to him when in trouble. "Not finding the equivalent of the concept of Satan in the host society, the Christian missionaries adopted the name of this anti-evil deity but reversed its semantics."⁶⁶⁵ The fact that Urashi the river is Uranus the sea-deity, and Uranus brought civilization including smithing to Atlantis might give an idea of who Ekwensu really might be.

CHAPTER 20

THOTH, PYMANDER AND THE LAND OF KHEM

THE COSMIC ORIGIN OF IGBO OFO

A club-shaped Hammer that conferred spiritual power on its bearer was associated with Odin and Thor in European, especially Scandinavian mythology. It is called Thor's Hammer. It is an all-powerful instrument said to be a stone object shaped like a hammer. Movies about Thor's Hammer abound, illustrating its great cosmic and otherworldly potency over all adversity natural and supernatural. Many images of Sumerian kings of Agade show them wielding a club-like or cudgel-shaped hammer. As we have already explained, all Igbo families possess a club-shaped wooden Ofo, but only the Eri kings (the Ezeoras of Enugwu Aguleri, Anambra State) possess the meteoric club-shaped hammer called Ovo Eri or Ovo Igbo in Aguleri dialect. Like Thor's Hammer, Ofo Igbo is a stone object (a meteorite). Like Thor's Hammer, Ofo Igbo is All Powerful, and like Thor's Hammer, Ovo Igbo has a life and mind of its own, for the Hammer is in actual fact also an emanation of the Sun-God's All-Powerful Creative Word. It is in fact, as we have earlier concluded, "the secret thing that fell from above with fire about it" celebrated in Egyptian Pyramid Texts. About the cosmic and universal origin of the All Powerful Hammer, Manly Hall writes in *The Mystery Teachings of All Ages* thus:

Hermes (Greek name for Thoth) while wandering in a rocky and desolate place gave himself to meditation and prayer... He gradually freed his higher consciousness from bondage to his body senses, and thus released, his divine nature revealed to him the mysteries of the transcendental spheres. He beheld a figure, terrible and awe-inspiring. It was the great Dragon (winged Sea Serpent)... The Great creature (said) that it was Poimandres, the Mind of the Universe, the Creative Intelligence, the Absolute Emperor of all... Hermes then besought Poimandres to disclose the nature of the universe and the constitution of the gods... Before this universe was formed, its mold was cast. This mold was called the Archetype and this Archetype was in the Supreme Mind long before the process of creation began. Beholding the Archetype the Supreme Mind became enamored with Its own thought, so, taking the Word as a Mighty Hammer, It gouged out caverns in primordial space and cast the form of the spheres in the Archetypal mold, at the same time sowing in the newly fashioned bodies the seeds of living things. The darkness below receiving the Hammer of the Word, was fashioned into an orderly universe. The Supreme Being – the Mind – male and female, brought forth the Word...666

It can be seen from the above revelation that the All Powerful Word of the Supreme Being is an All-Powerful Hammer through which creation is hammered into shape; and that the Serpent/Dragon is the Supreme Being. Explaining the nature of the Word, Poimandres says, "Out of the imprisoned Light, a mysterious and Holy Word came forth and took its stand upon the smoking waters. This Word – the Voice of the Light – rose out of the darkness as a great pillar, and the fire and the air followed after it, but the earth and the water remained unmoved below. Thus the waters of the Light were divided from the waters of darkness, and from the waters of Light were formed the worlds above and from the waters of darkness were formed the worlds below."667 Here is explained the mystery of the Great Pillar which the Igbo call "the Goddess Idemili" 'Pillar of Water'! The Pillar of Idemili can thus be explained as the long narrow neck of the two pyramids joined back to back, which as we noted earlier, is said to be located in Sumeru/Sumer. Idemili is the Pillar, but, as revealed above, it is also the Word – the Voice of

the Light. This is the same Word that is the Creator's Mighty Hammer for gauging the Spheres (planets and galaxies) into being in primeval space.

In other versions of this tale narrated by Amaru Pinkham in *Return of the Serpents of Wisdom*, Poimandres is called Pymander and is identified as the form of the Creator of the universe as a Primal Serpent⁶⁶⁸ who takes various forms sometimes appearing as a sea-serpent and sometimes as a dragon. In a scene reminiscent of the Dweller's meeting with and issuing an assignment to Thoth in *The Emerald Tablet*, Pymander charges Hermes to go into the world and teach the Wisdom he had acquired:

Blessed art thou, O son of Light, to whom of all men, I, Pymander, the Light of the World, have revealed myself. I order you to go forth to become as a guide to those who wander in darkness, that all men within whom dwells the spirit of My Mind may be saved by My Mind in you, which shall call forth My Mind in them. Establish My Mysteries and they shall not fail from the earth, for I Am the Mind of the Mysteries, and until My Mind fails, My Mysteries shall not fail.⁶⁶⁹

Thus did Thoth, born among the Annunaki, become an ally of the Lord of this Earth – the Dragon Mind of the God of the Universe who dwells as a Serpent/Dragon in the belly of the Earth. In *The Emerald Tablet of Thoth*, Thoth calls him The Dweller – the One Who Sits, Sees and Judges all the doings of men who live on the surface of the earth. The Igbo word *Iduu Ele* ('He Who Sits and Watches') aptly captures this phenomenon and is the root of the English word 'Dweller'. The two variations of the word *Pyma-nder/Pioma-ndre* could translate into Igbo as *Okpo Iyi Oma Ndara*. *Okpo Iyi Oma* translates into 'Catfish of the Waters of Oma'. *Ndara* – 'I Fell' (Vedic *Indra*) is, as we noted earlier, a reference to one descended from the heavens onto earth. It is the origin of the Igbo word *Nduru* ('Dove' – a totem for the Holy Spirit in Biblical New Testament tradition). Waddell noted that *Indra*, *Ein-Duru* and *Indri* (Inri for short - the title that Biblical Pilate placed on Jesus' Cross) are variations of a Sumerian title of Thor.⁶⁷⁰ We think that this title is the origin of the Igbo word *Nri* a clan-name of Eri's descendants.

We can see in Thoth's experience with Pymander the origin of his association with serpents, for Thoth, like Pymander was associated with flying serpents. Some say he was the Meso-American god *Quetzalcoatl*, otherwise called 'The Feathered Serpent'. His *Caduceus* symbol is a feathered serpent. These revelations show that Serpent Dweller is actually a cosmic being that descended from the heavens. The Igbo etymology of Pymander pertaining to a catfish indicates that it is a being from *Sirius*, for according to the *Dogon* lore, as interpreted by Robert Temple, the fish is a symbol of *Sirius*.⁶⁷¹ The bronze and copper archaeological excavations at Igbo Ukwu are ninety-percent made up of highly ornate coiled serpents in various shapes!

One of the final lessons that Pymander gave to Thoth is that the completion of man's evolutionary path lies in the unification of male and female in the Spirit. Thoth henceforth became one with the Spirit of Pymander. Accordingly, the Fire of the Dragon, the Primal Serpent began to dwell in him. He became the living emanation of God. He became God made flesh. In *The Lost Testament of the Ancestors of Adam*, we dedicated many passages to the experience between Thoth and the Dweller in order to explain what the Dweller said to Thoth about the Mysteries of his (the Dweller's) inanimate existence as the Creator of Cycles of Time and Space; existing, yet not existing in our physical universe.

THE SOLAR AND LUNAR CLAN OF KINGS IN SUMER/IGBO LAND

Two separate clans of kings ruled the Sumerian world. Benin myths of origin say that the first kings were sky beings. This is supported by Sumerian records and the *Vedas* of India, but also by Egyptian records and Yoruba *Ifa* mythology. These two clans were the Sun Hawk clan and the Sea King clan. The Solar clan is the Sun-Hawk clan. Their symbols are the Sun, the Hawk/Eagle and the Sky. The Sea-Earth Clan is the Lunar Clan. Their symbols are the Moon, the fish, the Lion and the Serpent. The first king of the Sun Hawk lineage was called *Ukhu*. His name means 'hawk' or 'eagle' in Sumerian usage.⁶⁷² Its equivalent in Igbo – the language of the Sumerians, is *Nkwu* or *Agu Nkwu*, which means 'Hawk'. The eagle (*ugo*) is the emblem of the *Eze Eri/Nri*. He wears it on his

crown. The hawk is known for making a living by snatching little fowls and chicks from their unsuspecting mothers. True to type, Sumerian records indicate that Thor's family snatched the pre-historic Stone Bowl of King Udu, a magic Cauldron - the original Holy Grail of the Mother Goddess worshippers. King Udu seems to have been a Pre-Deluge aboriginal king of the Ape-men of Khamesh land. The Solar Clan is represented in mythology by Thor and Michael, while the lunar clan is represented by Bakkus and Nimrud. These two clans are found in Igbo land in the two branches of the family of Eri – the Ezeoras (the Solar Clan) and the Eze Nris (the Lunar Clan). Some kings like Nimrud combined Solar and Lunar characteristics.

KHEM - THE PRIMEVAL LAND OF THE LOTUS IS IGBO LAND

The Udu bowl, which was said to have had inscriptions listing the Pre-Deluge kings of Sumer, was seized by Thor's Commander-in-Chief Muklu/Michael in a city called Khammaesh/Chemish/Khamazi. The Sumerian word for 'Lotus' is Kham, thus Grand Khammesh Land was a term for the land and the people who populate the Land of the Primeval Lotus – the Island of First Creation – Igbo Land. Its citizens were the native Black ape-men population that the Annunaki encountered on arrival on earth. Khammesh City is frequently referred to as Grand Khammesh,⁶⁷³ and was associated with all the Kings of Pre-Deluge Sumer. After the Deluge, Thoth flew with few of his surviving Adamite population to join the surviving Khemites in Igbo land, a place that the Dweller called 'the Land of Khem'.

In Vol. 1 of The Emerald Tablet of Thoth the Atlantean⁶⁷⁴ the dweller tells Thoth that he would destroy the world for their sins, and he commands Thoth to take a remnant of Atlanteans and take refuge among "the Children of Khem", whom the Dweller refers to as "people of the rock caves".⁶⁷⁵ The place where Thoth/Eri landed, as we know by Eri mythology, was Igbo land, precisely at Omambala-Niger/Omambala-Ezu Confluences of three bodies of water - Land of the children of Khem – Iduu Land. About his hurried flight from the ill fated Atlantis Thoth wrote: "Gathered I then my people and entered the great ship of the Master. Upward we rose in the morning... Fast we fled toward the sun until beneath us lay the land of the children of Khem..."⁶⁷⁶ Indeed Eri mythology was right in claiming that Eri/Thoth arrived Igbo land descending from the sky, some say from the sun, for the Ark of the Dweller (what would today be called a UFO) in which he arrived must have glistened with the blinding Light of the One Pymander who had said to Thoth, "I Thy God, I am the Light and the Mind which were before substance was divided from Spirit and darkness from Light".⁶⁷⁷ All the evidence before us show that Thoth was led by God to Igbo land, and that the Land of Khem – the Grand Khammesh was no other place but Igbo land. There Thoth was to start a new civilization of God-fearing people, a civilization based on true Knowledge, Wisdom and Truth. This civilization and its Divine Ethics and Philosophy were stamped out by European colonizers who supplanted true God-consciousness with a most imperfect belief system called Christianity.

Ralph Ellis has explained that Kham means 'Black' in its usage in the Torah, and that the term, which shares the same meaning with Kham is Kush/Kwush – a word used by Hebrew to denote 'Ethiopia'.⁶⁷⁸ But hardly has any of these researchers searched deeply enough to know that Khem is a particular land on the world map and a particular people – Ndi Igbo - the inhabitants of original Eden. The word Ethiopia is derived, as already mentioned, from the name of the Niger Delta town of Ethiope. The Niger Delta area of Nigeria is called Ani Oji - 'Black Land' by Igbos. According to Ellis, the River 'Niger' derives its name from the Latin word for 'Black Land' – Niger, which is an obvious cognate of Igbo Ana Iji or Ani Oji Eri.⁶⁷⁹ All these converging etymological evidence confirm that the words Kham, Kush, Ethiopia and Niger have etymological roots in Igbo land. Niger is the origin of the racial name of Blacks: Negro (German Negger) and of all variations of Negro whose primeval origin is in Igbo land - the ancestral land of the entire Black Race.

THE COSMIC ORIGIN OF THE WORD KHEM

The word Khem, according to Robert Temple, means ‘Pertaining to Sirius’. Its usage in ancient Egyptian texts reveal this hidden meaning. Temple noted that Khem is a reference to the dwarf Star in the Sirius System from which all creation comes forth: “Khem really means ‘star’... ‘shrine’, ‘holy of holies’, ‘sanctuary’ ... ‘small (i.e. dwarf star)’, ‘he whose name is unknown’” Khem “also means ‘God of procreation and regenerative power’, also ‘to be hot and unknown (hidden)’.”⁶⁸⁰ Thus Khem is a name for Hidden One, the Dweller - the Hidden God that the ancient Egyptians called Atum/Amen, as well as the dwarves of Igbo land who are his descendants.

CHAPTER 21

ELE VERSUS YAHWEH IN THE TOWER OF BABEL: UVG COORDINATES OF SUMER IN NIGERIA

THE TOWER OF BABEL AND THE CONFOUNDING OF LANGUAGES IN IGBO LAND

It is recorded in The Lost Book of Enki that after kingship was given to Kish, Marduk, Enki's son went to Edin in the First Region of Sumer and demanded "a separate city of his own; but when that was not granted to him, he forcibly began to build his own city there, in the first region of Eden.⁶⁸¹ The exact spot in "the Edin" where Marduk was building his city is not stated. But by post-Deluge times, the word Edin/Eden was stretched to include all of the Delta lands and the occupied lands beyond it, which meant much of South-Eastern Nigeria, and the Western Niger/Benue areas, as well as the Middle Belt of present-day. The areas in question are today's Kogi, Benue, and Abuja, Plateau states. It was said that because he did not find stones in the area with which to build, he taught his followers how to make bricks and burn them with fire, "therewith a tower whose head the heavens can reach, they were building."⁶⁸² Native Nigerians up to this very day have practiced building with burnt bricks in Abuja area. The description of what Marduk was building was stated as follows "Marduk an unpermitted Gateway to Heaven is building, to earthlings, it he is entrusting (he is entrusting it)."⁶⁸³

The expression "Gateway to Heaven" is clearly a reference to the Duat, and the expression "make bricks and burn them by fire to serve as stone" also calls to mind the blocks of burnt iron slag piled up in the Dunu Oka village Gate of Heaven in Lejja leading into the Duat. What comes next explains the puzzle of the broken pillars of Lejja: "This evil plan must be stopped, Ninurta said; all with that agreed. It was nighttime when from Nibru-ki the Enlilite Annunaki came. From their sky-ships havoc upon the rising tower, fire and brimstones they rained. To the tower and the whole encampment a complete end they made."⁶⁸⁴ Comparisons between some of the slag in Lejja and similar broken pillars of the City Gate of the ancient Canaanite city of Petra in Palestine show that the ancient Canaanites made City Gates by piling up round slabs of stone into pillars, which served as the city gate (plates 54a, b). Plate 54c shows what the Lejja shrine would have looked like while its gate was still intact. Benben stones and Omphalos oracle shrines in ancient Europe and Arab lands, such as Delphi in Greece, bear similarities to the Lejja shrine. The people of Lejja, Nsukka, were the ancestors of the Canaanites. The similarity between the Petra Gate in Palestine and the Gate of 'Heaven' in Nsukka speaks volumes, and pushes a case for an Nsukka location of the destroyed Tower of Babel – the Gate of Heaven! The fact that the word Babel (Igbo Baa be Ele) literally means 'Enter the Gate of Ele's/God's House' in Igbo and in Sumerian,⁶⁸⁵ indicates that the Babel incident was an incident that involved an Igbo-speaking people within an Igbo environment. The fact that Ele/El is the Igbo god of the heights (Hills) who is the Lord of the Lejja Duat all add up in support of a Lejja location of the Tower of Ba-Be-El! Our team visited a hill called Ugwu-Ele – 'Hill of Ele' in Lejja, where Ele is said to dwell.

All these pieces of evidence show that what Marduk, whom The Nag Hammadi Scripture calls Yahweh, was actually trying to do was to seize the Duat where the Old God, the Father of Gods and Lord of the Earth had been dwelling before the arrival of the Annunaki! This confirms our claim, stated in previous works, that Yahweh and El (Ba-El) were enemies, and that Abraham was used by Yahweh to oppose the ancient establishment of Ele/El in Igbo land.⁶⁸⁶ The running battle between Enki and El, who is some times confused with Enlil, Enki's estranged brother, naturally spill down to Marduk and Thoth (respectively). Evidence abounds that Enlil and El worked so

well together through the ages that their followers began to merge their two names together. Enlil's family ultimately became the inheritors of the Duat, with the gods Sin (Enlil's first son), and the latter's son Utu taking the upper hand at Sinai and Lejja respectively.⁶⁸⁷ It was in Babel that the original one world language, now clearly shown to be Igbo was confounded and confused. The Sumerian Lost Book of Enki and the Hebrew Genesis, record Enlil's decree thus: "Until now all the Earthlings one language had, in a single tongue they speak. Henceforth their language I shall confound, that they each other's speech will not understand!"⁶⁸⁸ It was indeed in Igbo land that the confounding of humanity's one world language took place – a fact that we have demonstrated in a number of articles.⁶⁸⁹

THE MARDUK BATTLE THAT SACKED KING SARGON THE GREAT OF ORAERI

Marduk raised a rebellion against Sargon the Great when kingship passed from Kish to Agade/Akkad. Several Sumerian texts refer to this rebellion whereby Marduk mobilized his Western Amorite/Amurru (Umuoru – Western Kwa Igbo – ancestors of the Moors) followers against Sargon "and gave him no rest".⁶⁹⁰ We have found archaeological and written evidence that Sargon's Akkad was the city buried beneath Igbo Ukwu in Igbo land. We have also found local oral historical evidence among the members of the community whose ancestors lived in Igbo Ukwu and might have been the direct victims of Marduk's rebellion. In fact local oral traditions of the people who live in the town of Oraeri, a border-town of Igbo Ukwu, in Aguata L.G.A, Anambra State, insist that their ancestors were besieged and driven out of Igbo Ukwu by a combined allied force made up of many communities numbering up to or more than twenty. The battle, which sacked Oraeri, is still remembered by the surviving members of the Oraeri community to this day as Agha Ohu Mba – 'Battle of Twenty Allied Communities'. We believe, as already illustrated in an earlier chapter, that it was the same rebellion set up by Marduk against Sargon, for Sargon's actual title is Shar Eri Gan, which translates a 'King Eri, Lord of the Garden of Eden', and Oraeri means 'Eri Folk'.

The Lost Book of Enki says that Marduk's major anger with Sargon was that he removed the sacred soil from his Babel city foundation and planted it in Agade.⁶⁹¹ As reported in *They Lived Before Adam*, when the British archeologist, Thurstan Shaw excavated Igbo Ukwu, he reported that when he reached beyond a depth of four meters, he encountered white sand that felt like cement deep beneath the otherwise red soil of the area, and that the phenomenon was what frightened the natives who had been conducting illegal excavation before him, and might have induced them to stop excavation. This might have been the sacred soil that Sargon had removed from Babel.

Sumerian texts as well as The Lost Book of Enki say that "Marduk raised a rebellion against Agade from the sunrise (Igbo land and Niger Delta lands) to the sunset lands. They opposed him and gave him no rest..." In fact the Sunset lands would have included Benin and Yoruba lands. Eri traditions in addition to the Yoruba Ifa and Benin folk traditions all speak of hostilities and wars between the Igbo god-man Eri/Idu/Obatala (as he is called in the three respective traditions) and the Benin Oba on the one hand and Yoruba Oduduwa on the other.

It was said "after Kish was smitten by weapons, kingship passed to Khamassi where Aha- Manish (Menes) reigned". The Lost Book of Enki says that Menes was chosen by Marduk to unite "the two lands of the North and of the South under one Crown City" (Upper and Lower Egypt) and to set up a Scepter City of unity "where the two lands meet and the Great River divides".⁶⁹² The texts say that under Tehuti (Thoth) the two lands had been kept apart, but under Menes they were united as one land with a capital located "where the Great River (the Niger) divides" into two tributaries – the Niger and the Benue (plate 55). The new capital was said to have been given the name Mena-Nefer (Beauty of Menes). There were many ancient cities in the area of the Niger-Benue confluence that could easily fit this description. The list would include Benin City, one of the greatest cities of old, which in its hey-days extended all the way past present-day Lagos to Benin Republic. Others include Bida, a very ancient trad-

ing post for metal wares, and of course, Lojoka. These texts show that Upper and Lower Egypt included the lands of Nigeria, with the center in the Niger-Benue area of Nigeria.

SARGON THE GREAT AND MENES

Aha and Menes were two names for King Menes – the first human king of Egypt in North Africa. L. A. Waddell demonstrated from Vedic and other records that he was the son of Sargon and not Sargon himself as some Egyptologists claim. Aha (also called Aka – a name meaning ‘dwarf’ in Igbo) was king in Agade when Kish was smitten by weapons. It is recorded in The Lost Book of Enki that Menes was specially selected by Marduk, who was called Ra in Egypt to oppose Sargon, take over his kingdom and unite the First Region of Sumer in the south with the Second Region in the north. This does not support Waddell’s conclusion that Menes was Sargon’s son.⁶⁹³ However, if Menes (3,100 B.C.) was Sargon’s Son, then Sargon’s reign would be earlier than 3,100 B.C. Waddell concluded that Menes was called Asa Manja in Indus Chronicles, a title which designates him as a military General; and that he began his reign in the 22nd year of Sargon’s reign; that he revolted against Sargon and declared his independence in Egypt, returned to Sumer, conquered and annexed Kish and Erech, reclaimed his patrimony and ruled for a total of 62 years.⁶⁹⁴ The title Asa Manja/Sa Manja is still used in Northern Nigeria, and designates ‘Military Chief’. It has also survived as Samanja – a popular TV Drama of the 80s that featured on Nigerian national Television NTA for several years, confirming that the Menes was known in northern Nigeria. Through our translations of Sumerian Pre-cuneiform pictographs, we have matched Northern Nigeria-based Nok with Magan – the nation that Menes conquered and celebrated in his famous palettes. Menes’ famous name Asa Manja/Samanja has thus survived through five thousand years in the Nigerian land of Magan, which as we shall demonstrate in due course is the land of Nok in Plateau State, Nigeria.

The two regions ruled by Sargon and Menes became known as Upper Egypt and Lower Egypt after Menes united them both into one kingdom. Sumer’s kings from the reign of Sargon the Great and all through his lineage claimed the title ‘King of the Four Regions’ or ‘King of the Four Corners of the Earth’. Until we studied The Lost Book of Enki where the exact geography of the four regions is explained, no historian had understood the exact meaning of these terms. The four main regions of Sumer were all located on the African continent. After the Deluge, territorial expansions were undertaken beyond Africa, but the new territories were never included in the original Four Regions. Also Sumerian texts distinguished between Sumer and the Abzu – with the word ‘Sumer’ designating the North African and West African lands, while Abzu designated the lands south of the Equator. Much later the word Sumer merely designated Eastern Region of Nigeria.

AR – THE GREAT SERPENT GOD OF SUMER’S ‘HEAVEN’

Sargon, the king of Agade conquered and ruled Ur, which stretched to the Nigerian Middle Belt, from the Great Niger-Benue Confluence. Waddell was able to make out through his translations of Akkadian texts, who Sargon’s father is. He translated the words designating Sargon’s father as Puru Ar Gan or Bu Ar Gan.⁶⁹⁵ The Sumerian pictographs denoting Puru Ar or Bu Ar are a Serpent coiled into a figure eight with a raised head, or a staff with double horns. Puru Ar and Bu Ar are both Igbo words meaning ‘Horned Serpent’ or ‘Horned Staff’ (plate 56a, b, c) – exactly what the image shows! This in itself confirms that Sumerian language is Igbo, and these olden writings are meant to be read in Igbo. Waddell translates the full title of this great being as ‘Lord of Lords Puru Ar Gan Mushir Magan’. But he does not really understand the meaning of the translation. In Igbo - the original language of the Sumerians - this title simply reads – Puru Ar Mushiri Magan, which can be translated sequentially as follows: Puru Ar (Horned Serpent) Gan/Kan (of Eden) Mushiri (Progenitor) Magan (of the People of Magan). In core Igbo, the sentence is a high praise of this entity: Opu Ar, Nkannu, O mushiri Magan! This reads literally: ‘Oh Horned Serpent of Nkannu, the Progenitor of the Race of Magan/Ma-Kan (Umu Nkannu- ‘Race of Kan’)!’ In plate 56 and

57 we see the origin and meaning of the Egyptian ubiquitous five-pointed star, which is the star of Orion and of the Sumerians.

THE SERPENT AND THE SUMERIAN ZODIAC

The Horned Staff pictograph bears the connotation 'Serpent King' or 'Serpent Lord'. Nkannu is the clan-name of those clans who live in the territory of the Duat in Nsukka and Enugu areas of Igbo land – the original Canaanites, for as we have already noted, the word Canaan derives from Igbo Nkannu. The Figure eight formed by the coils of the Great Serpent coincides with the number eight and the eight-pointed star, both of which are associated with Thoth and the Khemennu Ape-men – the eight-pointed star and the great cobra serpent being two of the most important symbols of the Sumerian Zodiac and cosmos (plate 57a). From the Sumerian Zodiac under reference, it can be seen that the eight-pointed star is actually a four-pointed star with extra intercepting rays of light between the star's four arms. Orion is a four-pointed star, and the Igbo Cosmos has a basic number four and a great number eight. Thus the Igbo have a four-day normal week and an eight-day great week, both of which are clearly reflected in the Sumerian Zodiac in the form of the eight-pointed Star that is a double four-pointed star, also seen in many other Sumerian images. All these are not mere coincidences, but proof that the Igbo cave-dwelling Serpent Deity called Ar or Arobunagu – the Great Serpent of the labyrinthine Duat is the God of the Heaven of the Sumerians from whom the Egyptians inherited their idea of heaven.

THE GREAT SERPENT WAS THE ANDROGYNOUS MOTHER GODDESS

According to Merlin Stone in *When God Was a Woman*, the Supreme Mother Goddess Hathor/Nut who created all things was worshiped in Upper Egypt as "a cobra using the name Ua Zit - Great Serpent."⁶⁹⁶ This would suggest that the Great Serpent Creator was both male and female – an androgynous deity.

The presence of a crescent hugging a sun disc and constructions looking like pillars and gates from which issue forth dragon-like beings with horns, support our thesis that the Sumerian zodiac is aligned with the underground 'Heaven' in Nigeria with its gate in Lejja, Nsukka – Nigeria. Accordingly, some UVG experts have commented on Facebook, and expressed surprise that the famous Sumerian Planisphere (plate 57b, from Wikipedia)⁶⁹⁷ actually links Ur with Agadez in North Africa going around the Lake Chad and running into Nigeria with corresponding UVG parallel Vector lines. Agadez is in the northern part of West Africa in Niger Republic – a place where Sumerian step-pyramids have also been found. Its name is derived from the Sumerian city of Agade. It lies within the Sahara range, and must have been a major Sumerian outpost destroyed by the seven awesome weapons targeted at destroying Marduk's domains in northwest Africa. It was the nuclear wind from North-west Africa that destroyed the Sumerian cities in the Nigeria area.

THE UPPER HEAVEN, LOWER HEAVEN ALIGNMENT OF SUMERIAN AND EGYPTIAN CITIES

As a Planisphere is a mechanical device for viewing the stars, the fact that the Sumerian Planisphere aligns the stars above with cities on earth, implies that Sumerian cities were planned to align with some cosmic plan matching the stars above. This has been demonstrated in the works of Robert Bauval with reference to the plan of the Egyptian pyramids of Giza. But what he does not know is that the cities and pyramids of Egypt were not planned by Egyptians but by ancient Igbo gods and Igbo Sumerians. Evidence that this was actually the case is contained in Sumerian texts. Few years after the destruction of Africa-based Sumer in 2233 B.C., a Sumerian priest-king of Babylon called Gudea had announced in 2200 B.C. that the god Ninurta had instructed him "to rebuild the

sacred precincts...according to the original plans” referred to as “the everlasting ground-plan... which bears the drawings from the Olden Times and the Writing from the Upper Heaven”. Gudea had been shown “a celestial map” and instructed on the “astronomical alignments” to follow in rebuilding the city⁶⁹⁸ whose original had been destroyed a hundred years earlier in north-west Africa. The reference to ‘Upper Heaven’ shows that there is also a ‘Lower Heaven’ and that one is aligned with the other, in the same way Lower Egypt is a coordinate of Upper Egypt, the Nile Delta a coordinate of the Niger Delta both coinciding with Lower Heaven and Upper Heaven, respectively. So also is the Tigris-Euphrates confluence of two great rivers in the Middle East a coordinate of the Niger-Benue confluence of two great rivers in Nigeria, one being the male counterpart and the other the female, reflecting the Igbo X shrine-symbol of Orion and Thoth’s great maxim – “as above so below!” It can be deduced from all these, that the Egyptian Delta and the Niger Delta were integral to a geometric design created in remote antiquity by the gods who ruled both countries and for whom Egypt (Nile Delta) was Lower and Nigeria (Niger Delta) was Upper. Both Deltas reflect, not only the X geometry of two back-to-back pyramids of which the Giza pyramid is aligned to the Nigerian one beneath the earth, but also the geometry of the two longest Rivers of Africa, of which the Niger is the Mother of the two. In support of this thesis, Ralph Ellis noted in Eden in Egypt that “it is as though someone set up alternative systems...as if the two ends of the country (north and south) were deliberately set up to reflect two opposite polarities – one based on male theology, another based on female theology, and that the serpentine Nile with its spreading Deltas looks like a Tree – the Tree of Life!”⁶⁹⁹ This Tree, whose foliage is the Nile Delta, and whose roots is the Niger Delta reflects the Tree of Life with outspread branches in Egypt and roots in Nigeria.

IGBO LAND WAS ANNU – THE UPPER EGYPT TO WHICH LOWER EGYPT WAS ALIGNED

The Hebrew Bible provides evidence that Heliopolis was a Horite city. In the Biblical Archaeology website, Alice Linsley quoting the Old Testament wrote that Joseph married the daughter of the high priest of Heliopolis, a Horite shrine city.... Horites/El Hor were the Cave-dwellers of early Igbo land whose caves were hewn out by the God El. Lindsay provides added proof to our already established evidence, that Heliopolis is located in the same place where the Horites cave-men lived, namely, Igbo land! Lindsay opines that Abraham was the son of Terah, an Anu (Annu or Ainu), and that the Anu people were aboriginal peoples of the Upper Nile (Upper Egypt) who were the first rulers of the Lower Nile (Lower Egypt). This simply means that descendants of Igbo cavemen were the first rulers of Lower Egypt in North Africa! This explains the over-arching presence of Igbo words from the dialect of the autochthons and the fact that Menes’ name Aka means ‘dwarf’ in Igbo language and mystical traditions. It is written in The Egyptian Book of the Dead that the oldest gods of Egypt (the Primeval sons and daughters of Atum/Amun) were Ape-men, otherwise called Khemennu, among which were Thoth, Osiris and Isis! Khemennu apes cast in bronze excavated in Igbo Ukwu support a thesis of an Igbo home base of the Khemennu of Heliopolis (see plate 9c).

Lindsey also notes that one of the sanctuaries of the Horites “was called Annu, the original name for Heliopolis, to which the great pyramids were aligned.” The fact that the word Nkannu – the clan-name of the people of Nsukka and Enugu translates as ‘Smiths of Annu’, completes our circle of proofs that Igbo land – the Nsukka Duat -was Annu (Heliopolis)!

NSUDE STEP-PYRAMIDS OF ENUGU STATE COMPLETE THE SUMERIAN CURVE

If we had completed this work without any evidence of Step-pyramids in Igbo land, we would still have left one question mark. Where is the Igbo evidence of the Sumerian Ziggurat? Ziggurat is the Sumerian word for 'Step-pyramid', and Step Pyramids were the signature of the Sumerian civilization. While this work was being edited for publication we shared several Google UVG images with fellow authors and researchers on Facebook that surprisingly reveal conscious alignments of Sumerian cities of the Middle East with ancient Nigerian cities Nsukka and Nsude (plate 58). Nsukka is the location of the Duat and Nsude is the location of the Ten Step- pyramids of Igbo land. Both are in Enugu State. Nsude a village in Udi local government in Enugu State harbors a great mystery - ten ancient step-pyramids in a half circle each the size of a single storied building. The natives of Nsude claim that the pyramids are shrines to their heroes of ages long gone who had been buried beneath the pyramids (plate 59 a-c). The British colonialists and their barbarian Christian missionaries destroyed them all! Not one was left standing! It was the same British colonialists who dated the Igbo Ukwu excavations and gave them a date of 9th Century A.D.!

Sumerians were the original builders of Step-pyramids, which they called Ziggurats. The discovery of ten step-pyramids in ancient Igbo land, in the very area of the Nsukka Duat700 is further evidence supporting an Igbo location of the Sumerian Mother Land! Another Sumerian word for Ziggurat is Esh.701 Esh/Eshi as we have already noted, is an Igbo word referring to the 'Immortal First People' also called Ushi (Sumerian/Egyptian Sah/Shah – Orion/Osiris). This supports the claim by Nsude natives that the step-pyramids/ziggurats were built over the graves of ancestors in days of yore. These ancestors could only have been that Eshi – the Immortal first kings of Sumer's Atlantis? The first kings of Atlantis were ten in number – the Nsude ziggurats were also ten in number. The Pre-Deluge Kings of Sumer were ten in number. Was this a coincidence? We hardly think so!

UVG ALIGNMENTS OF SUMERIAN AND NIGERIAN CITIES

Google UVG images702 shared with us on Facebook by astronomer/author Gary David, author of *The Ki-vas of Heaven*, brought some startling discoveries especially a UVG pyramid linking Igbo land with Egypt and Great Zimbabwe (plate 60). We quote a post about this discovery from Gary David posted on the Eden in Sumer Facebook group, which we created for the purpose of sharing our new research while this book was still in the making: "This Satellite photo shows a geodetic pyramid encompassing the whole continent of Africa. One angle is at Giza in Northern Africa, a second is at the Great Zimbabwe in Southern Africa and a third is its apex at the heart of Igbo land in western Africa. The Africa Prime Meridian (b-c) forms the base of the Africa Pyramid..." This huge continent-wide African geodetic pyramid that links Egypt with Great Zimbabwe and Igbo land (with its apex in Igbo land) completes the curve of proofs of Igbo land being the Spiritual Center and base-land of the Sumerian civilization! It confirms a fact that has been revealed in this work, which is yet unknown to historians, namely, that Great Zimbabwe's surviving ancient buildings were actually the creation of ancient Sumerians of Igbo land in West Africa (plate 61a, b). This discovery also lends weight to the idea of an under-earth pyramid located in Igbo land!

Several other UVG alignments (plates 62 a, b) were first brought to light in the posts of many researchers on Facebook in the Eden in Sumer Group demonstrating that major Sumerian cities of the Middle East were aligned to cities in Igbo land and Nigeria. Accordingly, it can be seen that Nsukka and Nsude are aligned with Edfu – the ancient Egyptian city of the Pyramid Texts and with Ur in modern-day Iraq. Nsukka is also shown in a number of the UVG grids as a point of convergence of an Atlantis UVG, implying that the Nsukka Duat was functional even in Atlantis times.

NSUKKA INDUSTRIAL IRON-SMELTING AND THE HORUS CONNECTION

The discovery that the ancient Sumerian UVGs aligned Nsukka with Edfu and with Ur/Mesopotamia in the Middle East leads yet to another discovery that we would otherwise have overlooked. Egyptian Edfu Texts reported that Edfu was the location of a Holy City where Horus had established a metal foundry and where he had actually fought his famous war with Seth. The Holy City under reference, where the metal foundry had been located and where the war was fought was called Edfu in Egyptian texts. However deeper study reveals that this Edfu Holy City was in actual fact the Nsukka Holy City. This discovery is supported by the UVG alignment of Nsukka with Upper Egypt with the latter-day Edfu of Lower Egypt and with several other pieces of evidence. The war was said to have been fought in Upper Egypt in the Southern Lands, and the text that reported this war was called *The War of the Sons of Light Against the Sons of Darkness*, with Horus being the leader of the Sons of Light.⁷⁰³

In 2008, while researching for *They Lived Before Adam* (2009), we had discovered in the ancient Egyptian Pyramid Texts of Edfu (and this is confirmed in *The Lost Book of Enki*) that Horus had set up a metal foundry deep in the lands of the South where he had retreated to prepare for the war with his uncle Seth. The *Lost Book of Enki* says that “in the dark-hued lands...in the highlands of the South ...the secret of a metal called iron Gibil (the god Geb) to Horon (the god Horus) revealed. From it weapons Horon made, from loyal Earthlings an army he raised, to challenge Satu (Seth) ... northward across land and river they marched.”⁷⁰⁴ The Metal foundry (discussed briefly in an earlier chapter) was located in the South. The Egyptian Edfu records of this same development say that it was in Upper Egypt that this event took place. Sitchen reporting about this development says that where “Horus trained an army of Metal People” was the same place where “Horus established a divine metal foundry (iron smelting industry), at which unique weapons made of ‘divine iron (bronze)’ were forged.”⁷⁰⁵ According to Zecharia Sitchen in *The Wars of Gods and Men*, Egyptian hieroglyphs describing this district use the symbols for ‘horizon’, the ‘rising sun’ and three-hills hieroglyph to mark it!⁷⁰⁶ All three symbols have been identified as marking the East – Igbo land; Nsukka smelting industry; and the three hills (Sumerian Dunnu symbol) marking the Dunu Oka Shrine in Lejja. As if these are not close enough, the Egyptian texts further state that the place is called the district of “UaUa”, “the horizon” and the territory of a native patriarch called ‘Royal Khennu’.⁷⁰⁷ All these are clear references to Nsukka and to Enugu State, for the word UaUa and Khennu are corrupt forms of Wawa and Nkannu – the two clan-names of the people of Nsukka and Enugu! There are too many coincidences for this not to be what we say it is. Without doubt the person who was Horus’s host in the Southern lands, whose name was recorded as Khennu, was the patriarch/putative ancestor of the Nkannu people!

BRONZE - AN IGBO GIFT TO THE WORLD

All this is a dead give-away that the Lejja iron smelting industry and the many villages in Old Nsukka who have evidence of industrial iron smelting were part of the smelting industry (foundry) that the god Horus had set up! So too was the Lejja Temple of the Sun the original Edfu Temple of Egyptian records. Egyptian records place the beginning of Horus’ war with Seth at circa 8,500 B.C., and Sitchen, in his reading of Sumerian records, places this date at 8,970 B.C.! Since the foundry was set up in preparation for the war with Seth, it would have been in operation at least by 9,000 B.C. This then was the actual date of the beginning of the Nsukka iron industry! And Horus it was who was responsible for this feat. The texts say that it was the god Geb (Sumerian Gibil) who taught Horus to smelt iron and assisted him to set up the foundry. It was said that Horus and his soldiers had to march for several days past many lands and waters to reach Egypt in the north to engage Seth in battle.⁷⁰⁸ The great inland waterways of the earlier Niger-Benue would have played a role in the saga. This also supports our thesis of the Nigerian/Igbo land location of the foundry. In *They Lived Before Adam*, we have demonstrated that some of the

soldiers that Horus trained and armed to fight in the Seth wars later settled in Benin (Egyptian texts refer to Benin the settlement as the territory of the ‘Deserters’, whose land is located on the route to the Duat). ‘Divine iron’ is the Egyptian name for Bronze. This explains the Igbo origin of bronze-making – a skill practiced by ancient Nigerians alone in all of Africa.

THE ‘TABLE OF THE SUN’ IN NSUKKA WAS A FAMOUS PLACE OF INTERNATIONAL PILGRIMAGE IN ANTIQUITY



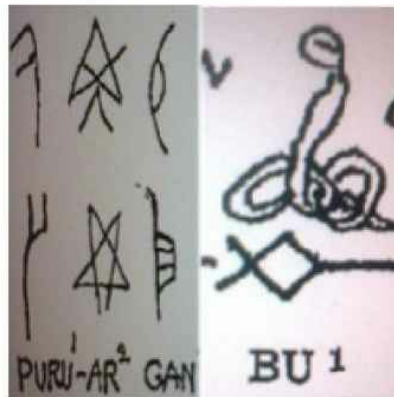
Plate 55a: Map of Nigeria with the Niger-Benue Rivers as they flow today.



Plate 56a-c: The horned (figure 'eight') Agarthodaimon "Good Serpent" (Courtesy Andrew Collins – Beneath the Pyramids)



56b; the Sumerian pictograph for Duda/ Dunu (indicating Eri's Idu Reed House, and Lejja Dunu Oka Serpent's Shrine).



56c : The Sumerian pictograph for PURU-AR GAN – 'Horned Serpent of Eden' (courtesy Wadell). Igbo Puru Ar means 'Horned King Cobra'. Note the five-pointed star of the Ar Serpent (56c). It is the Star of Orion. It can be seen here (56) that the Sumerian name for the horned Serpent is BU ('IGBO')!

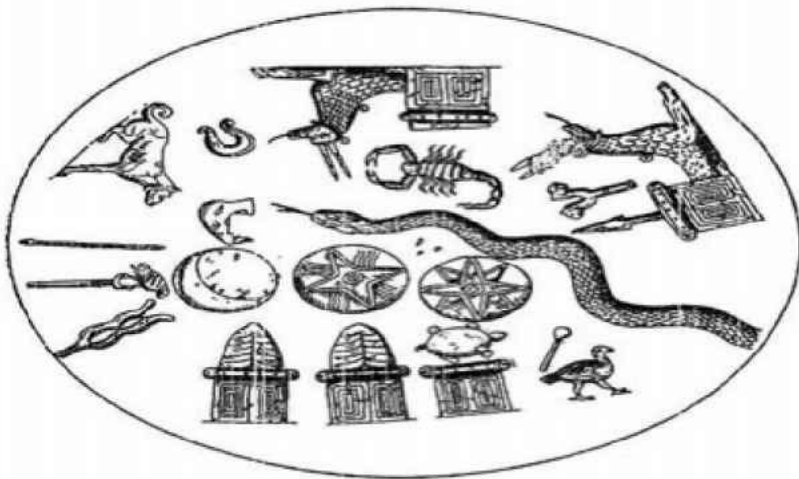


Plate 57a: The Sumerian "Underworld Zodiac/Heaven/Imn" in Igbo land, showing the Great Underground -dwelling Horned Serpent, the Crescent hugging the Sun disc; models of the Igbo Benben/Reed Hut, the eight-pointed star, the horned Serpent/Dragon, the Igbo Ofo club, the Igbo Anubi/Anubis dog of the Egyptian Underworld, etc., all indicate that Igbo land is the 'Heaven' of the Sumerians and Egyptians. The hen and the tortoise are vital items in Igbo mysticism and offerings to the ancestors, respectively. This underworld Zodiac reflects the heavens, 'as above so below'!

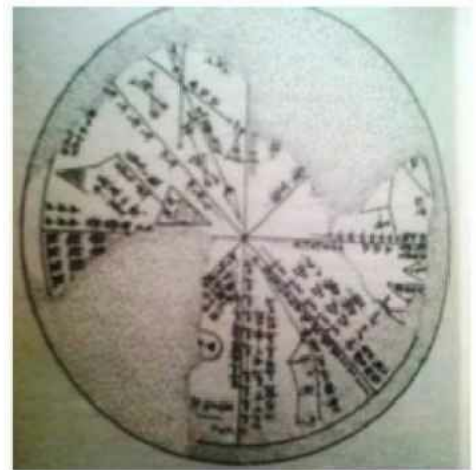


Plate 57b: The Sumerian Planisphere which some believe is aligned towards holy cities in Nigeria.

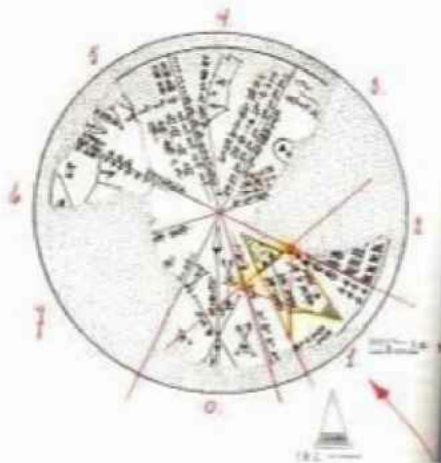


Plate 57c: This Google UVG was sent to us by a Facebook friend, a Belgian UVG expert, who does not want to be named. He titled it "Sumer Planisphere: Nsude-Ur Vortexes, same UVG Ur-North Pole". He explained that this is the Google interpretation of the often-cited ancient Sumerian Planisphere (57b above), which has been wrongly interpreted to date. It can clearly be seen that the Planisphere links Ur with Igbo land.



Plate 58a: A Google Earth UVG map showing that the ancient Sumerian city of Ur was aligned to Igbo ancient cities, and that Igbo land/Southern Nigeria was the Africa cult center of Sumer. The five-pointed star of Orion and of the Ar Serpent (see plate 56c) is clearly the foundation of this UVG map. Egypt, Ur and Igbo land are aligned with the five-pointed star of the Ar Serpent. Plate 58b: The Egyptian illustration of the five-pointed Star of the androgynous Serpent Goddess of the Duat (see plate 56c) as the star of Orion/Osiris – Lord of the Underworld of Igbo land.



Plate 59a: Ancient Igbo step-pyramid shrines in Nsude, Udi LGA, Enugu State. The British destroyed them in the early 20th Century.
Photo by G. I. Jones.



Plate 60: Google Satellite photo (UVG map) showing an All-Africa Pyramid with its base on the Africa Prime Meridian linking Egypt and Zimbabwe. Its apex is in Igbo land (see faint lines of the pyramid triangle)! Courtesy Gary David, author of *The Kivas of Heaven*.



Plate 61: Stone buildings of the Great Zimbabwe civilization.



Plate 62a: Google UVG satellite map showing Igbo land aligned with UR in the Middle East and Agadez in Niger Republic and Egypt in North Africa (the ancient location of the Port-City of Melluhha).



Plate 63: The Oshuru (Ashura) Groove – 'Eye of the Sun' at the Dunu Oka Shrine in Lejja, Nsukka.



Plate 62b: The Google Satellite UVG Map showing Nigeria's Middle Belt (Nok/Abuja) as the Center of the global Atlantis Grid, and showing locations of ancient pyramids including Nigeria.

As we note earlier, King Alexander the Great is reputed to have been among the ancient kings who visited the "Table of the Sun" located in the southern lands of Africa.⁷⁰⁹ The expression Table of the Sun is now known through this research as the Oshuru Shrine in Nsukka. According to Zecharia Sitchin, another famous visitor to the Nsukka Table of the Sun was king Cambyses of Persia. This Table of the Sun was the Shrine of the Egyptian God Ammun (Atum/Amen/Ammon), who was said to inhabit "the wonderful cave where the gods congregate".⁷¹⁰ The cave where the gods congregate was the Egyptian Duat. Alexander visited the place in search of the Waters of Eternal Youth (the Omambala Life-giving/Healing Lake). It is recorded that a queen of the southern lands of Africa called Candace guided him to the place and he was able to commune with Ammun as well as with departed holy men and gods of Egypt and Sumer: Dionysius/Serapis (Osiris) and Enoch including some Great Pharaohs of Egypt. The place is "where Paradise which is the Land of the Living is situated; the abode where the saints dwell."⁷¹¹ Need we also state that Ammun/Ammon/Amen is the 'Amen' (a title of Jesus in The Book of Revelations) – the very God that the Muslims pray to when they bow with their heads hitting the ground (indicating the Duat) towards the 'East' Igbo land. Ammun is called in the same text (as well as in the Greek versions) "the Creator and Overseer of the entire universe". This needs no further commentary! Enoch had disappeared from earth and had gone to 'heaven' to live with God. Now we know for sure where that is.

It is important to mention that the place to which Queen Candace had taken King Alexander was a royal city named Sammar.⁷¹² The word Sammar is of course a corruption of Shumer/Sumer. "Royal city" and "Royal Khennu" both indicate the same place – Nsukka, which today is the location of the only University called "University of Nigeria" – the only University with an Ofo Tree strategically located within its grounds! It seems that by the time of Alexander 350 B.C. the word Sumer was still in existence, no longer as a name of an entire nation, but only the city of Nsukka.

THE ALL SEEING EYE – AN IGBO SYMBOL OF THE GARDEN OF EDEN

With these revelations, one can safely conclude that the inscriptions which L. A. Waddell interpreted as referring to a Great Serpent King who was the father of Sargon, was not a human being after all. The words refer to the Great Serpent inhabiting the Sumerian/Egyptian underground Heaven, whose entrance is the Dunu Oka Shrine in Nsukka! Our translation reveals that the word Gan, which is also spelt and pronounced Kan in Sumerian refers, not just to Eden, but also and most importantly, to the Duat Shrine in Lejja, in Enugu State. In confirmation of this, the Sumerian pictograph for the word (Gan/Kan) portrays the exact replica of the shape of the Dunu Oka Shrine – a circle flanked by a crescent (plate 63)! In other words an Eye! The Eye symbol of the Dunu Oka Shrine in Lejja refers to the All-Seeing Eye of the One who dwells in the Duat, with which it is said that he scans the heavens! The Eye symbol is known all over the world as the All-Seeing Eye of God! That it is the official Sumerian symbol of the Garden of Eden implies that all cultures in the world that preserve the All-Seeing Eye symbol emanate from the original Sumerian homeland in Igbo land, West Africa, where it all began.

The Sumerian pictograph for the word Ar (Igbo meaning of Ar is 'Tentacle/Horn of a King Cobra') is a five-pointed Star – the symbol adopted by the Hebrew King Solomon (as in plate 62a). It is surprising to find a huge five-pointed star UVG grid aligning Nsukka with Ur (plate 59a). The five-pointed Star or Pentagram, is known to be a powerful mystical tool of the Chaldean Magi. The image of a man depicting a five-pointed star shape, which was popularized in the West by Da Vinci as the Renaissance Man, is according to Gary David, the image of the Creator of the Earth in Meso-America, and a form of Orion.⁷¹³ It is also the usual shape of a coffin.

In Igbo land, Nigeria, Ar (commonly pronounced Aro) designates a particular clan of scribes who are guardians of the Great Serpent's Lair located in southern Igbo land, famously known as the Long Juju of Aro Chukwu. According to colonial anthropologist Charles Partridge, this shrine called the Ibini Ukpabi Shrine in Aro Chukwu was inhabited by a large snake, which was venerated as God⁷¹⁴ and was for a long time the best-known and most powerful religious center in West Africa, and that even Arabs (Muslims) frequented it for pilgrimages.⁷¹⁵ The Ko-

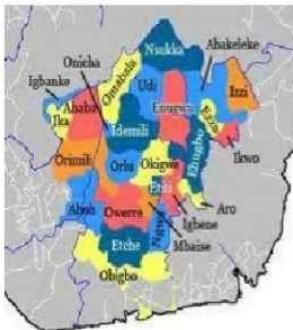
ran record of Moses' trip to the Land of the Living in Igbo land reported earlier shows that early Muslims and the authors of the Koran (Quran) knew that Igbo land is the home of Ala/Allah – the Earth God.



Plate 54a (left): The Piles of iron slag in Lejja are all shaped like pillars, suggesting that it was a pillared construction in time immemorial. 54b (center) Gate of the ancient Canaanite city of Petra with exactly the same kind of pillars found in Lejja (courtesy – a NaGeo video documentary).



54c (right): An ancient metal coin from the Canaanite city of Emesa, Syria, showing what would have been the exact appearance of the ancient Gate of the Sun leading to the Table of the Sun that Gilgamesh saw. It has the Lejja Benben, the Crescent hugging the Sun-disc and the pillars reported in many ancient texts, as they would have stood before their destruction (Courtesy Andrew Collins, *Beneath the Pyramids*, p. 55).



55b: Igbo land showing Omambala zone where Aguleri is located, Nsukka, Udi where Nsude is located, and Orlu – the heart of Igbo land and ancestral home of the lead author.

CHAPTER 22

THE ANCIENT SUMERIAN WRITING SYSTEM CALLED NSIBIDI/NSIBIRI IN EASTERN NIGERIA

Our analysis has revealed that the Indus Script, the oldest writing system discovered in India, used in the period of Indian Prehistory, shares several characters/letters with Sumerian and with the native Igbo/Ibibio Nsibidi script (also called Nsibiri) used by the members of the Ekpe cult in southern Igbo Land and Cross River areas. Information from Wikipedia says that Nsibiri writing is “an ancient system of graphic communication indigenous to the Ejagham peoples (monoliths people) of Cross River State... also used by Ibibio, Efik and Igbo peoples (of South-Eastern Nigeria) ... Nsibidi consists of nearly a thousand symbols...”. Other authors speak of “thousands”. Wikipedia entry on Nsibiri claims that a British anthropologist who conducted extensive study of Nsibiri claimed that it came from ancient Igbo people who were taught the script by baboons. The Nsibiri is still in use among Igbo Aro initiates, priests and scribes of the Ekpe cult of Ibibio, Efik and Ejagham – the people of the inscribed stones of Ikom.⁷¹⁶ Many symbols of Nsibiri might have been lost due to lack of usage and loss of members of the cult that used it to Christianity. The meanings attributed to individual symbols are very diverse. Only the secular usage of the symbols is known to most people His Royal Majesty Eze Kalu Kalu Ogbu, the Enachioken of Abiriba confirms that Nsibidi is the traditional design inscribed on the native Nkara/Ukara cloth that Ekpe initiates of Aro Chukwu, Abiriba and all Cross River tribes and Cross River Igbos wear as their traditional gear. Ekpe cult is tied together with the stone monoliths of Ikom, some of which have been dated 2,000 B.C. by archaeologists – a date that coincides with the final destruction of Sumer, suggesting that some of the monoliths might have been created to preserve the knowledge of the destroyed Sumerian civilization. Nsibidi-covered cloth is called Ukara or Nkara in Aro Chukwu. Nkara literally means ‘I wrote/I inscribed’. Both the monoliths and the Ukara traditional Nsibidi writings of the Ekpe cult feature a number of common letters with the Sumerian Pre-cuneiform pictographic script, which are listed here (plates 64a, b, c, d). Nsibidi and Sumerian pre-cuneiform were both syllabic, meaning that individual letters stood for syllables or group of words that make a simple sound (such as Gan/Ar/Eri) in both scripts. Letters shared by both scripts are many. They include but are not limited to the following symbols: the Swastika, the Tau, the Cross, the Palm stylus (palm branch), the upward looking arrow, the upward looking lance, the circle, the comb, the pestle and mortar, the X pictograph for the Garden of Eden of which one variant is joined at one end and the other is open at both ends (see plates 64a, b). As mentioned much earlier in this work, the symbol of the Sumerian goddess Nisaba/Egyptian Sheshat is the palm stylus or palm branch. In Nsibidi writing system the palm stylus is the pictograph for the Igbo goddess of the pyramid whose name is Idemili (plate 65). We are reminded that Nisaba was the goddess of the pyramids and of architecture, and it is not a coincidence that the palm-stylus has the geometric shape of the step-pyramid! This leads to the natural conclusion that Nisaba who taught the people of Kish the art of writing⁷¹⁷ also taught them pyramid building, and that all this was taking place in Igbo land.

Nisaba as the consort of Thoth, teacher of writing can be easily recognized in Igbo Eri mythology where she is known as Noono (Egyptian/Sumerian equivalent of Nun). This conclusion is borne out of the fact that the word Noono/Nun has survived in the Canaanite/Phoenician writing systems as the letter N that is called Nun meaning ‘Serpent’. Idemili is a Serpent Deity, whose totem is the python. In other words, Thoth’s consort Sheshat/Nisaba is the alter ego of Eve whose Hebrew name, according to Ralph Ellis is Khava meaning ‘Serpent’. Ellis also revealed that the Egyptian word for ‘Mother’ is Amaa, and its Egyptian hieroglyph is again the palm stylus⁷¹⁸ which is the Igbo Ichi symbol borne as scarification on the faces of the Eri kings (many of the crowned king’s heads excavated

in Igbo Ukwu bore this particular type of scarification). The Igbo words for 'Mother' are Mmaa and Oma, supporting our thesis that Igbo were the original Egyptians! It is evident from these revelations that the Igbo ichi of the Eze Nri is the symbol of the Goddess Sheshat/Noono, wife of Eri, and since this symbol actually means 'Mother' (Amaa) in Egyptian, it can be extended as a symbol standing for the Universal Mother Goddess whose representative was Eve. The discovery of a serpent holding an egg in its mouth among the excavations in Igbo Ukwu (plate 66) is a dead give-away that the buried city of Oraeri was a storehouse of pre-historical records of the lost Garden of Eden located in this area of Igbo land, for as Philip Gardiner and Gary Osborne have opined, "a serpent bearing an egg" implies the serpent bearing the apple in the Garden of Eden⁷¹⁹ – the Apple/Seed with which Eve was ravished, but also the DNA of the Serpent! The ravishing of Eve in the Garden of Eden can thus be seen as the ravishing of the Female Serpent by the Male Serpent to bring forth the Serpent Seed (the Christ), which mystery is immortalized in the inter-wined serpents of the human DNA!

Among the many objects excavated in Igbo Ukwu there were numerous samples of serpent symbolism cast in bronze and copper and etched on pottery depicting inter-wined double serpents, a serpent coiled around a pole, double headed serpents, etc. All these speak of the original land of the mystics and immortal gods that created the Egyptian civilization, and of Igbo land as the Axis Mundi of the ancient world, for again, as Philip Gardiner and Gary Osborne opined in *The Serpent Grail: The Tree of Life or World Tree* (Igbo land is the Land of the Palm Tree) was the Palm Tree, whose symbol is the palm stylus (Igbo Ichi), which was "essentially associated with the Cosmic Axis or Axis Mundi. The symbolic axis not only expresses the relationship between worlds but also symbolized the source-center of all phenomena, from the visible to the invisible and from the cosmos to the atom..." which was the root of the Law of Correspondences by which all things were aligned to that single source-center.⁷²⁰ Thus the Igbo Ichi of the Eze Nri, which, according to Eri mythology was introduced by the Igbo God Chukwu Abiama, was in fact a representation of the Cosmic Axis Mundi as the divine emblem of the Serpent indicating that Igbo Land is that Cosmic Axis Mundi. The main characteristic geometry of this type of Igbo Ichi (there are two types) is that it is shaped like an X with four palm styli joined at a common center. We know from the fact that all dwarves in Igbo land bore this very Axis Mundi type of Ichi along with the Phrygian Hat/Okpu Agu, that it was they – the Cave-men children of the Chukwu Abiama – the Arobusu Great Serpent of Igbo land who originated both! The Immortal Cavemen were indeed the Guardians of the Adamites. The Eve connection to all these, through the instrumentality of the Goddess Sheshat/Nisaba, who was her alter-ego/incarnation is the origin of Writing.

ICHI AND THE INVENTION OF THE SUMERIAN OGHAM SCRIPT

From the Igbo Ichi (axis mundi) a writing system known as Ogham (Ogham) developed in Sumer, which was written on sticks, bone, and stone. Ogham writings have been found all over the world and Western researchers like Edo Nyland, have been studying Ogham stone writings in Europe and America, and attempts at translation have been grossly unsuccessful. Previous translations have been largely artificial and hardly make any meaning. Our Ogham translations published in our previous works reveal wise-sayings, prayers, blessings and curses. When we joined the Ogham research in 2009, we were able to actually reduce most of the writings into Igbo language and we demonstrated most convincingly that Ogham was invented by people who spoke the Igbo Language. Most of our translations reveal the writings to be wise sayings, prayers to the earth-goddess, blessings, curses, proverbs, etc. Our translations are widely published on line and in our two previous books *The Gram Code of African Adam* and *They Lived Before Adam*, and will not be repeated here. Some of our translations of Ogham stone writings listed in the Online Thesaurus Ogham Encyclopedia can be accessed by googling 'AcholonuThesaurus Ogham' as well as through the under-listed links.⁷²¹ We also successfully created an Igbo Ogham Translation Dictionary to enable non-Igbo speakers conduct simple translations. However since Igbo is a tonal language, it is not easy to get to all the nuances of meaning embedded in each word without the assistance of a native Igbo speaker proficient in the tonal nature of the diverse Igbo dialects.⁷²² Apart from the Igbo Ogham Dictionary, we have also provided in

some of our online articles (“Ogham Stone Inscription and Igbo Column-Writing – A Comparison”) an Ogham Translation Table showing how Ogham was invented from the Ichi Facial Scarification of the Igbo god-man Obatala (Oba Igbo), whose most common emblem is the X-Ichi facial scarification of the Sons of Eri and the Dwarves.⁷²³ The fact that this form of Ichi is borne by Obatala confirms Obatala as Osiris/Orion, whose symbol is the X. It also confirms Obatala as the first son of Eri because Eri mythology claims that Eri’s first son was the first person in Eri lineage to be given the Ichi facial scarification, after which he was killed by his father on God’s instruction in order to engineer the Yam crop and the Palm Tree. Also the First Daughter of Eri was said to have suffered the same fate in order to produce female crops Cocoyam and Breadfruit (Ukwa) to feed the population of Eri people who came to Igbo land⁷²⁴ at the end of the Deluge, because, having come to a land of hunter-gatherers, the Adams of Atlantis had nothing to eat.

SUMERIAN PICTOGRAPHS IN EASTERN EUROPE

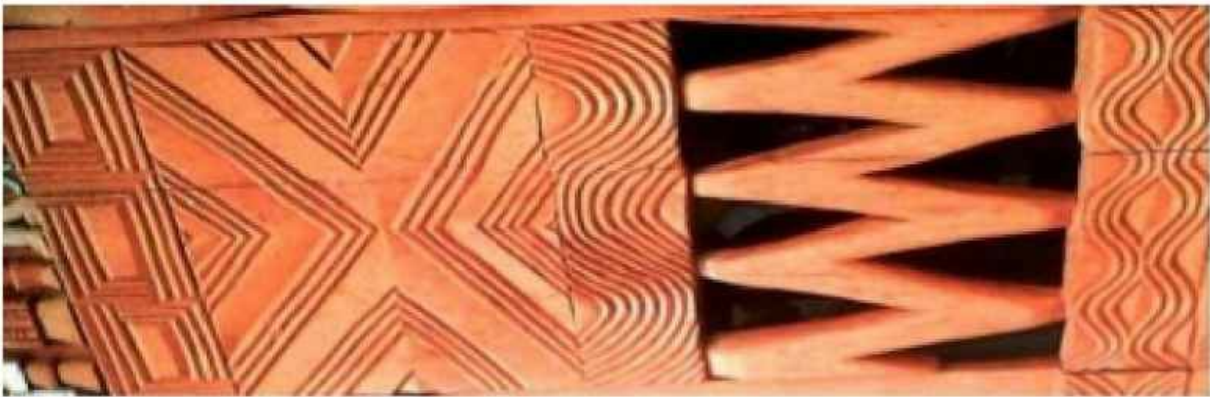


Plate 64e: Sumerian/Egyptian zigzag and wave pictographs for ‘water’, X-Ichi pictograph for ‘Eden/Orion/Tiamat’ preserved in Eri clan in the palace of His Royal Highness Eze Roland Odegbo, Abogu of Nteje, Anambra State.



Plate 64b: an early form of Nsibidi. Note the Igbo ichi symbols in Danubian goddess writing (cf. Plate 33) and the many Sumerian letters in the cloth.

	SUMERIAN	EGYPTIAN	HITTITE	CHINESE
MAN	𐎠	𐎢	𐎡	𠤎
KING	𐎠𐎵	𐎢𐎵	𐎡𐎵	𠤎𠤎
DEITY	𐎠𐎶	𐎢𐎶	𐎡𐎶	𠤎𠤎𠤎
OX	𐎠𐎷	𐎢𐎷	𐎡𐎷	𠤎𠤎𠤎𠤎
SHEEP	𐎠𐎸	𐎢𐎸	𐎡𐎸	𠤎𠤎𠤎𠤎𠤎
SKY	𐎠𐎹	𐎢𐎹	𐎡𐎹	𠤎𠤎𠤎𠤎𠤎𠤎
STAR	𐎠𐎺	𐎢𐎺	𐎡𐎺	𠤎𠤎𠤎𠤎𠤎𠤎𠤎
SUN	𐎠𐎻	𐎢𐎻	𐎡𐎻	𠤎𠤎𠤎𠤎𠤎𠤎𠤎𠤎
WATER	𐎠𐎼	𐎢𐎼	𐎡𐎼	𠤎𠤎𠤎𠤎𠤎𠤎𠤎𠤎𠤎
WOOD	𐎠𐎽	𐎢𐎽	𐎡𐎽	𠤎𠤎𠤎𠤎𠤎𠤎𠤎𠤎𠤎𠤎
HOUSE	𐎠𐎾	𐎢𐎾	𐎡𐎾	𠤎𠤎𠤎𠤎𠤎𠤎𠤎𠤎𠤎𠤎𠤎
ROAD	𐎠𐎿	𐎢𐎿	𐎡𐎿	𠤎𠤎𠤎𠤎𠤎𠤎𠤎𠤎𠤎𠤎𠤎𠤎
CITY	𐎠𐎿𐎶	𐎢𐎿𐎶	𐎡𐎿𐎶	𠤎𠤎𠤎𠤎𠤎𠤎𠤎𠤎𠤎𠤎𠤎𠤎𠤎
LAND	𐎠𐎿𐎶𐎵	𐎢𐎿𐎶𐎵	𐎡𐎿𐎶𐎵	𠤎𠤎𠤎𠤎𠤎𠤎𠤎𠤎𠤎𠤎𠤎𠤎𠤎𠤎

Plate 64c and d: Sumerian Pre-Cuneiform dates before 3,200 B.C. It has similar letters with Igbo Ukara, Eastern European Danubian script (plate 64a, b).

SUMERIAN			CUNEIFORM		Pronunciation	Meaning
Original	Turned	Archais	Common	Assyrian		
					KI	Earth Land
					KUR	Mountain
					LU	Domestic Man
					SAL MENUS	Vulva Woman
					SAG	Head
					A	Water
					NAG	Drink
					DU	Go
					HA	Fish
					GUD	On Bull Strong
					SHE	Barley

Plate 64 d



Plate 65: Nsibidi pictograph for the Igbo goddess of the pyramid Ide-mili is the palm stylus (with side-pillars), which is the Sumerian pictograph SHE (see plates 64d, 64f) and the symbol of Nisaba/She-shat. Igbo word for 'pillar' is Ide. Nisaba/ Sheshat (the hidden face of Isis), the wife of Thoth and goddess of writing is obviously Ide-mili and the inventor of Nsibidi.

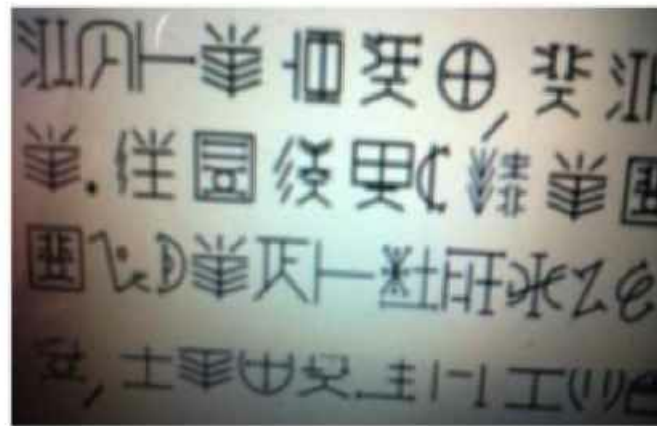


Plate 64f: Few of the many thousands of Nsibidi scripts showing some individual and some combined Sumerian letters.

The translation of Sumerian Pre-Cuneiform pictographs has largely remained elusive for scholars, mainly because its Africa connection has not been recognized. It is our opinion that once the West African root of the Sumerian civilization is recognized all the major bottlenecks to the understanding of Sumerian language will become things of the past. The same goes for the Indus script, a child of the Sumerian Pre-cuneiform script, which has remained largely un-translated.⁷²⁵ From the time we began to translate Sumerian Pre-cuneiform inscriptions, we found evidence that ancient Sumerians left samples of their pictographic writings on pottery and stone in many parts of the world. Many such pictographs have been found in the artifacts from Neolithic Eastern Europe and most are recorded in the works of Marija Gimbutas⁷²⁶ – The Language of the Goddess, but they were not recognized as writings until recently. Nor has it occurred to anyone yet that these were works of ancient Sumerian migrants. Even though Waddell classified these Eastern European Corpus of ancient grooved pottery writings as Danube Script, there has been no follow-up to his work, a hundred years after his works were published, otherwise, by now the understanding of ancient Sumerian scripts in Europe and around the world would have reached an advanced stage. Following on the model developed by Waddell, we have been able to translate few letters in a number of previously un-translated ancient writing systems such as the Eastern European Danube Script (plates 64), Eastern European Neolithic scripts (plate 67); the Indus Script of India (plate 67), and most inter-

estingly some of the ancient inscriptions listed by James Churchward as writings from the lost continent of Mu (see chapter 29). We have confirmed all these as Sumerian pre-cuneiform still preserved in Igbo Ukwu/Oraeri and in Eri land generally!

Of special interest to us is our translation of the inscriptions on some artifacts discovered in the ancient ruins of Mexico, which James Churchward listed as writings from a lost continent of Mu – continent purported to have existed in the Pacific, but sunk long before the days of Atlantis. We have translated the said inscription and found it to be Sumerian, with a few Canaanite letters. In fact we have not in all our 23 years of research on Human Prehistory, seen one single iota of evidence to suggest that there was a lost continent of Mu in the Pacific. Every evidence of Pre- Deluge civilizations we have so far encountered, have ALL pointed towards the African continent. In fact the word Mu (Mmuo) means 'the Living Dead' in Igbo language, and can only be a reference to the Living Dead Ancestors of Igbo land that dwell under the earth.

Our experience of translating Sumerian pictographs reveals that most of the concepts they deal with relate to Eden and to the Horned Serpent of the Duat and related topics within the Igbo cultural milieu. Their phonetic qualities and meanings are mostly derived from Igbo language and culture, and from the native Igbo environment. Examples were demonstrated in the name and pictographs denoting the Serpent Puru Ar, which are composed of a horned shepherd's crook and a coiled cobra with a raised head. The phonemes Puru Ar (the Sumerian name of the Great Serpent), have no meaning in any other language in the world. But in Igbo, and only in Igbo, it implies 'Horned Cobra'. Likewise the horned Shepherd's Crook means in Igbo 'Lord – Initiate of the Serpent Mysteries'. In Igbo mysticism, Ar or Aro implies Aro Bu na Agu, which means 'Shrine Deity Located in the Wilds', but literally it means 'Shrine of the Underground Dwelling King-Cobra'. Serpents (the Python and the King Cobra) are central to Igbo religious practice and mysticism. Mark Amaru Pinkham has through his extensive research on the Serpent phenomenon in ancient mysteries published under the title: *Return of the Serpents of Wisdom*, demonstrated that all Great Masters, Avatars and Shamans on earth from earliest times have been part of one body of ancient Serpents occupying the underground labyrinths of the earth, but neither he, nor any other scholar of these mysteries has revealed the African origin of these ancient mysteries. Gary Osborne et al. in *The Serpent Grail* insisted that serpents were originally seen as symbols of Wisdom, but were later misconstrued as evil beings. Laird Scranton in *The Science of the Dogon*, observed that it was these serpents, originally glorified, and later vilified, that had taught humanity all they knew. Gary David, like most other researchers on ancient South America presented countless pieces of evidence in his book *The Kivas of Heaven*, demonstrating that the serpent is at the root of all mystic and astronomical phenomena in ancient America. Thoth, known to ancient Egyptians as the God of Wisdom, and as Quetzalcoatl by the Aztecs, is the 'Flying Serpent' of Meso-America.⁷²⁷ The Great Serpent, known in the near East as the Agarthodaimon Serpent (see Andrew Collins – *Beneath the Pyramids*) is in truth the Igbo Aro-bunagu the totem of the Igbo cave God Chukwu Abiama – the Creator and Lord of the Earth, who lives in the Duat and searches the heavens through his All- Seeing Eye (the hole into bottomless pit) located in Lejja, Nsukka.

THE SERPENT CREATOR AND THE FIRST WORLD

The ancient Egyptians believed that the origin of the Universe and of life on planet earth was through the activity of a Primeval Serpent who was there before everything else. Accordingly, Andrew Collins in *Beneath the Pyramids* puts it this way: "All ... primary sources of Egyptian Primeval Age of the gods convey a vivid ... picture of how the physical world came into being during an epoch known as the Zep Tepi - the First Occasion. It begins with the appearance of a company of divine beings referred to as the Primeval Ones, who emerge from the nothingness, the product, seemingly of a creative power in the form of a snake!"⁷²⁸ This snake is called Aro-bunagu in Igbo mystical tradition, Ar for short. Its totem in the Igbo and Sumerian traditions is the horned King Cobra (plate 56a, b, c), which is called Agarthodaimon in Middle Eastern traditions. "This Cobra God (which is also) called Ar in Sumerian texts is represented by the Cobra hieroglyph called Ara in Egyptian texts" according to Laird Scranton in *The Science of the Dogon*.⁷²⁹ This evidence alone links the Igbo, Sumerian and Egyptian mystical and linguistic traditions genetically and spiritually, and supports our thesis that the Sumerian Mother tradition of the ancient Egyptians was originally an IGBO tradition both historically and linguistically.

Egyptian representations of the world where the Primeval Ancestors emanated from is usually a rural, mythical environment at the place from where the River Nile begins its flow – a place where the houses were made of reed as we still have today in Anambra, Igbo land and adjoining states– a land where the first solid earth had formed around the first lotus plant, making it the Province of the Beginning.⁷³⁰ In fact the ancient Throne House of Eri was made entirely of reed in the tradition of Aguleri, which still exists to this very day (plate 45a, b).

It was this first Lotus which had formed the first Solid earth that is called Kham/Khem in Sumerian and Egyptian, respectively that gave rise to the primeval eight Ape-men Ancestors and to Khemennu their home city – the Primeval Province of the Beginning! This is the concept captured in the eight-pointed star pictograph of the Sumerians, Egyptians, Indians and of the Igbo. For the ancient Egyptians it was the symbol of the Khemennu followers of Thoth/Eri, and for the Indians and Sumerians it was the emblem of the Sun God. It is for this very reason that Eri and all the Kings (Eze Eri/Eze Nri) after him have traditionally worn an eight-feathered crown to this very day (plate 16), aligning themselves with the Supreme Order of the Primeval Serpent and Its Androgynous Khemennu Sons/Daughters – the Primeval Ape-men Ancestors of Humankind who, as revealed through the archaeological discoveries in Ugwuele, have been living in Igbo land for over a million years!⁷³¹

ABRAHAM AND MOSES WERE OF THE IGBO STOCK

The Egyptian belief that the deceased Pharaoh, undertaking his Afterlife journey, passed through the mouth of a Great Serpent into its body and reappeared through its anus, is congruent with the idea that the entire structure of the Duat is the labyrinthine body of a Serpent. Andrew Collins noted that this Primeval Serpent's belly was the Duat, according to a tradition handed down from Medieval Arab writers who are believed to have got it from "pagan" people of Harran in South- East Turkey.⁷³² It is easy to see the connection between the word Harran and Igbo Ar-On (Ar = 'Horned Cobra'; On = Onu 'Hole/Tunnel/Duat')! Therefore, the word 'Harran' means 'Ar of On' or Aro-Onu in Igbo, literally 'Aro of the Duat'! Moses' younger brother was called Arr-on, while a brother of Abraham was called Harran. This suggests that Abraham and Moses were High Priests of the Ar Serpent of Sumer and Arobuṅagu Serpent-God of Igbo land.⁷³³ We have already demonstrated the Igbo origin of the Turkic genealogical name Anatolia - 'Growing from the Earth' (Igbo Anatolie – 'Growing from the Earth').

The Turkic Harran people might have been Igbo Aro tribes who were and have still remained the scribes of the Ar Serpent cult to this very day, using their traditional Nkara cloth as 'papyrus' and canvass on which to write the traditional Nsibiri – the writing of the Serpent God. The Aros – the original Harran are the same clan among whom Abraham, the Hebrew patriarch sojourned before he began his mission, obviously to learn the art of writing, and to be initiated into the Cult of Scribes of the Serpent God of the caves, Chukwu Abiama, also called Ele (which became the El of the Hebrews through Abraham's contact with the Aros of Igbo land).⁷³⁴ As the scribes of Igbo land and Sumer, Aros also possessed another now lost form of writing, which we recorded in The Lost Testament, called Akwukwo Aka Igwe ('Metal Hand Writing'). Perhaps, examples of Metal Hand Writing were the bronze and copper inscriptions of Igbo Ukwu.

IS MARDUK THE GOD OF IBINI UKPABI SHRINE IN AROCHUKWU?

That original Harran was located in Igbo land is attested to in The Lost Book of Enki, where it is stated that Harran was located "at the threshold of Sumer...at the edge of Ishkur's domains".⁷³⁵ Ishkur was another name of the god Adad, the uncle of Utu, who together with him manned the installations at Lejja, Nsukka. Arochukwu fits the description of a land located at the edge of

Igbo land, in fact well outside the territory called Igbo land. It was recorded that as soon as Abraham left Harran, Marduk arrived there and began to raise an army. It is written that Marduk spent 25 years in the land of Har-

ran in Adad's domains pleading tearfully and confessing to the gods of this land (referred to by Enki as "other gods" – not the Annunaki) to assist him in his cause. It is said that the locale was the Temple of the gods of Harran:

Twenty-four years in the midst of Harran I nested, an omen in its temple I sought... until when? About my lordship an omen in the temple I asked. Your days of exile are completed, to me the oracle in the temple said...⁷³⁶

The temple in question is without any doubt the famous labyrinthine 'Oracle' of Ibini Ukpabi in Arochukwu about which much has been written in Nigerian colonial history. Marduk's confessions and his 24 years sojourn among the natives of Aro Chukwu was a time during which he sold himself as an ally of the gods of the natives, raised an army (the Abam/Abiriba and related clans) and then launched his offensive against the rest of the Annunaki. It was that offensive that brought about the nuclear counter-offensive by the Annunaki that destroyed Sumer and Marduk's domains! The use of the word "nested" seems to suggest an underground location. All these support our thesis that Marduk actually took over the Ibini Ukpabi shrine and, as we pointed out earlier, became the Lord of the Arochukwu labyrinth. There is every reason to believe that he is still there, and that it was he (Marduk) who masterminded the abominating of the Igbo Divine DNA through the selling of millions of Igbo across the Atlantic Ocean to become slaves in Europe and the Americas; and this was Marduk's (Yahweh's) vendetta against his arch-enemy Thoth whom the Igbo call Eri.

GODS OF WRITING - SONS OF THE AGARTHODAIMON SERPENT

Agarthodaimon is "the Greco-Egyptian demi-urge or progenitor of the physical world, shown as a bearded snake with a halo... (plate 56c). Agarthodaimon (also spelt Agarthodaimon – the Serpent Dragon Pymander) was believed to be the "father" of Hermes (who was) the Arabic Idris, Hebrew Enoch and Egyptian Thoth..."⁷³⁷ The Arabs, who obviously took their own name Ar-ab from the Igbo word Ar, have retained through the word Idris, the Igbo word Idu Eri. Iduu Eri is the full title of Eri and the actual name of his expanded ancient Kingdom in Kwa-Igbo land. A modern house in Aguleri that bears the title Idu Eri Kingdom (see plate 4) bears testimony that this myth was once a reality for the people of Aguleri and of Igbo land Nigeria and West Africa! There is no direct genetic relationship between the words Thoth, Hermes and Idris, except that, as we have clearly demonstrated, the three are names of one person – a priest-king who re-populated and ruled the Post-Deluge world from Igbo land after it was depopulated by the Deluge. Accordingly, Idris - the Arabic name of Thoth supports our thesis that Thoth was Idu Eri of Igbo land.

As the Egyptian god of writing, it is easy to see from the fore-going that Post-Deluge Eri was Enoch of Pre-Deluge times, to whom the gods of Eden gave the gift of writing. We have discussed in a previous chapter that Enoch, whom the gods placed in Eden (South-Eastern/Niger-Delta Region of Nigeria) while he copied sacred texts of the gods, was likely the one who authored the oldest of the monoliths of Ikom! Enoch was in fact a student of Thoth, just as Adam, for evidence from The Lost Book of Enki shows that it was Thoth's lot to instruct Homo Sapiens (Civilized Man) on the art of writing and counting of numbers. Thoth it was who conducted Adam (Sumerian 'Adapa') on a space-journey to planet Nibiru – the home-planet of the Annunaki, and on their return, took him into Eridu, there to continue his instructions. The texts are clear on the instruction issued by Anu, king of the gods to Thoth (Ningishzidda) while on Nibiru: "As for you, Ningishzidda, to earth with Adapa (Adam) you shall return, of civilized mankind at your father's side to become the teacher. So did Anu the decision make, the destiny of Adapa and Ningishzidda he determined... In Eridu Ningishzidda with Adapa and Titi (Eve) stayed, numbers and writing Adapa he taught."⁷³⁸ We can thus see that in teaching writing to the people of Kish, Thoth's consort, Sheshat was assisting her husband in the task given to him by Anu.

The Agarthodaimon connection with Thoth, Eri/Idris, Biblical Enoch brings us back to the origins of Writing in Nigeria-based Sumer and the place of the Nsibiri cult writing of the Aro and the Ibibio of Eastern Nigeria in Sumerian history. The word Agatho-daimon is possibly derived from a combination of the Sumerian word Agade (Akkad) and the Igbo phrase Ad/Adu mmuo. Ad/Adu is the origin of 'Adite', Adama and 'Adam' and means 'Abo-

original Seed', while Mmuo means 'Spirit/God'. Agarhodaïmon would mean in Igbo - 'Seed of the Supreme Spirit' or 'God of Agade'. This coincides with the idea that the Great Serpent, the emanation of the Sun- God, is a Son of the Earth-Goddess! Myth has it that a Kingdom known as Agartha exists under the earth. We believe that this Under-earth Agartha kingdom was the original City of Light that existed in Igbo land and was sunk in the Deluge waters! Evidence from ongoing NASA research on UFOs and USOs seem to favor the conclusion that the beings who inhabited some of the ancient civilizations that were sunk in the Deluge found a method of existing under water and underground.⁷³⁹

THE APE-MEN ANCESTORS WHO BROUGHT NSIBIRI TO ANCIENT NIGERIANS

The Igbo expression Eshi is the Sumerian expression Ensi/Esh. It means 'Lord' or 'King/Chief' in both traditions. Zecharia Sitchin noted that Sargon the Great and all of Sumer's kings of Akkad bore the title Ensi – 'Righteous Ruler'.⁷⁴⁰ In Igbo land the Sumerian title Esh has two variants – Eshi and Ushi. Eshi refers to the Dwarfs who were until colonial times, the bearers of the primeval culture of the Ape-men. Ushi refers to the Primeval Ape-men who were the original First People, but who are no more on earth. Igbo people refer to their long-gone era as Mgbe Ndi Ushi – 'In the Era of the Ushi'. The word Nsibiri is a cognate of Nshi-biri or Ushi-biri. It literally means in Igbo language - 'Printed/Written by Nshi/Ushi' Dwarfs', which in itself reveals the origin of the script and confirms that the writing belongs to Dwarfs and to Ape-men! Again this confirms the Egyptian belief that Apes of the company of Thoth, were the scribes of the Duat. It also confirms the belief of native Nigerians of Southern Igbo land and Cross River area that baboons taught them to write Nsibiri and that dwarfs were the authors of the monoliths stone inscriptions of Ikom.⁷⁴¹ A British anthropologist, J.K. Macgregor, claimed in a research done from 1909-1911 for The Journal of Anthropological Institute of Great Britain, Ireland and Man, Vol. 1, No. 16,742 that "Nsibidi is traditionally said to have come from Uguakima, Ebe, Uyanga tribes of the Igbo people, which legend says were taught the script by baboons." Macgregor collected and published many groups of Nsibiri letters (plate 68a, b, c). But the body of Nsibiri script is too vast to have been covered in his research. Also Professor I. D. Nwoga of the English Department, University of Nigeria collected some sacred Nsibiri writings in his 'Nwagu Aneke' research project (plate 68d). Quite a number of Nsibiri writings are found among the Nkara (plate 68e, f) cloth of the Ekpe cult, for it is the Ekpe initiates that wear Nkara inscribed cloth; also it is the Ekpe initiates that use Nsibiri.

We can thus assert without fear of contradiction that Nsibiri was that ancient script that was introduced by the Apes of the Duat of the ancient Egyptians, which we now know to be actually located in Igbo land; and that these Apes, these Primeval Ancestors of the ancient Egyptians were the same Ndi Ushi First People who are honoured annually at the Dunnu Oka Sun Shrine in Lejja with the Oriri Igba Ndu-Ushi – literal meaning: 'Covenant Meal with the Dead Earliest Ancestors'! Once again we have evidence of the primeval traditions of the Garden of Eden in Igbo land.

NSIBIRI – A SECRET CULT-SCRIPT

Like other ancient scripts, Nsibiri was originally hidden and was not open to non-initiates of the Ekpe native cult. In all ancient civilizations, the knowledge of writing was not open to all. It was preserved only for the gods and for the few priests to whom the gods chose to impart it. Thus an early king of Assyria named Assurbanipal, had claimed in the ancient Sumerian texts found in the library of Nineveh, that he had been initiated into the secret art of writing by "the god of scribes"... "I can even read the intricate tablets in Shumerian (Sumerian); I understand the enigmatic words in the stone carvings from the days before the Flood" ... "'the secrets of tablet-writing from before the Deluge' that Adapa (Adam) had known."⁷⁴³ Research on Nsibiri over the years has been hampered by

the shroud of secrecy placed over it by initiates of Ekpe cult, whose traditional and 'intellectual' property it is. To study the writing, some die-hard British anthropologists had to under-go initiation into the Ekpe cult. One such person was J.K. Macgregor. It bears repeating that Macgregor's claim in his research for The Journal of Anthropological Institute of Great Britain, Ireland and Man that Nsibidi was taught to the people of Uguakima, Ebe and Uyanga Igbos "by baboons" is confirmation of the Egyptian ancient texts that Apes/baboons were the beings who first possessed the art of writing and that it was they who taught humanity to write! Thoth himself was counted among the baboons/apes of the Duat, children of the God Tmu (Adama/Adu Oma). So too were Isis and Osiris. Clearly the Ape was the form in which the beings from Orion (Sirius) chose to walk the earth, as confirmed by the god Amun/Tehuti in The Only Planet of Choice.⁷⁴⁴

ANATOLIAN, AEGEAN AND SAHARAN CONNECTIONS WITH NSIBIRI LEOPARD WRITING

It is worthy of mention that the Ekpe cult, which owns the Nsibiri script, is traditionally known as 'Leopard cult' in Nigeria. Accordingly the Igbo native name for the Nsibiri Script is Aka agu – 'Leopard Writing' as recorded by Creyola and J.K. Macgregor!⁷⁴⁵ In fact, as is to be expected, the traditional Ekpe hat is the Igbo Okpu Agu 'Leopard Hat' - the Phrygian hat! We have mentioned that the generic name Phrygia is derived from Sumerian Pirig meaning 'Leopard/Lion', which is a cognate of Igbo Opara Agu – 'Sons of the Leopard'! The leopard connection in the Phrygian hat and in the etymology of the name Phrygia is a dead give-away that Phrygians were originally members of the Igbo/Ibibio Ekpe cult! The connection of the Phrygians with the Igbo/Ibibio Ekpe Leopard Cult, whose traditional headgear is the Igbo Okpu Agu hat, is a damning evidence in support of our thesis that Sumerians were Igbos and that Igbo land was the mother of the Sumerian mother-pot that gave the world civilization!

THE PELEOPS – IGBO OKPALA OKPU

Among the Phrygian clans were the Peleops who laid claim to Crown-Prince-hood in early Europe, and whose name, according to Martin Bernal, actually means 'Crown Prince'.⁷⁴⁶ As is to be expected, Peleop has an Igbo etymology, for Igbo Opala Okpu means 'Crown Prince', showing a clear Igbo origin for the Peleoponese Phrygians. It is important to note that the fact, already illustrated, that the Sumerian pictograph for the word Eri is the Igbo Okpu Agu, means that Peleoponese and Phrygian kings of the Aegean and the world all took their bearing from the Sun-King Eri, who was the focal-point of the Sumerian civilization of Priest-kings. Bernal demonstrated that Peleops' earliest base was a place called Elis in the Aegean. The word Elis is suggestive of the Igbo aboriginal cult of Ele. Bernal insists that these were among the original Hyksos/Peoples of the Sea (also called Achaians) who overran Egypt in the second millennium B.C. and were called Ikwush in Egypt (Kush), and that they were the original founders of the kingdoms of Mycenae/Argos, Sparta and Kadmean Thebes!⁷⁴⁷ This would of course explain Igbo Ukwu (Oraeri) bronze and pottery inscriptions have similarities all over the ancient civilizations of the Aegean as we demonstrated in The Lost Testament. We found (and recorded in The Lost Testament)⁷⁴⁸ surprising similarities between inscriptions on pottery, bronze and copper on the excavated artifacts of Igbo Ukwu/Oraeri and those of several ancient countries of the Aegean and the Middle East, namely: Egyptian, Old Cretan Linear A & B, Cretan hieroglyphics, Cypro-Minoan, Old Sumerian, Proto Palestinian, Minoan, Elamite, Indic, Cypriot, Proto-Sinaitic, Hittite and Old Phoenician. These were listed with their matching Igbo Ukwu/Oraeri inscriptions in The Lost Testament. Igbo Akkadian Priests were the Teachers of the New World Before and After the Fall of Sumer.

What these show is that Igbo people who were migrants into these Aegean and Middle East civilizations were responsible for transplanting ancient Sumerian writing systems of Akkad to the rest of the world. Akkadian language which as we demonstrated in They Lived Before Adam, was the international Lingua Franca of the Old

world, was a child of Igbo language! We also demonstrated in that book that it was Akkadians that taught the Chinese and authored for them their version of the Kabbala known as the Yih King or I-Ching and at the same time implanting Igbo language into the Chinese language. The Akkadians and Chaldeans of Sumer were the priests and teachers of the new world into which they migrated from their Igbo homeland in Akkad – the Scepter City of Sumer. They were strategic to the setting up of new civilizations and mystery schools all over the world and in so doing transplanted the only religion in the Old World - Igbo religion and mysticism (along with the rubrics of the Igbo Mother-language), whose shadows only survive today in Christianity and Islam and to a larger extent in Hinduism.

SOME IGBO HEROES OF THE ANCIENT MIDDLE EAST

We can adduce from the above-accumulated pieces of evidence that Phrygians were originally an Igbo/Sumerian clan of scribes of the Ekpe cult, and that they like many other migrant Igbo Sumerians were very likely to have disseminated Nsibidi to the places where similar scripts were found in the Middle East and the Aegean. In *The Lost Testament of the Ancestors of Adam*, we demonstrated that several letters found on Igbo Ukwu pottery and bronze artifacts were found among the ancient Middle Eastern writing systems listed above, but by then we had not yet made the Sumerian connection. Martin Bernal has demonstrated the Canaanites origin of Aegean and Indo-European writing systems and languages, adding that Cretan Linea B script was introduced into the Aegean by a people who also brought metallurgy. The Akkadian language is listed as a Canaanite language. Phoenicians were Canaanites. Among them was the powerful colonist Kadmos, the founder of Greek Thebes.⁷⁴⁹ Kadmon's title was "the Easterner", his sister Europa was the Matriarch of Europe. As if to underscore the Eastern Nigerian origin of the gods and oracle centers of early Europe, all the oracle centers of the Greeks, Canaanites, Egyptians (including the Egyptian Duat) were traditionally linked with the palm tree which is at home in Eastern Nigeria and in the Garden of Eden, having been engineered by Eri, according to Eri traditional mythology.⁷⁵⁰ Europa's alter-ego was the grieving Phrygian hat-wearing Greek goddess Cybelle (Igbo Chi-ebele – 'Goddess of Sorrows'), who transformed into the 'Mater Dolores' - Black Madonna of Christian Europe (plate 10).

The leopard/lion connection, as noted earlier, implies the aboriginal lineage of earth-worshippers who were Chaldeans. Their emblem as mentioned very early in this work, was, according to Waddell, the leopard. The leopard cult is the cult of Idemili who is called Idemili Agwa agu – 'Idemili of the Leopard Spots, who, as already illustrated was the quintessential Mother Goddess, Eve, Sheshat, whose symbol is the pyramid in Nsibidi and in Egyptian/Sumerian traditions. The Greek hero Heracles (once a Pharaoh of Egypt) dressed in leopard skin, bore a club (the Igbo Ofo) and was associated with the god Ammon/Atum, who we have shown to be the Dweller in the Lejja Duat. Heracles was the Hittite equivalent of Teshub – the Storm and smith god of the Anatolians. His wife was called Hebe, while Teshub's wife was called Hebat ⁷⁵¹ – both being obvious cognates of the word 'Ebo/Igbo' (even Eve). A model of Teshub's emblem of the double-headed serpent was among the items excavated at Igbo Ukwu. It is interesting to note that among the 'Peoples of the Sea' otherwise called Hyksos – a people whose culture was the "international culture" of the ancient world, there was a clan called

Dn/Dene/Dan (Semitic dni/dnn)! We already know the root of this word to be the Three Hills (DN) of Nsukka in Igbo land and the all-important Dunu Oka Sun-Shrine in Lejja, Nsukka. Martin Bernal reported that one of the earliest references to this (Igbo clan of Canaanites) was in a Mesopotamian text referring to the far West (West Africa) dating back to 2,500 B.C.⁷⁵² Many modern researchers have continued to argue that the use of 'far West' in ancient records referred to the Americas, but here is evidence that it was a reference to 'West' Africa! Danaus – the mythical twin brother of Egyptos,⁷⁵³ who was the hero of the Argos ship that took 50 women from sinking Sumer into the Aegean and Europe, was obviously responsible for the spread of Igbo population of Nkannu Dunu Oka (Canaanite stock) in the Aegean, the Middle East and Europe. I. J. Gelb in *A Study of Writing*, in an attempt to demonstrate the origin of ancient writing systems, listed several ancient inscriptions from all over the

world including Sumerian, but failed to realize that literally all the ancient inscriptions he studied, from Indus to Syrian, Arabic, Cypriotic, Hittite, Cretan, American Indian, Chinese, Greek, Semitic all have letters derived from Sumerian pictographs. Almost all of them had the Sumerian X symbol for the Garden of Eden among others. The Sumerian origin of the world's ancient writing systems has been observed by Sitchen in a number of his woks. So too did Waddell. Gelb attributed the origin of Semitic writings to Egyptian,⁷⁵⁴ but our research findings are the opposite, for Semitic derives directly from Sumerian, and so too does the Egyptian, and all of them derive from the ancient Igbo Nsibiri which reflects the native Igbo origins of Sumerian writing.

Nsibiri has similar letters with the Indus Script, Sumerian, Igbo Ukwu and Egyptian hieroglyphics and with a number of ancient Saharan Scripts such as Iberian, Berber, Tifinagh and Tuareg scripts. It has been demonstrated that Nsibiri is the mother of Saharan ancient writings with sizable influence on Egyptian hieroglyphics.⁷⁵⁵ Nsibiri thus represents a major part of the body of original inscriptions of Igbo Sumerians, which had been lost to human history, waiting to be rediscovered! Some researchers have argued that Nsibiri is the origin of the North African scripts including Egyptian hieroglyphics.

NSIBIRI THE WRITING OF THE GARDEN OF EDEN



Plate 66: Serpent with egg in its mouth (Igbo Ukwu) suggests the impregnation of Eve in the Garden of Eden by the Serpent God of the Igbo Duat, Amun.



Plate 67 b: this wooden panel from Eri's reed Hut in Enugwu-Aguleri.



Plates 67a: Around 4100-3800 BCE, the tokens inscribed in clay represented a record of land, grain or cattle - thus a written language. It was one of the earliest examples of writing found in the excavations of Uruk in Mesopotamia at the lowest rung of the Sumerian civilization. The eight dots in this 4000 B.C. piece of Mesopotamian writing is also seen in



Plate 67c: The same symbols in the Neolithic tokens in plate 67b are all from Eri land and from the excavations from Igbo Ukwu (left and center): further evidence that Igbo land is the origin of all these symbols and that Oraeri was the Hall of Records of mankind's earliest achievements on a global scale.



Plate 67d: Earliest Neolithic writing tokens excavated in Europe (from Wikipedia publication – A History of Writing: “the first evidence of incised “counting tokens” about 9,000 years ago in the Neolithic fertile Tartar/Danubian crescent.” The Cross in a Circle represents the ‘Center of the World’ (known geographically as ‘the Median’) – home of the Neolithic Europeans who made these tokens. In all Old Maps of West Africa, the Median is marked as Biafra (Igbo land). The Middle token is shaped like the Sumerian pictograph for UR/URI – Sumer’s olden city, located in the Niger-Benue confluence where Eridu used to be before the Deluge. The Cross and the X also imply confluence.



Plate 67c: It is the Sumerian symbol for ‘Heaven’/‘Khemennu’, as explained in Waddell (plate 67b center). The Cross-centered by a circle is the Sumerian/Egyptian symbol for ‘Center of the World’/‘Median’!



Plate 67d: One of several samples of ancient writing from Mexico classified by James Churchward as a writing from a lost continent of Mu has obvious Sumerian letters. Translated by us in Chapter 29.



Plate 67e: The Pre-historic Indus Script, which is said to be yet undeciphered, has mainly Sumerian letters (Waddell, see 67f/g) and has many similarities with Igbo Nkara/ Nsibiri. (Courtesy andaman.org).

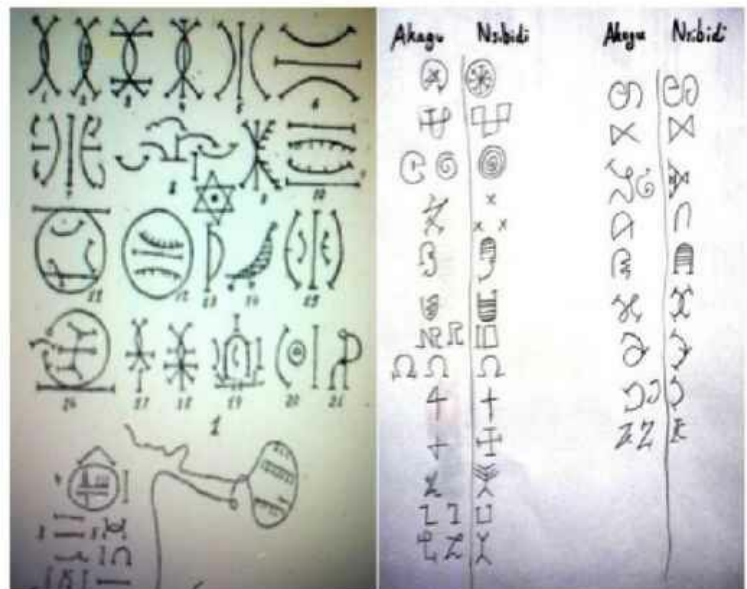


Plate 68a: Nsibiri collected by Macgregor. Plate 68b: The development of Nsibiri from the classical to cursive (Aka-agu) collected by Creyola I (www.nairaland.com).

	NKARA, NSIBIRI	SUMERIAN	NORTH- AFRICAN	INDUS	IGBO UKWU	Danubian	Sumerian Name or Symbol Name
1							GRAN/NUN
2							
3							GRAL/LUGAL
4							
5							KHA/HA/QA
6							PIR
7							
8							
9							GIN
10							GU/GUT
11							SHU
12							
13							ESH/ICHI
14							IMN/ASH
15							UDU
16							Star of David
17							ARA/BU
18							DU/DUN
19							
20							
21							PAR/BU/pur
22							
23							AR
24							Khem/umun
25							Caduceus
26							ZAG
27							
28							NUN

Plate 68c: Comparing Sumerian with other ancient scripts: Igbo Ukwu, Nsibiri/Nkara, Danubian, Indus, North African. Courtesy Waddell.

	Sumerian	Danubian	Igbo Nsibiri	Igbo Nkara	Indus	Early Egyptian	Igbo Ukwu	SUMERIAN NAME
1								BAR
2								KHEM
3								MUN
4								BAN
5								ESH
6								SH
7								ESH
8								ZAG
9								BEL
10								KAN
11								KAN
12								MEN
13								NAR
14								SHAR
15								SHAR
16								RA
17								SHAR
18								RA
19								SHAR
20								GAN
21								ERI
22								ESH
23								GIN
24								MEN
25								ASH
26								U
27								KAN
28								MAU
								SHAR
								KAD
								BARA
								KAD

Plate 68d: Comparing Sumerian with Nsibidi, Nkara, Igbo Ukwu, Early Egyptian, Danubian, etc. Courtesy Waddell.

Like the later Sumerian cuneiform and Indus scripts Nsibidi letters mostly end in wedges, and like Sumerian inscriptions, Nsibidi consists of both syllabic and non-syllabic letters. Nsibiri script includes the Sumerian pictograph for the Garden Eden (see plate 64) as well as the eight-pointed star of the Khemennu (plate 64). These two letters are perhaps the two most strategic letters in the Sumerian writing system and civilization for obvious reasons: they lend proof and confirmation that the Garden of Eden was located in Sumer or vice versa; and that Sumer was the land of the Primeval Khemennu Ancestors who inhabit the Duat of Amun, Osiris and Thoth. Since the Khemennu Ape-men Scribes were the inhabitants of the Duat, whose All-Seeing Eye symbol is the Sumerian pictograph for the Garden of Eden, it stands to reason that they were descendants of the original landlords of Eden.

WRITING (NSIBIRI) WAS A GIFT FROM EVE IN THE GARDEN OF EDEN

Marija Gimbutas in *The Language of the Goddess* demonstrated with her entire book that writing was a gift of the Goddess to the ancient world. So does Merlin Stone in *When God was a Woman*, where she noted that "the invention of writing was credited to the Goddess Inanna"⁷⁵⁶ who we have identified elsewhere in this work as Sheshat, her Sumerian name being derived from Igbo Noono – the title of Eri's wife (Thoth's wife). Innana was the goddess of Kish, Akkad and Erech (Igbo Ukwu, Oraeri, and Benin – all cities of descendants of Eri). Innana/Sheshat assumed the Supreme identity of the All Mother/Tiamat – Mother of God – and was also called Ishtar/Isis⁷⁵⁷ and a host of other names. As the Supreme Mother of God and of all gods, she was also Eve – the Mother of all men. Innana loomed supreme in Sumer and was claimed as Mother by almost all of Sumer's great kings including Sargon the Great. This Supreme Mother was associated with the Lioness in Igbo land and, according to

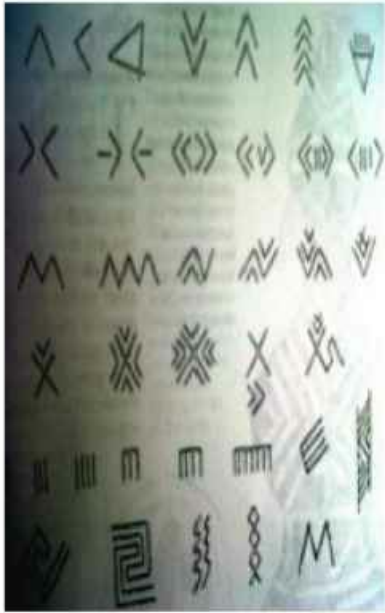


Plate 64a and b: Eastern European Danubian script gathered from goddess artifacts by Marija Gimbutas (*The Language of the Goddess*). Compare with Igbo Ukara cloth

Merlin Stone, also in Sumer and Sumer's colonies.⁷⁵⁸ Accordingly the Nsibiri writing was called Aka agu – 'Lioness/Leopard Writing'.

Our study of Nsibiri reveals that the texts are in two classes (plate 64e-f) – the original (Aka Agu – 'Leopard Hand'/'leopard writing') and the cursive (Aka Agu Oso – 'Speed Writing'). Evidence abounds that the introduction of Cuneiform form of writing among Sumerians of the Middle East was the process of turning the cumbersome pictographs into cursive, just as the authors of Nsibidi did in the home country. However, cuneiform became unrecognizably different from the original pictographs. There is thus no doubt that in both situations changes came into the original inscriptions through the introduction of speedwriting. The processes and individual changes that this brought about are left for further research.⁷⁵⁹

At his point, there is no gainsaying that Assurbanipal's "stone carvings from the days before the Deluge might have been the monolith stone carvings of Cross River State/Akwa Ibom. Some of the carved stones are located in Ogoja, Akwa Ibom State. It is believed by Ekpe adherents that the writings on the monoliths were the origins of the Nsibiri script. This was confirmed in interviews conducted by our research team in 2002 with the Curator of the monoliths, Mr. Sylvanus Akong, who maintained that it was "the First Stone Age People" the authors of the monoliths who had founded Ekpe and given it to women; but that the knowledge of Ekpe and its writing was passed from women to the men in very early times!

Akong also claimed that their ancestors had told the Ejagham people that it was Shesha – the first Mother of humankind (Biblical Ish-sha (Eve), Egyptian Sheshat) who gave the gift of Nsibiri writing to the ancestors of the Ejagham people – the guardians of the monoliths. The similarity in name between the Ejagham Eve - Shesha, Biblical Eve - Ish-sha and Egyptian goddess of writing - Sheshat - confirms the veracity of the Ejagham claim to an Eden origin of Writing/Nsibiri! Our recent discovery from Eze Chukwuemeka Eri – the reigning Ezeora of Enugwu Aguleri that Eri's wife bore the name Ish-Sha-Ma ('Mother Ish-Sha') hit us like a

Thunderbolt for it reveals that the wife of Eri was Sheshat the wife of Thoth, and that Sheshat was none other than Eve whose Biblical name was ISH-SHA! This also ties-in to our already established thesis of the Niger Delta location of Eden, for Ejagham is located in the Niger Delta, not far from where the Aro live in Arochuku. Mark Amaru Pinkham concluded in *Return of the Serpents of Wisdom* that the names Sheshat, Kan, Amun, Eve are names for the Serpent of the Garden of Eden – the Agarthodaimon; and that Khemennu – the City of the Primeval Ape-men, is also located in Eden, which is the Navel of the Earth and the Universe,⁷⁶⁰ all of which point towards Igbo land.

CHAPTER 23

ANCIENT NIGERIAN/IGBO ORIGINS OF ABRAHAM AND THE GUTIANS

THE CURSE THAT DESTROYED AGADE

Agade was destroyed during the reign of Sargon's grandson Naram-Sin. The texts say that "on the throne of Agade Sharru-kin's grandson ascended, Naram-Sin, 'By Sin Loved', he was called."⁷⁶¹ It was Naram Sin that caused the final destruction of Agade. He was instructed by the goddess Innana to "march against Magan and Meluhha, Marduk's domains... Magan he invaded, the sealed Ekur, House Which Like a Mountain Is, he attempted to enter. By the sacrileges and transgressions Enlil was infuriated, upon Naram-Sin and Agade a curse he put. By a bite of a scorpion did Naram-Sin die, by the command of Enlil was Agade wiped out."⁷⁶²

The destruction of Agade is recorded in a Sumerian chronicle titled, *The Curse of Agade*.⁷⁶³ The word curse would be repeated in the history of the Indus valley, by the Kuru lineage of Indians, who claimed (as earlier noted) that they were forced out of their homeland by a curse – the very curse that obliterated Agade, for indeed, a great amount of evidence exists to show that Indian kings, especially those of the Kuru lineage, were once the occupants of the excavated lost city beneath present-day Igbo Ukwu that we now know to be Sargon's Agade and Eri's second city Oraeri! As in the Igbo oral tradition of Oraeri, which was destroyed by a siege of hordes of several armies allied together, Agade/Akkad was attacked by a ravenous army called "the Hordes of Gutium" who "came down upon Akkad in vast numbers like locusts"; and "cursed Agade with a baleful curse... The gods decreed that Agade be wiped off the face of the Earth."⁷⁶⁴ It is clear that the inhabitants of Agade/Oraeri were taken by surprise because the archaeological evidence showed that everything was left untouched. Sacred objects left in their storehouses were not stored properly: earthenware pots were placed on top of or under metal objects, with the result that many of the beautiful pottery artifacts that should have survived through the millennia were found in pieces (plate 69). Some chroniclers of ancient records claimed that Gutians overran Erech and carried off its kingdom and that "Ibru-Um" (Abraham) was at some point a king among the Gutians.⁷⁶⁵

Evidence so far gathered in this work supports linking the Abam warriors of present-day Abia state with the Gutians. Abam are the warriors who fight for the Aros of Igbo land, as local oral traditions show.⁷⁶⁶ The Gutian connection with Abraham and the Aro connection as those who sacked Oraeri favor our linking the Aros with the Gutians and the Gutians with the Abam warriors. We see in the Abraham connection the hand of the ambitious Marduk (Yahweh). It is clear that Marduk/Yahweh, using Abraham as fodder for his gun, launched a take-over coup against the Nkannu (Canaanites) followers of Ele/El, his arch enemy by causing division between two clans of the autochthons – the Aro (Ar – the Scribes) and the Nkannu (Kan – the Smiths), using the former to make war against the resident Serpent God Amun and eventually as an instrument to upheaval the rest of the Sumerians civilization so as to take over the world. It is clear then from the foregoing that Abraham's global coup to sell Marduk as the Supreme Being and Creator of the whole world, was plotted and hatched Arochukwu in the borderland of ancient Igbo land. It is also evident from this that Marduk, lodging himself as a contrary 'Serpent' in the caves of Mount Cameroon might have created his own labyrinthine lairs reaching into Arochukwu and Alayi communities, which were to be used in the slave racket that became a weapon to abominate the sanctity and divinity of the Igbo and Eri races – two races that the God El/Atum held sacred!

The existence of replicas of the Hebrew Ark of the Covenant in Arochukwu⁷⁶⁷, as discussed in *The Lost Testament*, confirms that Arochukwu was where Abraham and Yahweh began their religious romance. The Aro anti-Eri stand was especially deep-seated because it is a result of the primeval hostilities between Eri/Thoth and Marduk. It is to be mentioned here that the Benin and the Yorubas of the Western Niger were part and parcel of the Marduk conspiracy against El (otherwise called Bael/Bel in the Hebrew Bible and Mesopotamian texts.)⁷⁶⁸ Ba-El is a Nigerian Kwa expression meaning Oba-Ele or 'King Ele'/'Father Ele'. The result was that the Aros and Abraham became the instruments of Marduk's Nemesis against Thoth and all his dynasties. As the saying goes – when two elephants fight – the grass in-between them suffers.

THE GUTIANS

The Gutians were said to dwell originally in the mountain-lands northeast of Mesopotamia (Ur). They were said to be descendants of soldiers who had accompanied king Enmeker on his distant travels, but that they slew their host and were punished by Utu to remain in exile in the mountain-lands. It is said that they "came from camps in the dwelling of Enlil... situated in the mountain-land whose city the gods had built... Now tribes great in number... In the end the Gutians seized control of the whole of Sumer and Akkad. Kingship by the hordes of Gutium was carried off...For ninety-one years and forty days Gutians held sway over Mesopotamia (Ur)..." with Lagash as their headquarters.⁷⁶⁹

Waddell's Sumerian records of the reign of the Gutians in Akkad, from the Indus and Isin Chronicles, indicate that their founding king was called King Kushu and that some of their kings took the title of Ara from which is derived the Aryan title Earl (Igbo Ar- Ele)!⁷⁷⁰ It was also among the Gutians (Aros and their Abam warriors) that the warrior title Duke - 'War Lord' (a cognate of Igbo Dike, which means 'War-Lord') was first used by a king known as Kha-balam, also called Kwab.⁷⁷¹ Kwab is a cognate of Kwa-Ibo. And Kwa-Ibo, which means 'Diaspora Igbo', is a name that has survived in Ibibio and Arochukwu area in the name of a river called Kwa Ebo River. We are also inclined to think that the name of this river is derived from this ancient Gutian war-lord/king called Kwab! Kwa-bal-am is a name that honors Bal's and Eri's paternity of the Kwa tribes and shows that the king in question is a Kwa Nigerian – and since Kwas are the tribes emanated from Eri, the name equally confirms Eri's paternity over the Gutians. King Kwab's name gives us the impression that Aros were ruled by Diaspora Igbos (Abraham being one), perhaps on the orders of Marduk.

A very interesting and telling development accompanying the Gutian/Aro take-over of the Eri dynasty in Akkad is that they called themselves Eri-Eri.⁷⁷² This term sounds like Igbo Ere-Ere – which means 'Cannot be sold'. This is a very important discovery, confirming Gutians as Aros, because in Igbo land Aros are the people who conducted the slave racketeering that saw many Igbos sold through the Atlantic, while they themselves used the same racketeering to protect their citizens from being sold. Ere-Ere is thus an apt description of the Aros of Igbo land. Their Sumerian name of the Aros, Guti can also be seen to be derived from the Sumerian word Gut, which Sumer's earliest emperors bore and which was the exclusive title, used by Eri kings in the post Deluge Era. According to Waddell, the title means 'Deity' and is the origin of the English word 'God' and German Gott and Gothic Goth. Sumerian Guti thus coincides with the Igbo use of the word 'Chukwu' or Umuchukwu 'Children of God' and with the Aro use of same to address themselves and their town as Arochukwu – 'The Ar God People'. The etymology of the word Gut appears to have been derived from A-gud-u, which according to Waddell is the original name of Agade/Akkad and is derived from the word Udu – the most ancient Ritual Pot of the Chaldean Mother worshippers. Gut could also be a cognate of Agulu-Idu (Idu being the title of Eri that links him with the primeval city of Eri-Idu). Be that as it may, the fact that the word Udu - a reference to the Mother-Goddess and to Agade/Agulu-Idu, is the etymological origin of the word God/Gott/Goth, shows the importance of the Igbo civilization of Eri and of Agulu Eri in introducing the concept of God to humanity!

Kushu – the name of a second king of the Gutians is a cognate of Kwush the Egyptian word for Blacks/Negroes. It is derived from Igbo Akwu-nshi – an Igbo generic name for the Autochthons or the Igbo ‘First People’. It is the origin of the word Kush – all of which confirm that the Gutians were autochthons. The Kush people and the Chaldeans and Canaanites, according to Ignatius Donnelly (as quoted earlier), were Adites – ‘Seed People’. The revelation by Waddell (as above) that Gutian kings bore the title of Ara, and called themselves ‘Sons of God’, from which are derived the words Gut and Arya – titles borne by the Aryans of Europe, speaks volumes in support of our discovery that Gutians were Aro-Chukwu (Ar-Gud/Gott/God) from Aro-Agudu or Aro-Agulu-Idu! Again this provides hard to deny evidence that the Aryan clan of the Sumerians were the Eri clan of Igbos of ancient Sumer, from among whom, according to Aguleri oral traditions, the Aros were carved out as the vigilantes and administrative arm of the government.⁷⁷³ Oral tradition of the Aguleri people confirms that a horde of militiamen led by Aros had actually laid siege on the city of Oraeri and razed it to the ground. The Oraeri Akkadians claim to this very day that the Aro overran their city with a horde of over twenty communities in the terrible war they still remember as Agha Ohumba – ‘War of Twenty Communities’.⁷⁷⁴

In every way particular the Gutians fit into the description of the Aro clans of Igbo land. In Aguleri, it is said that Aros were citizens of Aguleri who had been constituted into a Security outfit (local militia) for safeguarding the Holy City. It is alleged that the group was chosen from various kindreds in Aguleri and were issued with the king’s mandate as well as a divine mandate to protect the town and its people. However, it was gathered that the Aro eventually flouted the rules of engagement and were disbanded. Some of them moved south and constituted themselves into an independent force that then challenged ‘the empire’. In Aguleri oral traditions it is said that “a certain widely-traveled king of Aguleri whose title was Ojemba (meaning ‘Far Traveler’) travelled with Aro militia in all his campaigns, but that the Aros murdered someone and were disbanded.”⁷⁷⁵

A similar story is told of the Gutians in Sumerian records, saying that “they were the descendants of soldiers who had accompanied” a certain widely-traveled Sumerian king called “Enmerkar on his distant travels” but that they “slew their host and were punished by Utu/Shamash to remain in exile”.⁷⁷⁶ Aguleri people claim that this king traveled as far as Egypt in North Africa and that he married an Egyptian woman. The fact that the Aros live very far from the rest of Igbo land and settled among the Ibibios of Cross River confirms that they were exiled from Igbo land. Also the link with the Sumerian God Utu of Lejja, shows that these things were actually happening in Pre-historic Igbo land. Being exiled by Utu, the god of the Nkannu/Canaan people of Nsukka, is likely to have disposed the Aro Gutians and their leader Abraham towards enmity with the rest of the autochthon Igbos. The Aros eventually settled in the mountain lands near Mount Cameroon, described in Sumerian texts as “in the mountain-lands whose city the gods had built,”⁷⁷⁷ which fits the description of the caves of the Long Juju Shrine of the gods, obviously built by the gods themselves, reaching into the Cameroon Mountains. The texts say that “it was exactly when Abraham accompanied by an elite military corps, left Harran (Aro- Onu – ‘The Long Juju of Aro-chukwu’) that the exiled and wandering Marduk appeared in Hatti lands.”⁷⁷⁸ Sitchen opines that the paths of Abraham and Marduk crossed at this point and that Marduk enlisted Abraham in the former’s mission of world-domination.

THE NUCLEAR DESTRUCTION OF SUMER – WAS BENIN THE BABYLON OF WEST AFRICA?

After the destruction of Sargon’s kingdom of Agade, located in Sumer’s First Region – Nigeria – the nation of Sumer itself faced a similar fate. The cause of Sumer’s total destruction was the assumption of supremacy by Marduk – whom we have identified as the ancient Nigerian god- man Oduduwa – the leader of the Yoruba branch of the Kwa tribes. The gods of Enlil’s family were totally in rejection of Marduk’s supremacy over all the Nephilim gods. Marduk insisted of assuming supremacy over all the gods, and the astronomical signs of the times were all in his favor. In frustration Enlil’s family decided to destroy Sumer, so that the war-mongering and over-ambitious Mar-

duk would have nothing to rule over. Enlil summarized the destruction of Sumer in this way: "The First Region (Nigeria) is desolate, the Second Region (Egypt) is in confusion...The Place of the Celestial Chariots is no more...By the ambitions of Marduk was the seed sown...Let Marduk over the desolation in the Regions his Supremacy declare! As for me and Ninurta (his son), we will in his way no longer stand. To the Lands beyond the Oceans we will depart..."⁷⁷⁹ Sumer was destroyed by what the texts refer to as "the Seven Awesome Weapons" which had been imported from Nibiru, the home planet of the Annunaki at the beginning of their arrival on planet earth. Zecharia Sitchin who translated Enki's Chronicle of Sumer under the title *The Lost Book of Enki*, called it the most deadly stockpile of nuclear weapons - unleashed by Enlil's son Ninurta in order to thereby thwart Marduk's plan to rule the world.⁷⁸⁰ About this nuclear holocaust that obliterated the cities of Sumer (referred to as "the sinning cities"), *The Lost Book of Enki* supported by several other Sumerian texts say: The Mount and the plain in the heart of the Fourth Region Ninurta from the skies he surveyed...The first terror weapon from the skies Ninurta let loose;; the top of Mount Mashu with a flash it sliced off;; the mount's innards in an instant it melted. Above the place of the celestial chariots the second weapon he unleashed, with a brilliance of seven suns the plain's rocks into a gushing wound were made, the earth shook and crumbled, the heavens after the brilliance were darkened... To emulate Ninurta, Nergal (a son of Enki) desired...following the king's highway to the verdant valley of the five cities he flew... over the five cities, one after the other (Nergal) upon each from the skies a terror weapon sent, the five cities of the valley he finished off, to desolation they were overturned. With fire and brimstones they were upheavalled, all that lived there to vapor were turned. By the awesome weapons were mountains toppled, where the sea waters were barred the bolt broke open, down into the valley the sea's waters poured, by the waters was the valley flooded;; when upon the cities' ashes the waters poured, steam to the heavens was rising...⁷⁸¹

The reference to the five cities of the valley and to a sea whose waters were barred by a bolt (a dam) that broke open and caused a huge flooding of the cities of the valley, speaks of the lands of Eridu whose previous five cities had been destroyed by the Deluge. The five new cities that replaced those obliterated by the Deluge are the very ones being again obliterated with the nuclear weapons by Ninurta and Nergal! The Seven Awesome Weapons that were deployed for the destruction of Sumer were given the names 'Mountain Melter', 'Vaporizer of Living Things', 'Blazing Flame', 'Wind that the Rim of the World Seeks', 'One Who Above and Below No One Spares'... In name and indeed, the weapons can be seen to be nuclear (or atomic) war- heads, complete with the kind of deadly clouds that accompanied the atomic bombing of Hiroshima and Nagasaki during the Second World War. Zecharia Sitchin, in *The Wars of Gods and Men*, describes it this way: "The source of the Unseen death was a cloud that appeared in the skies of Sumer and 'covered the land as a cloak, spread over it like a sheet...the sun in the horizon it obliterated with darkness ... it filleth the broad earth... the moon at its rising it extinguished (blocked out)... the deathly cloud was carried to Sumer by a howling wind...an evilwind, which overwhelms the land." ⁷⁸² It was said that the nuclear arsenal was directed at Marduk's new sacred Center - a new 'Babylon' that he had created in the First Region (ancient Southern Nigeria) to protest the destruction of Babel by Enlil, but that instead of going towards Babel, the howling winds carried the nuclear cloud "from west to east" (Western Niger to Eastern Niger/Igbo land) destroying all life in the heartland of Sumer (Igbo land). The only ancient Nigerian city west of the Niger, with a reputation that could march ancient Babylon was the city of Benin City. Benin was Marduk's ancient Babylon! Benin apparently survived the nuclear destruction of Sumer and rose to rule Prehistoric West Africa, extending its powerful tentacles all the way to Dahomey (now Benin Republic).

The expression - "verdant valley" is the common expression used in reference to a very extensive valley located in the Niger/Benue River basin, where Eridu was previously located; it was where the ancient city of Ur with its capital Lagash/Lokoja was and is still located. This valley actually stretches from Anambra state all the way to Kogi state, over a distance of more than 150 kilometers to the spot where the Niger joins the Benue River creating an even larger valley. The whole area is today a wide expanse of unnaturally flat low-lying marshland. Traditions of Anambra State insist that the eastern/Anambra side of the valley was obliterated by war and was flooded for long periods, eventually becoming habitable again, turning into the sparsely populated marshland that it is today.

We were surprised to find a part of the Anambra area of the valley, which was visited by us on fact-finding field trip is called Ayamelum (Ayamelum Local Government Area). Ayamelum means in local Aguleri dialect – ‘War Did This To Me’, which again is a give-away of the history of the area. Once again we see surviving evidence that ancient Nigerians preserved every record of their prehistoric Sumerian past, sometimes reaching into Pre-Deluge times. The Lost Book of Enki records that five cities were destroyed in the Western Lands (Western Niger) – cities loyal to Marduk and his son Nabu, cities largely located westwards towards the marshes of Amurru and the “Western Sunset lands” (Yoruba land).

The nuclear arsenal was unleashed by Enki’s son Ninurta to sabotage Marduk’s imminent rise to power. But Ninurta’s assistant in that assignment, a son of Enki called Nergal (Marduk’s brother) went beyond the original stipulated target in Sumer’s Fourth Region and hit the five cities of the Valley in the First Region, thus ending the life-wire of Sumer for all time. Henceforth Sumer would exist only through her former colonies and her new cities of refuge – Egypt, Hindu Cush Babylon and Mesopotamia. The five sinning cities originally targeted for destruction whose sin is that they were followers of Marduk, were cities lying north of the Rivers Nigeria and Benue. Their sorrowful history is recorded in Biblical Genesis as the story of Sodom and Gomorrah.

ABRAHAM/IBRU-UM WAS CHOSEN BY ENLIL TO SURVIVE THE DESTRUCTION OF ANCIENT SUMER

The Lost Book of Enki describing the final destruction of Sumer says: When dawn the next morning came, from the west, from the Upper Sea (see plate 6) a stormwind began blowing, the dark brown cloud eastward it directed, toward the settled lands did the cloud spread. Wherever it reached, death to all that lives mercilessly delivered. From the Valley of No Pity, by the brilliances spawned, toward Shumer the death was carried... From their cities, the gods did flee...Slowly over the lands the Evil Wind blew, from west to east, over plains and mountains it traveled; everything that lived, behind it was dead and dying, people and cattle, all alike perished. The waters were poisoned. In the fields all vegetation withered. From Eridu in the south (Niger-Benue lands) to Sippar in the north (north Africa, probably up to and beyond Niger Republic) did the evil wind the lands overwhelm...783

The topography of the lands affected by the nuclear onslaught can be clearly deduced. Upper Sea from the direction of which the nuclear wind began to blow could be the Mediterranean, while the Lower Sea would be the Benue Great Lake (plate 6). Upper Sea and Lower Sea could also be the Great inland Lake of Central West Africa and the Lower Atlantic Ocean, respectively. It is also made clear that Eridu (which according to The Lost Book of Enki, is located on the north- side of Eden) is shown here to be located south of Sippar, clearly indicating that Sippar is in the northern parts of West Africa towards the Sahara. The northern part of Nigeria is a surreal flat land that stretches all the way into the Sahara desert. Mountains and hills are inexistent there. In the Plateau/Abuja area, further south, what one finds are series of hewn-down and broken down mountains and crushed rock formations. In Jos town there are scattered pieces of crushed rock of same size spread out for about ten square kilometers. No one knows who crushed the mountains and spread their rock pieces all over the town, nor when this took place, but the texts of Sumer have at last given the answer.

Enki records that “a thousand seven hundred and thirty-six was the count of earth years” when this happened, and that just as was done during the Deluge, the god Enlil had chosen a righteous man to survive Sumer’s annihilation and continue the lineage of the Black-Headed people of Sumer. The man was from Ur “in the land between the rivers” (Niger/Benue). His name was Ibru-Um (Abraham) and his father’s name was Tirhu (Terah).784 It can be seen from here that Abraham was born in the second millennium B.C. Merlin Stone puts the date of his birth at 1,800 B.C., while Sitchen places it at 2,123 B.C. and Enki at ca. 1,700 B.C.785 Ibru is a name still in use among the western Niger Delta people. It is a cognate of Igbo Oru – ‘Marsh- Dwellers of the western Niger’! The Western Niger is where the two great Rivers Niger and Benue meet – the City of Ur! This places Abraham’s native origin in the Kogi State area of today’s Nigeria where the Idoma (the Idumaea) live. The Idoma are traditional migrants who

inhabit at least four states of Nigeria today. Zecharia Sitchen concluded that the etymological origin of the word 'Hebrew' is Ibri – a derivative of Ibru. The Oxford Concise English Dictionary says that Hebrew Ibri is Aramaic Ebraya, which means 'One from the other Side of the River'.⁷⁸⁶ This compound-word, broken down into Igbo into Ebo-Oru-Iyi or Ebo-Oru-Oya meaning literally, 'Igbo of the Western Side of the River' or 'Igbo of the Western Niger', because 'Oru are actually Western Niger people, and Oya is the Yoruba name of the goddess of the Niger River. This meaning coincides with the Igbo word Igbo Oru – 'Igbos Living West (the Other Side from East) of the Niger', as well as with Ibri Oya – 'Ibri of the Niger'. This places Abraham's genealogy squarely in the Western Niger and in Nigeria!

Incidentally, Abraham's name Ibru has survived in the Western Delta land of Urhorbo in Nigeria as a clan and family name. The Ibru clan of Nigeria is one of the most powerful and successful families in the country. The records say that after he received his calling, Abraham left his Ibru kith and kin (in the Niger Delta area) and migrated to Haran – the gateway to the Hittite lands. Sitchen places the appearance of Abraham in Haran at 2048 B.C. George Smith in *The Chaldean Account of Genesis*, places the time of Abraham around 2,000 B.C. while Enki places him around 1,736 B.C.⁷⁸⁷ by the count of the gods, which is different from the count of men. Abraham was said to have mobilized a band of cavalymen called Naar or Nahar and proceeded into the land of the Hittites. According to Ralph Ellis in *Eden in Egypt*, the word Harran comes from Naar/Nahar – the name of the cavalymen/soldiers that Abraham mobilized. The word is said to have the meaning – 'Lion Roaring and Shaking his Mane', translates into Naaha ahu Aru – 'Roaring and Shaking the Mane'. This again confirms that Nahar soldiers were Igbos of the Leopard Cult (Ekpe) to which Aros and Abam warriors subscribe.

BIBLICAL MOUNT ZION IS THE SACRED UGWUELE HILL IN LEJJA!

It is said that Abraham moved back and forth from "Beth-El whose name means God's House" in the vicinity of a sacred rock (Mount Moriah) where he went to consult God. Mount Moriah was also in the vicinity of two other sacred mounts – Mount Zion and Mount Zophim – both of which according to Sitchen were connected with the Mission Control Center of the Annunaki.⁷⁸⁸ All these as we can see, are linked with Beth-El – God's House, which, as already illustrated, is the Nsukka/Nkannu Gate of the Duat of the Hidden God Amun/El. Sitchen says that this was the Biblical Land of Canaan (Nkannu) as well as the domain of the Sumerian god Adad, the uncle of Utu,⁷⁸⁹ the two gods who run the facilities in the Lejja Gate of the Duat! This confirms that Abraham was going to Lejja in Nsukka, and that it was the Igbo God Ele/El that had chosen him through the instrumentality of the Enlilite gods! This also confirms that the Biblical Mountains Moriah, the Holy 'Mount Zion' and Zophim said to be located next to each other "in the vicinity of the sacred rock" that Abraham consulted, were the sacred hills in Lejja! The mountain that best qualifies to be Zion among the Hills in Lejja is the Hill called Ugwuele, which is dedicated to the putative ancestor of Lejja – the founder of the Oshuru Shrine (plate 20). On arrival in Lejja, Abraham was said to have met the heavily embattled Marduk who was also fleeing to this land of Atum/El in search of a divine mandate from El – the "god of All" to rule the world with. However, at Nsukka, Marduk and his son Nabu were challenged by Utu – the god in-charge of the installations in Gateway of the Duat.⁷⁹⁰ The hostilities were finally brought to an end when Ninurta and Nergal unleashed the Seven Awesome Weapons and obliterated Sumer, causing all the Annunaki gods to escape/vacate Africa for Marduk. Abraham's wars with Canaanites kings and his encounter with Melchizedek, king of Salem (later Jerusalem), all took place in this very Canaanite country of South-Eastern Nigeria.⁷⁹¹

THE RIVER JORDAN AND THE GARDEN PLANTED IN EDEN WERE IN THE RIVER BENUE REGION

The Biblical references to Abraham's relative, Lot settling in this region in a place called "the plain of the Jordan (Benue?), which was watered as the Garden of the Lord before Yahweh destroyed Sodom and Gomorrah...in the days of Amraphael king of Shinar (Sumer)"⁷⁹² confirms a Nigerian locale for these events. Zecharia Sitchen summarizing the analysis of Biblical scholars, of the name Amraphael, concludes that his equivalent in Sumerian history is Amar-Sin otherwise called Amar-pal (from which is derived Amraphael) the king of Ur/Mesopotamia, whose tenure of kingship was ca. 2040 B.C. Sitchen explains that Pal (meaning 'son') was indeed a common suffix of Mesopotamian royal names, standing for the (ruling) deity considered the favorite Divine Son...⁷⁹³ This means that Sumerian Pal is the Igbo Opala, which also means 'Son'. The fact that in Igbo autochthon tradition Opala means Adama and is synonymous with Nshi, confirms Sitchen's conclusion that Pal (Opala) is Sin (Nshi), and establishes our thesis of an Igbo-speaking Sumer but also that Sumerians practiced indigenous Igbo traditions in addition to the Eri traditions of the Adamites. Also what is revealed here is that even though the god Sin (the Lord of Sinai) is Enlil's first son, he had the spiritual DNA of Ele/Amun. It is clear from what has been said before, that the Biblical reference to "the Plain of the Jordan ... which was watered as the Garden of the Lord before Yahweh destroyed Sodom and Gomorrah, is a reference to the River Benue's confluence with the Niger where, as we have frequently pointed out, the well-watered garden called the Garden of Eden was located (the Garden being different to 'Eden' itself which referred to the entire region)!

According to Sitchen, Abraham was traveling with his nephew Lot and wife Sarah from Egypt southwards towards Canaan there to consult with the Lord at Beth-El. "Bethel, whose name meant 'God's House' – a site to which Abraham kept coming back – was in the vicinity of Jerusalem (Heliopolis/Aguleri) and its hallowed Mount, Mount Moriah (Lejja) upon whose sacred Rock the Ark of the Covenant was placed when Solomon built the Temple of Yahweh in Jerusalem."⁷⁹⁴ Traveling southwards from Egypt towards Canaan (Nkannu) to consult the God El at his Shrine House - a place that Abraham frequented - could only have been a reference to no other place than the Shrine/Temple of Ele/Ammon in Lejja, Nkannu country (the Table of the Sun). It is said that this was in the "vicinity of Jerusalem", and near the mount where the Ark of the Covenant was placed when Solomon built the Temple. It is quite clear from these that Bethel, Jerusalem, Temple of the Sun, Sinai and the place where Solomon built his Temple were all in the same Igbo Canaanite region of the God El/Ammun whose alter-ego was Sin. It is also clear from the fore going that Jerusalem and Solomon's Temple were located in Southern Nigeria in the area of Igbo land/Nsukka/Lokoja and should be sought in present-day Anambra, Enugu and Kogi State (the territory of the Uraeus Mount - the real Mount Sinai - which we have identified as the second Sphinx).

More research and fieldwork will easily expose the actual location of the Temple of Solomon. But with these revelations, it is safe to assume that David and Solomon were Nigerian kings whose kingdoms were located in ancient Nigeria. The division of the Israelites of Jacob's lineage from the Israelites of Judah's lineage is likely to be reflected in the division between Yorubas (from Yakwub/Jacob) and the Igbos (respectively), bearing in mind that Igbo was the language spoken by all until, perhaps, well into the middle of the second millennium B.C. The Judah descendants seem to have been the Edomites, whom we have identified as Idoma, an Igboid branch, now a separate tribe, inhabiting many parts of Southern Nigeria (Benue, Cross River and Kogi States).

The Biblical Sodom and Gomorrah episodes were scenes from the destruction of the cities of Sumer. It was the final end of the ancient civilization of not only the First Region of Sumer, but also the Fourth Region, all of which were located in Nigeria and its border nations of today's North Africa!

ANCIENT NIGERIA – THE ORIGINAL HOME OF THE ISRAELITES

As Zecharia Sitchin has copiously demonstrated, “scholars have searched the archaeological records in Israel for the events described in the Bible,” but have consistently drawn blank. “Their efforts have been unsuccessful”⁷⁹⁵ because they have searched in the wrong places. Sitchin dedicated an entire chapter of *The Stairway to Heaven* to demonstrate that Mount Sinai has not yet been found anywhere in the Middle East and that no one knows where it is located.⁷⁹⁶ Several other Oriental scholars such as Ralph Ellis have lamented the unknown location of Sinai. Ellis moans: “Here is the most sacred mountain on the planet and then someone goes and forgets where it is...We are being taken for fools.”⁷⁹⁷ Indeed the world has long been taken for fools, considering how long it has taken for the world to know of the African origin of Sumerian civilization.

We have already demonstrated in an earlier chapter that the events in Moses’ life actually did take place in ancient Igbo land and that Mount Sinai and Mount Horeb where Moses met his God were mountains in Nigeria. In *The Lost Testament of the Ancestors of Adam*, we demonstrated that Moses’ much-trumpeted Biblical Exodus was actually the Hyksos Exodus of Nigerians from Egypt. As the governor of Heliopolis, Moses actually lived and worked in Upper Egypt, which we now know to be Igbo Land/ancient Nigeria! We have equally demonstrated in a previous chapter that Abraham’s first son, Esau might have settled among the Idoma (Edomites) people of Benue/Kogi States of Nigeria. The presence of huge amounts of enduring evidence of cultural and linguistic similarities between the Igbo and the Hebrew, which has led to copious claims of Hebrew origins among the Igbo, lends further weight to our thesis of an Igbo origin of Abraham and the Israelites! A recent documentary film titled “Re-emerging: The Jews of Nigeria” by Jeff Lieberman showing on U-Tube since 2012 has capitalized on the wrong-headed theme of Hebrew origin of the Igbo people to turn history on its head.

GENETIC RESEARCH IS CONSISTENT WITH A KWA-NIGERIAN ORIGIN OF THE HEBREWS

Archaeologists have decried their inability to find King Solomon’s famous temple anywhere in Israel, nor has there been found any reasonable archaeological artifacts relating to King David, Solomon and other kings of Israel. This supports our thesis of a Nigerian location of Biblical Israel and Judah. In other words – the Israelites of the Bible were West Africans, as much of the DNA research being conducted on this theme has consistently shown. In fact, DNA research conducted by Harvard Medical School, Department of Genetics in association with other universities and Medical Institutions in USA yielded a decisive result showing conclusive evidence of a Sub-Saharan African origin of Biblical Israelites. “We apply genomic methods” to show that “the dates and proportion of African ancestry in Jewish groups are older than” those of European and other Middle Eastern groups, “and consistent with events in classical or biblical times that may have occurred in the shared history of Jewish populations.”⁷⁹⁸

New research by Israeli historians have shown that the Biblical nation of Israel was a fabrication, and that if it actually existed, it must lie somewhere else and not in Palestine. A relatively new publication making the headlines since it was published in 2009 is the book titled *The Invention of the Jewish People* by Shlomo Sand (Verso Books, London),⁷⁹⁹ a Professor of History at Tel Aviv University, Israel. Professor Sands expels the myth of the ‘Jewish people’ and the myth of their exile. He argues that the idea of a ‘Jewish people’ is a myth that has no sustainable evidence either archeological or otherwise. And that Palestinians have always been the true owners and inhabitants of the land now called Israel; that those who live in Palestine today in the nation of Israel are descendants of converts from various parts of the Middle East and Eastern Europe. The book is a best seller in Israel. All these searches for the true Israelites are drawing blank for the simple reason that the original Biblical Israel of Abraham and his descendants was not located in the Middle East, but rather was located in West Africa, precisely in ancient Nigeria, from where, fleeing the destruction of Sumer, many of them scattered to various parts of Africa including

Egypt, before being driven further afield during the Hyksos Exodus. Israelites were just one among many Igbo-speaking Sumerian tribes of ancient Nigeria.

About Abraham's emergence from Sumer's destruction, it was said in The Lost Book of Enki: "As it was at the time of the Deluge, a righteous and worthy man must be chosen. By him and his seed will Civilized Mankind (Adamites/Homo Sapiens) as by the Creator of All intended, be preserved."⁸⁰⁰ This statement shows that Abraham was an Adamite – a seed of Homo Sapiens (Civilized Man); yet, to be called Righteous, he must have had a larger portion of the seed of the Cavemen - Aboriginal Igbos, descendants of Ammun/Ammon, which explains the hairy nature of his first son Esau. The history of the obliteration of the Sumerian cities of ancient Nigeria was preserved by Abraham's descendants as the story of the sinning cities of Sodom and Gomorrah in the Biblical Old Testament records. Abraham, though chosen by the Supreme Being Atum, whom the Sumerian Annunaki frequently called "The Creator of All", and whom the Igbo call Chukwu Abiama, finally ended up as a pawn of Marduk (Yahweh), who altered all surviving historical records of Sumer and called himself the Most High God arrogating to himself all the titles of Atum (Ra, Asar, Atum-Ra). He turned the polytheism of the Sumerians into the monotheism of the Hebrews, with himself as Yahweh pretending to be the All-Seeing Eye. By adopting the name Amun, the Unseen One as well as Ra (Igbo Ora) – all names of the God of the Duat, Creator and ruler of the Universe,⁸⁰¹ his Universal Coup was complete!

THE GREAT IGBO WARFARE

It was Marduk's continuing hostilities against Utu and other forces loyal to Enlil that led to the total destruction of Sumer. Yoruba Ifa mythology calls the Sumer wars of the gods "the Great Igbo Warfare" between Obatala and Oduduwa, and maintains that the "Igbo Warfare between Obatala and Oduduwa ... was an extension of the Great Battle of Creation and of the mythical dispute between Sky and Earth, which followed the creation of Earth".⁸⁰² We believe that in speaking about the Great Igbo Warfare, Ifa is lumping together all the wars that had to do with Ammun and Ammun's followers who are stationed in Igbo land. This includes the Wars of Horus against Seth, called The War of the Forces of Good Against the Forces of Evil. Ifa calls these wars 'the war of the Sky gods and the Earth gods'. Sky represents the Annunaki (sky beings) while Earth represents the aboriginal earthlings, who, in the Nigerian environment, are called IGBO. In the center of the war, of course is Ba-El/Atum/El who seemed to have encouraged the Enlilites to protect the status quo, while not openly rejecting Marduk's claim to supremacy.

URUK – THE GREAT KINGDOM OF BENIN

The cities obliterated by the nuclear weapons included Uruk/Erech. Uruk was ruled by the Sumerian Nephilim god Utu's lineage. The Saturnian Cosmology website insists that Uruk/Erech grew into a vast empire encompassing Ur. It was recorded that a king of Lagash named Lugal Zagissi (Mighty Zagissi) captured Uruk and made it his capital. "During the next few years he created a kingdom that included all "52" of the Sumerian city states. His Great Kingdom was perhaps 10,000 square miles in area, but he wanted all of the valley." The only kingdom in the Lokoja area that fits this description was the famed West African Kingdom of Benin (Edo), which at some point in history included all of Lower West Africa (though not including Igbo land which made war constantly with Edo – the emperor of Benin). The Benin Empire extended up to and beyond the present nation of Benin Republic.

The Saturnian Cosmology website, confirming ancient Nigerian mythologies, claims that there was a major war between the king of Uruk and Sargon the Great, king of Akkad/Agade over the control of the two kingdoms. This shows that the two kingdoms were closely located as Igbo land is closely located to Benin. Uruk's capital at one time was Lagash - the capital of Ur, for Uruk means in Igbo Uruka – 'Great Ur', as in 'Great Benin'. This supports Benin being Uruk. At some point it was all of Ur, having conquered 52 cities in the empire of Sumer. The war

between the city of Akkad and Uruk over the control of the two kingdoms was rescored as having taken place between Sargon the Great and a Zagissi - king of Uruk. The same war is remembered in Aguleri and in Igbo folklore as "Agha Iduu na Oba". Aguleri oral lore maintains that the war in question is said to have taken place in the time of the second king of Aguleri, who was called Aguve, for it was a war for supremacy over the kingship of the great Iduu Eri (Arabian Idris) kingdom which had then begun to spread round the world. Edo/Oba the lineage of the third son of Eri made war with the mainland in the bid to take over the Idu Eri kingdom. The war was said to have lasted for many years and was lost briefly to the Edo/Oba kingdom, necessitating the voluntary self-sacrifice of an Opara Adama (a descendant of the Aboriginal First People/Ape-men/Khemennu) from the Ivite quarters of Aguleri – an Aboriginal.⁸⁰³ The Great Agha Idu na Oba ('Idu and Oba Wars') between the putative Igbo Eri dynasty of Aguleri and the Benin/Edo dynasty from Eri's third son – Edo (third after the Attah of Igala who was the second son).⁸⁰⁴ The Saturnian Cosmology website records that king Zagissi of Uruk attacked Sargon the Great's kingdom and lost:

Sargon was the son of a temple priestess ... At birth he was placed in a basket and set adrift on the Euphrates. He was rescued by an official of the "King of Kish" and raised as his son. In his youth, Sargon was also attached to the royal service but decided to strike out on his own. He and his followers moved to a new location and built a new city named Agade. The location is still unknown. He developed a professional army and set out to conquer the world. By the time Lugal Zagissi had put together his 52-city Sumerian kingdom, Sargon had created a 52-city Akkadian kingdom. In the ensuing war the Akkadians won...⁸⁰⁵



Plate 69 a: This ornate earthenware pot squeezed together with a metal piece of utensil in the store-house of the Igbo Ukwu excavation of Oraeri confirms that the inhabitants of the city left in a mad hurry.



Plate 69 b: Expanded view.

The name Lugal Zagissi is a title. From our study of Sumerian words we can easily make out what the full spelling is. Lugal means 'Mighty Hero' in Sumerian. Sumerian Zag (also Zig/Azag) means Eze Agu in Igbo, i.e. 'Lion-King' (an allusion to the 'Sphinx') It was a title originally borne by aboriginal chiefs in the Aro lineage of the military leaders whose role was to secure the Idu Eri dynasty from outside invaders. Zag could mean Ezeagu or Ezeagwu. Zagissi means Eze-agwu Isi or 'Ezeagwu the First' in Igbo language. Ezeagwu is actually the name of one of the founders of the Aro dynasty. ⁸⁰⁶The battle between Sargon of Agade and Lugal Zagissi of Uruk/Ur reveals that Ezeagwu the First of Aro Kingdom was actually a Prince of Benin! It can be seen from the foregoing that the Aro were involved in the Benin and Marduk's wars against Sargon the Great of Aguleri. Could this mean that a Benin dynasty of kings was established in Arochukwu during the Idu Na Oba Wars in the 4th millennium B.C. to aid the Edo kingdom in their battle to take over the throne of Idu in Igbo land? More research will show what actually happened. Here, we think lies the beginning of the separation of the Aros from their Igbo kith and kin in the mainland in favor of Westerners. This may also have influenced the disbanding of the Aro as administrative body for law and order in Aguleri. Their self-exile and that of Marduk into the distant domains where they now live is self-explanatory. As a prince of the Ibru family in Urhobo, Abraham was in fact a Benin (Edo) Prince – of the

lineage of Edo who was a son of Eri. This is how he was unable to not take sides in favor of Marduk against Ele/El the God of the Igbo. It is reported in another chapter that Marduk raised a rebellion of Westerners against Sargon, for removing sacred sand from his Holy City, and gave the latter no rest.

GUDEA (2142-2124 B.C.) - THE FAMOUS GUTIAN KING OF UR

After conquering Akkad, Gutians took over the entire kingdom of Sumer with their center at Ur (Uruk) in the now Niger-Benue confluence. Series of Gutian kings ruled Sumer from Ur for over a thousand years beginning from their seizure of Akkad in the middle of the 4th millennium B.C. One of the greatest of Gutian kings was Gudea, a man who claimed divine birth and was beholden to Nimrud and other gods and goddesses of Sumer including Thoth (Ningishzida). In Gudea's time Sumer was no longer one single nation ruled by one king, rather the various cities became states and were again ruled by gods operating through governors called Patesi. Christo Raul in an extensive online article⁸⁰⁷ calls them Independent City States. Gudea was a Patesi. We had originally imagined that Gudea's reign was in the Middle East, but on reading the records about him in greater detail, we realized that he was of a long line of governors of the Independent City State of Lagash that was part of an extensive Akkadian empire no longer ruled by one king. Cristo Raul noted that "the history of Ur is derived almost exclusively from the records of Sumerian cities which were in the kingdom of Ur Nammu, king of Ur after Gudea". These records were brought by Sumerians into the Middle East after the destruction of Sumer. All that is known of Ur, Akkad and adjoining cities of Sumer were from inscriptions excavated in Telloh, Assyria and adjoining lands. None of the buildings and palaces of Sumer has been found. In fact the most important building of Ur was the Palace of the Kings of Ur, which according to Christo Raul is yet to be excavated, along with the many temple constructions which Gudea was famous for. This means that Gudea and the kings before him did not rule Ur in the Middle East.

In fact Gudea's own inscriptions referred to him as having ruled the Lower Sea and the Upper Sea and having journeyed from the Lower Country to the Upper Country in search of building materials to construct his temples with. One of his temple constructions was referred to as "Temple whose name shall call together the lands from the boundaries of heaven, even Magan and Melukhkha/Meluhha shall it bring from their mountains". Christo Raul opined that the reference to boundaries of heaven, Magan and Meluhha, Upper and Lower Sea, make it clear that these were the same lands that Sargon and Menes ruled! Gudea claimed also in his texts that ships of Magan, Meluhha, Gubî and Dilmun collected wood from adjoining forests and brought them to the port of Lagash. Lagash was obviously the point for off-loading the woods and stones, which Gudea had gathered from adjoining forests and mountains of Magan, Meluhha, Gubî and Dilmun. There were grooves of Cedar in the forests of Lagash, some of which were used in the constructions. Gudea claimed to have traveled to far distant mountains in Sumer in search of various kinds of wood.

After Gudea (the 18th king of the Gutian line), Ur-Nammu (2119-2113 B.C.), Shulgi (2047-2047 B.C.), Amar-Sin 2046-2037 B.C.), Shu-Sin (2037-2027) and Ibî-Sin (2026-2004 B.C.) were the last kings of Sumer before the final destruction of the empire. Ur-Nammu was also said to have expanded the Upper Lands and Lower Lands and brought wealth from foreign lands. He worshipped the Lejja god Shamash/Utu. He as well as the kings of Ur before and after him preserved the city of Eridu, then called 'Holy City'. All these indicate that Ur and Eridu were still in the Sumerian homeland in West Africa. Shulgi, the son of Ur-Nammu took over after him and Amar-Sin (Amar-Pal) ruled after Shulgi. As we already noted, it was in Amar-Sin's reign that Abraham received his call to proceed to Igbo land from Ur in the days following the destruction of the Sumerian homeland, there to meet with Marduk in the Ibîni Ukpabi Temple in Aro land.

The last Gutian king of Ur was conquered by king Hammurabi. According to an article by Stephen Langdon on the Christo Raul website, a bas relief of Hammurabi smiting a chained, bearded Gutian king in the reign of Amar-Sin indicates that it was Hammurabi who ended the reign of the Gutians. Hammurabi's reign was described

as the “Sumerian Renaissance” – the return of the Golden Age of Sumer, and was compared to that of earlier Sumerian kings of Akkad like Sargon the Great. By contrast the years of Gutian rule was described as “the blight of the occupation of Gutium.” The native god of the Gutian king Amar-Sin was called Al, Shushinak and Al-Shugu, while the Gutian homeland was called ARRA-PKHA located south of “Lower Zab”. Their Thunder god was called Ra-mman and Kazallu. These words sound like Igbo words Ele (Al), Chukwuneke (Shushinak), Ele-Chukwu (Al-Shugu), Aro-Ekpe (Arra- pkha) and Uzo Igbo (Zab) respectively. Amadioha Ezelu (R-amma-n/K-azallu?) is the name of the Igbo Thunder God. Hammurabi, conqueror of the Gutiums was called a Sumerian king as opposed to the Gutiums who were called Semites. Again this supports a thesis of an Igbo/Aro origin of the Hebrews whose line began with Abraham ca.1790 B.C. In his time Abraham was said to have been a king also. Thus he was the first of the Aro patriarchs of the Hebrews. It can therefore not be said that all Aros/Gutiums were Hebrews, but all Hebrew were Aros from one particular clan – the clan of Abraham! From what has gone before, the hostilities between the Eris and the Aros is an offshoot of the dichotomy between the Eshi (Sin/Nshi - Adamas) and the Eris (Adamites), which has not abated to this very day.

THE GIANT GOD-MAN ONOJA OBOLI AND OPARA THE SACRIFICIAL RAMS OF THE IDU-NA-OBA WARS

Aguleri subsequently won the Agha Iduu na Oba war, but with heavy casualties. It is also said the Onoja Oboli, the son of Eri’s second son Attah was the hero of this war, for it was he, a mighty giant who was appointed to bear the dreadful medicine prepared with the sacrificial corpse of Opala into the war front and secured victory for the Idu Eri kingdom. Onoja defeated the Benin people of Uruk, and brought home the prize. Igbo people captured by the Edos were brought home by Onoja and settled along the way between Benin and the Igbo mainland. These are the so-called Kwa/Ika Igbo, many of who now deny their Igbo heritage due to political fears. Onoja built many cities all over Igbo land and secured them with high moats and huge sand dune walls, still visible today in places like Owerri, Nsukka and Aguleri.⁸⁰⁸ Onoja’s hill stands almost side by side with Ugwuele Hill in Lejja.

It is said in Aguleri local Epics that Onoja the giant thereafter became too powerful and began to cause havoc everywhere. The powerful medicine was taking its toll. So the community resolved together, with the full knowledge of Onoja’s aggrieved mother who was the main power behind him, and sent him home to his ancestors. The story of Onoja Oboli, Aguve and other great heroes of Aguleri, who have now all joined the ranks of Igbo deities, form a body of Aguleri epic tales (Ita) each of which in the olden days would take several nights to narrate. Aguleri has clans of local story tellers (griots) who make a living from long epic songs composed with the history of these Pre-historic heroes of their town, which they still narrate as if they happened yesterday. The most popular surviving member of these ‘troubadours’ of Aguleri is Chief Obiora Okonkwo, whose most popular theme is Akiko Onoja Oboli, now selling on CD. In Europe these epic stories of great heroes and gods would have formed classical Literature read worldwide. In fact tales of Igbo and Nigerian heroes of Old do form the mythologies of many parts of the world without anyone being the wiser until now.

Onoja was the son of Attah. Attah was the second son of Eri, who according to legend collected by J.S. Boston, went hunting in Igalla territory and fell in love with the Igalla princess/reigning queen, married her and took over the kingdom and became king.⁸⁰⁹ Igalla kings still bear the title of Attah to this very day. Women monarchy implies aboriginal system of government, as opposed to male governance, which came into Igbo land with the advent of Eri. These revelations confirm the claim by the Attah royal house of Igalla (in Kogi State) that their kingdom was Pre- Benin as recorded in the extensive research on the Nri phenomenon by Nwankwo Nwaezeigwe.⁸¹⁰

If claims by linguists that the Idoma and Yoruba languages separated 6,000 years ago, while Yoruba and Igalla separated 2,000 years ago and Igalla and Idoma, 4000 years ago,⁸¹¹ are anything to go by, then one would conclude that Yoruba was part of the Igalla kingdom and that both were previously part of the Igbo kingdom, sug-

gesting an Igbo origin of all three tribes. Our findings are that all Kwa Nigerians previously spoke one language (Igbo), and that this language was also spoken by all Nigeria-Congo tribes, and this was the language lost at the Babel incident.

CHAPTER 24

EVIDENCE OF SUMERIAN CIVILIZATION IN ASIA AND SOUTH AFRICA UP TO 450,000 B.C.

IGBO ROOTS OF THE TAMIL LANGUAGE OF DRAVIDIAN INDIA

One of the oldest of the Indus languages, Tamil shares several words of similar sounds, and meaning with Sumerian and Igbo words. This led Dr. K. Logunathan of the University of Science, Malaysia, to conclude in his online article “Literary Hermeneutics in Tolkaapiyam - Dravidian Linguistic Tradition” that “ancient Dravidians are ethnically and culturally linked to the people who established great civilizations in Sumer”⁸¹² more than to the conquering Aryan race.

But he did not know that the Aryans are also Sumerians. Examples of the cognates of Igbo in Sumerian (for instance) and Tamil⁸¹³ are:

1. Tamil Carru/Sumerian Sar: ‘to tell/narrate’ (Igbo kaara ‘to tell’, koruo ‘to narrate’; sara – ‘to tell one’s own opinion’);
2. Tamil tuppū/Sumerian dub: ‘to decipher signs/symbols’, ‘offer knowledge’ (Igbo tapee/tupuo ‘to decipher symbols/sealed wisdom’);
3. Tamil nika ‘knowledge of Art’, ‘school for art’; Sumerian Kan ‘Eye/knowledge’ (Igbo Nka – ‘knowledge of Art’)
4. Tamil tappu – to escape
5. Tamil cittu ‘thought’ (Igbo uche tu –steeped in thought; chete – ‘think of’);
6. Tamil takku/Sumerian tag ‘attack’ (Igbo takulu).
7. Tamil kuurru ‘speech’ (Igbo Kwuru – ‘spoken’;; kwuoro – ‘speak to’);
8. Tamil katal ‘to bring to the attention of’ (Igbo katalu ‘to bring to the attention of’);
9. Tamil Anai ‘Deep Truth/Primordial Principle’ (Igbo Anaghi/Anagha ‘Deep Truth/Primordial Principle’.

The Igbo concept of anaghi implies ‘That Which Cannot Be Lied About’ (ina means ‘to lie’ in the core Orlu dialect of Igbo aborigines), while anagha means ‘That Cannot Be Argued About or Faulted’ – ‘God’. Both words therefore refer to Deep Truth and Primordial Principles, which in Tamil is Anai. It can be seen from this analysis that the origin of these Primordial Principles and Deep Truths in the Tamil mystical, religious, traditional and philosophical tradition is the Primordial Igbo language and tradition! Since the idea of Divinity or Truth in Tamil is Igbo in origin, it goes without saying that Tamils/Dravidian Indians are part of the global Igbo Diaspora!

Dr. Logunathan in his Literary Hermeneutics website⁸¹⁴ noted that Sumerians spoke a multiplicity of languages (just as Nigerians and most Africans still do), yet it does appear that Igbo was generally spoken perhaps as official language or Lingua Franca, for it was preserved in most of the Sumerian Diaspora languages including Egyptian, Chinese, Anatolian, Hebrew, Akkadian and Tamil. This we have amply demonstrated in *They Lived Before Adam*.

HINDU/SANSKRIT WORDS OF IGBO SUMERIAN ORIGIN

Waddell has demonstrated that Indians were Sumerian colonists, whose king-lists and ancient inscriptions were the same as early Sumerians. Evidence of an Igbo-speaking nation of migrant peoples who laid the foundation of Indian civilization abounds in the Indian lexicon.

Manu ('First Man') Igbo - mmanu (human); Kash (Kwash) – First People, god-men (Igbo: Akwanshi – 'First People/god-men');; Kush, the name of the Biblical son of Khem/Ham was the clan name of all Indians (Hindu Kush), but also of all Nubians. Egypt was named Khemet after its founding father, Khem/Ham the post-Deluge settler of the African continent, whose name means 'Black'.

Sindh (the largest and longest river in India and main source of life, agriculture, trade and sheer survival, from which originated the words India, Hindu) appears to have derived its name from the Igbo word Isi ndu 'Source of Life' (pronounced Isi ndhu in Orlu/Okigwe dialects).

An ancient pyramid complex in Kashi, the holiest city of India, had the name Bindhu Madhu, which translates into Igbo as Obi Ndhū Mmadu (Orlu dialect) - 'Mankind's Sacred Dwelling Place of Immortality'. Kashi was India's 'City of Light'; the Igbo equivalent of this word is Oku Eshi – 'Place of gods of Light'. Sanskrit Kr means 'to create/to make'; it is derived from Igbo kere ('created'); Sanskrit Dev ('god/divine') is derived from Igbo Ide Afa/Ava ('Demi-god of Afa'), pronounced Ava in some core Anambra dialects);

Sanskrit Om/Aum is said to be the first word intoned by god to bring about created life. Its Biblical equivalent is 'I Am'. Its Igbo equivalent is Oom ('I am/I am it/It is I'); Igbo Aum/Awu m equally means 'I am'. Both are derived from Orlu/Okigwe dialect of the autochthons, indicating that Sanskrit, the so-called oldest language of humanity equally owes some of its most basic vocabulary to Igbo.

Indra is the name of the solar deity of India. His name appears to have derived from Afa word Ndu Ora ('Life of the Sun') or perhaps it is a collective name for solar deities – Ndi Ora – 'People of the Sun'. It also means Ndara – 'I Fell' – an indication of solar origins.

The Tamil word for 'Knowledge of Art/skill' is Nika. Igbo Nka is 'Knowledge of Art/skill'! The Sumerian word for 'Knowledge/skill' is Kan. It also means 'eye'. This is very important for our thesis because the Sumerian hieroglyph for Kan ('Eye/Knowledge of Art') is a crescent hugging a circle – an Eye! This is a direct reference to the Temple of the Sun in Lejja, Nsukka Enugu State, Nigeria, which as already demonstrated in a previous chapter, is the location of the oldest iron smelting industry in the world! The Sumerian use of this Eye symbol to designate 'Knowledge' and 'Skill in Art' bears testimony that the Nsukka Sun Temple in Nigeria-based Sumer was the first place in the history of mankind (Homo Sapiens) where skills were acquired!

Interestingly Kan is the root of Nkannu - the clan-name of the native smiths of Nsukka and of the Canaanite tribes known throughout the world as the world's oldest smiths. It is also worthy of note that Nka is the Igbo word for metallurgy, skill and artistry, all of which are learned from the Nkannu people and their descendants. Earlier we have revealed that Nka-annu means 'Smiths of Annu', which means 'Smiths of Heliopolis'! Mark Amaru Pinkham wrote in *The Return of the Serpents of Wisdom* that the ancient Serpent City was Anu, also known as On by the Hebrews and Heliopolis by the Greeks. The 'All Seeing Eye' is also frequently represented as an equilateral triangle centered by an eye – a reference to the Omniscience of God. This all-important symbol was first captured in the Biblical 'Delta' revealed to Enoch, by God Himself. Both the Eye and the equilateral Triangle centered by an eye are symbols of the Nok (Magan) people and are found on many of their artifacts. Mark Amaru Pinkham reveals that the equilateral triangle centered by an eye is an enduring symbol of Atlantis!⁸¹⁵ This supports our thesis that Magan and Melluhha lay in the nation of Atlantis, and that Nok was the region of the Chaldean priests of Atlantis. This All Seeing Eye inside an equilateral triangle is the Sun- God/Amun residing inside the Pyramid of Idemili within the Depths of His Lair in the Labyrinthine Duat whose entrance is the Bottomless Pit in the Sun Temple of Lejja in Nsukka!⁸¹⁶

The equilateral triangle (next to the X symbol) is the commonest Igbo shrine symbol and the Sumerian rising and setting sun. This is captured in the Egyptian words Theth – ‘Sunrise’ (Igbo teta – ‘wake up’) and Rahat – ‘Sunset’ (Igbo raha – ‘go to sleep’), showing, as we have already demonstrated that Egyptian cosmology is Igbo in origin!

Indians believe that Tamil is a sacred language handed down by the gods. The above examples show that Tamil has its origins in Sumerian and that it is a child of the Igbo language, which further confirms that Sumerians spoke Igbo and that Sumer was an ancient Nigerian civilization! Waddell noted that “the captured king of Magan (captured by Menes, the first Pharaoh of Egypt) is known in Mesopotamian texts as Mannu-Dan... He is pictured as an aboriginal type with a large broad nose, long matted hair, naked except for a loin string”.⁸¹⁷ In Igbo Mannu Dan means ‘Man of Dan’. Dan, as we explained earlier, is the Sumerian reference to the ‘Three Hills’ of Nsukka – an all-important landmark known to the Sumerians and Egyptians, denoting the piled-up sand-dune hills lining the scared route to the location of the Lejja Sun Shrine. This suggests that Mannu Dan – King of Magan – was a man of Nkannu, a prince of the Lejja. The political and spiritual influence of Lejja in Magan is made obvious in the consistent display of the Kan symbol on all Nok artifacts.

IGBO THE MOTHER LANGUAGE OF MANKIND SPOKEN FROM THE DAYS OF ATLANTIS

King Ukhu (also called Uruash /Atlantean Uranos) the founder of the first Pre-Deluge dynasty of Sumer, who was called Iksh-Vaku in the Vedas, had his capital in the city he called Ukhu City - the Sun Hawk City. The Sumerian word Ukhu stands for ‘Hawk’. The Igbo original of Ukhu is Nkwu/Nkwo. Nkwu means ‘Hawk’, but also Palm Tree/Palm Wine.⁸¹⁸ The Palm Tree was valued by the ancient Sumerians as the Tree of Oracles, the Axis Mundi or Tree of Life in the Garden of Eden, and also for its life-giving palm-wine. In many images, Sumerian angels and archangels are shown celebrating the Palm Seed whose exact replica is called Mkpuru Ngwo (‘Wine-Palm Seed’) in Igbo land (plate 70a, b, c), and NOT the seed of the date-palm found in the Middle East and in northern parts of Africa. This specie of palm only produces sweet palm-wine and nothing else. Its wine is as sweet as nectar! Sumerian gods called it Ambrousia. That it was highly valued by Sumerian gods means that this part of Sumer was also a sacred land. After all it was the location of the river dedicated to Uruash – the first god-king of Atlantis. Wallis Budge revealed in *Babylonian Life and History* that Sumerians drank palm-wine and poured libation – just like Nigerians/Igbos and other West Africans did and still do. Similarities between Sumerians and Nigerian, as gleaned from Wallis Budge are legion and will be illustrated in a later chapter.

THE LANGUAGE OF ERI/THOTH - THE ATLANTEAN

We have also demonstrated that Uruash and Uranos, the titles/names of the first king of Atlantis/Eden/ Sumer were Igbo names: Uruash – ‘Sea Emperor’ being a cognate of Igbo Urashi – the name of a river still existing in Orlu town (plate 70d) in Imo state and in Okija in Anambra State; and Uranos being derived from Igbo Uru-ana – ‘Land of the Blessed/Blessed Land/Land of Richness and Fertility’. This means that the first god-king of Sumer bore exclusively Igbo names and the city he built also bore an Igbo name. King Uranos/Ukhu’s reign goes back onto Pre-Deluge times to the first pre-deluge nation/city on earth, and to the original date of 450,000 B.C. according to Berossus. This civilization was called Eridu by the Chaldeans whose remote origins it was, and Atlantis by the Greeks and ancient Egyptian priests. Thoth who calls himself “the Atlantean” fled to Igbo land to survive the deluge. He was from this world-oldest city of Eridu and bore its name into Igbo land where it has survived to this day. It is important to note that Thoth did not come into Igbo land with a different language other than that spoken by the autochthons of Igbo land. If he did, oral traditions would have reflected it and the two languages would have

existed side by side to this day. Rather what he seems to have spoken was a different Igbo dialect – the Anambra dialect that has survived to this day, thus attesting to the fact already illustrated in our previous works that the Atlanteans spoke the Igbo language!

KING URUASH RULED ERIDU FROM 450,000 B.C.

Igbo was the one-world language that was lost in the Babel incident narrated in The Lost Book of Enki and in Biblical sources. We believe that we have provided enough evidence of the importance of Igbo language in this series to awaken the interest of international linguists to do more research on Igbo for the good of humankind. The fact that the Chaldean Chronicles of Berossus, earlier quoted, dates the reign of King Ukhū ca. 430,000 B.C.⁸¹⁹ reveals how early in human history Igbo language was spoken and how far back into antiquity the Sumerian civilization goes!⁸²⁰ The Igbo were thus the early Chaldeans Goddess worshippers of Sumer among whom the fish god Oannes (Uranos) first made his appearance. Uranos was Uru-ash the Lord of Ur (Eridu, later Mesopotamia) whose capital was Lag-ash (Lokoja) where the Indian Lakaals/Nakaals/Nagas – ‘Sea-Serpent’ first lived!

L.A. Waddell⁸²¹ noted that Lagash inscriptions on Uruash found in Mesopotamia and in Babylonian myths (in the Middle East) reveal that the Spirit of the Sea is often represented as a Serpent with the head of a human king. Waddell also posits that in the Indian myths the old legendary human-kings are represented as Sea Serpents or Sanskrit Naga, and Indian Naga equates with the Sumerian Nun – the name of the Mother Goddess of Atum and the title of Sumerian King Uruash, who is the Egyptian Atum. One of the tributary rivers of the Lower Niger Delta is still called River Nun, while Urash (Urashi) is the name of a river deity in central Igbo land, further confirming the Igbo/Nigerian locale for the most ancient beginnings of creation, culture and civilization on earth. This shows that the foundation for all global mythologies, not the least of which is the Indian mythology and Indo-Aryan and Dravidian mythologies were laid in Igbo land in remotest antiquity! The city that king Uruash ruled was called Ukhū. Ukhū city was located in the original Eridu, later called Mesopotamia or Ur in the Niger/Benue River Basin area of Nigeria before being exported to the Middle East as myths.

THE DNA LANGUAGE CODE - 450,000 YEARS OF IGBO LANGUAGE ON EARTH?

This continues to support our thesis that Igbo was the Proto-language of Atlantis and of all humanity; and that all other languages were its dialects or off-shoots of its dialect, having developed into separate languages over time, yet preserving the cognates of the mother-language Igbo as enduring evidence. We have demonstrated this assertion to our own satisfaction in this work and in earlier works *They Lived Before Adam: Prehistoric Origins of the Igbo – The Never- Been-Ruled* (2009) and *The Lost Testament of the Ancestors of Adam: Unearthing Heliopolis/Igbo Ukwu – The Celestial City of the Gods of Egypt and India* (2010). And we now also invite international linguists to study the Igbo language and conduct further research to satisfy themselves of this assertion, so that the world can be the wiser. The Mother-language of all mankind cannot be a property of any particular tribe or nation, for the simple fact that it bears the genetic codes and markers that humanity needs to study in order to understand itself and the essence of our common humanity. Igbo language, as this and our other works have shown, tells the story of the lost history of humankind like no other language can. It is thus a vital instrument for the healing and re-unification of mankind.

The Igbo word Ukwu/Nkwu (Hawk/Palm Tree/Axis Mundi) was not lost in the Indian translation, for it was retained in the etymon Ikhs in the name Ikhs-vaku. It can be seen to be the root of the etymon Kush, also retained in Hindu-Kush - the generic name of all Indians. This, added to the piles of other evidence that clearly show that the original Sumerians used Igbo language, is not a coincidence, but an indication that Igbo was spoken in Pre-

Deluge Sumer even in the period of its foundation by the first god-king who named the place and was responsible for creating its enduring traditions, traditions that have endured for at least half a million years!

There is no gainsaying that with Igbo being spoken as early as 450,000 BC, it was the language of the gods, introduced from the place from where the gods themselves have come! Evidence amassed in this and in previous works in the series shows that the Igbos were the original children of evolution whose genes were from the Ape-men and that the Ape-men themselves were the bearers of the Genetic Code of the gods of Orion and Sirius. This star-system is thus the origin of not only the Igbo DNA but also of Igbo language, for as Zecharia Sitchin demonstrated in *The Cosmic Code* - language (words) is what is encoded in the DNA of all life forms on earth! This means that the content of genes are words and commands! Perhaps these commands bear and expressive intent of the Creator and the essence of creation in each individual's genes. That Life is expressed in the DNA in the form of words is a vital aspect of the mystery of creation and of existence. These words bear the entire content of creation for all life forms on earth including humans. This means that the oldest language on earth may also be the language of the genetic codes of all the life forms on earth including those of humans. Zecharia Sitchin also revealed that what is encoded in the DNA of all life forms on earth, when transcribed into letters, turns out to be three-letter words: "These three-letter groupings, it has been established, lie at the core of all life-forms on earth because they spell out chemically and biologically the twenty amino acids whose chains form the proteins of which all life on earth – and probably elsewhere in the cosmos – consist."⁸²² It is not a coincidence that Igbo language consists essentially of three-letter root-words (ala, ama, isi, onu, iga, iru, tuo, mee, etc.). Most if not all longer words in Igbo are compound word-strings joining three-letter words! Sitchin further expresses this mystery by quoting a Biblical passage, which says, "Death and Life are in the language".⁸²³ There is thus no gainsaying the fact that the study of language is the study of life and the understanding of language is the understanding of the mystery of how the Genes are formed and what they contain.

ANCIENT RUINS DATING TO 200,000 B.C. DISCOVERED IN SOUTH AFRICA

In support of our thesis that the Sumerian civilization in Africa began with the arrival of the Annunaki on the African continent ca. 450,000 B.C., an article published in the online Rescue News network on June 25th 2012 by Alice Linsley on the discovery of the Zander Pyramids of Niger Republic carries a link to another article titled "Ancient 200,000 B.C. Human Metropolis Found in Africa."⁸²⁴ The link opens into a full expose on the ongoing developments surrounding the recent discovery of a "160,000 to 200,000 years old human metropolis in Southern Africa – about 150 miles inland, west of Port Maputo. It is the remains of a huge Metropolis that measures in conservative estimates about 1,500 square miles. It is part of an even larger community that is about 10,000 square miles, and appears to have been constructed ... 160,000 to 200,000 B.C.!" The structure was discovered by author and researcher Michael Tellinger working with local pilot Johan Heine who had been flying over the stone ruins for several years and wondering what they might be. The huge walls constructed from piles of diorite stones appear as a complex network of circles within circles which can be observed on Google Earth using coordinates for four South-African towns: Carolina: 25.55° 53.28' S/30.16° 13.13E; Badplaas: 25.47° 33.45'S/30.40° 38 76'E;; Watterval: 25.38° 07.82'S/30.21° 18.79'E; Machadodorp: 25.39° 22.42'S/30.17° 03.25'E.

Dating the ruins were not possible through the conventional Carbon dating method, so the researchers resorted to calculating the rate of erosion depletion of the diorite stones on the site. The date of 160,000 to 200,000 B.C. was surprisingly confirmed using a stone calendar provided by the ancients who built the structures. The Stone Calendar was made a set of three huge stone blocks standing horizontally on the edge of the horizon aligned in the direction of the rising of the three stars of Orion Belt. By determining the period in history when the three Orion stars were positioned flat (horizontal) against the horizon, it was possible to estimate the time when the three stones in the South African Calendar of the ancients were in alignment with the three Stars of the Orion Belt. That

Time was 200,000 B.C.! In an article published by author Dan Eden for Viewzone, accessible through NewsRescue, the author asks the question, who could have been responsible for these constructions? To get the answer to his question the author resorted to ancient Sumerian records, with special reference to another of the numerous Sumerian texts Atrahasis. There he found and quoted passages which confirmed that 200,000 B.C. was about the time when gods from planet Nibiru mining gold in Southern Africa, became tired of working in the mines and resorted to mutiny (see Acholonu - The Gram Code of African Adam). It was then decided by the Council of Annunaki gods headed by Enki and Enlil to create Adam by mixing Annunaki genes with those of cavemen to produce Homo sapiens laborers to take the demeaning task off the young Annunaki. Dan Eden concluded that since 200,000 B.C. was the time that according to Mitochondrial DNA research results, Homo Sapiens (Adam) was created, it stands to reason that it was the Annunaki miners that constructed the stone structures of Southern Africa. These notwithstanding, our observation is that a number of the stone ruins reflect eight-room circular apartments (plate 71a, b). Two of the standing stones are shaped like a fish and the figure eight, respectively. The number eight and the fish are symbols of the Khemennu ape-men, and the Orion connection suggests that the ruins are connected with the God Amun – the god of the Duat and his population of earthlings.

It is important to note that these ruins are by far younger than the ruins that abound in Eridu area of Africa and that there are 32 calendrical stone circles in Ikom, Cross River State with one of the stones named after Eve – the mother of humankind. Yet Western researchers have taken no notice. Perhaps the 200,000 years old stone ruins in Southern Africa will at last induce global interest in the lost cities of Africa, with special emphasis in the lost cities of Eden and Eridu instead of denial.

THE MONOLITHS AND THE NAKHAL STONE WRITERS OF PRE-HISTORIC INDIA – DESCENDANTS OF THE KHEMENNUN SCRIBES OF THE IGBO DUAT

During our field-work on the monoliths in 2002, we were informed by Mr. Sylvanus Akong, the curator of the open air museums that are the monoliths circles located in about 32 localities in Ikom LGA, Cross River State, that the circle of monoliths in Alok are located at the center of all the other monoliths in the entire area. He said that the communities form a kind of figure eight with Alok in the center where the loops cross. He also said that the Alok monoliths circle is the headquarters of the Ekpe cult. He pointed at a small stone structure hewn into the shape of a step-pyramid and said that this was the most sacred spot for Ekpe. At the left side of the small step-pyramid was the monolith called Ntula Lakhal, meaning 'Queen Lakaal' in Ejagham language. Queen Lakhal had the Sumerian pictograph of the Crescent and sun-disc on her forehead, which we now know to be the Sumerian pictograph for the 'Garden of Eden'! Lakhal is a dialectal variant of Nakan/Nackan/Nachan/Nakhal (a variation of the word Naga), which means 'Serpent'.

James Churchward revealed through his extensive research on the Lakhal phenomenon in India, that the clan of Serpent scribes of India were known as Nacaals and that they were responsible for the oldest stone inscriptions of the Indians.⁸²⁵ In a research field trip to India, we found and photographed many ancient stone slabs with an unknown writing on them. All of them had the emblem of the Sun and Crescent Moon – the Sumerian emblem of the Garden of Eden – the Igbo symbol of the Oshuru Shrine of Lejja - engraved on the top of the inscribed stone-slabs. The fact that all the ancient Nacaal (Naga) stone inscriptions preserved in Indian Museums bore the signature of the Garden of Eden is a claim to the origin of the Indian Nacaal scribes and of Indians themselves! The same emblem of Crescent moon and a sun-disc is also found on the Lakaal monolith in Alok, Ikom (plate 72a,b)! The only meaning of this is that both emblems are from the same clan of scribes, and that the Lakaal authors of Ikom monoliths and the Nacaals stone authors of India – have their common origin in the Igbo Garden of Eden from the Ape- men/Primeval scribes of the Duat! This leads to the next obvious conclusion, namely – that the In-

dian Nacaals (Nagas – Serpents) were migrants from the Southern Nigeria Niger- Delta base of Sumer – from the lineage of the Khemennu authors of the monoliths in Cross River State, Nigeria!

WAS THERE REALLY A LOST CONTINENT OF MU?



Plate 70a-c: Sumerian angels reverently plucking the Igbo Wine Palm seed - Ngwo, 70c and d, below. The Palm Tree was the first Tree in Eden and was the Sumerian Tree of Life, hence the Divine reverence. The gods alone drank its nectar-sweet palm wine. The presence of this Wine-palm tree in Igbo land and the Delta supports the Southeastern Nigerian location of Eden.



Plate 70b: The palm Tree as embellished as the Tree of Life in Sumerian divine Art.



. 70c: The actual wine- palm seed from Igbo land being reverently plucked by Sumerian gods and angels above.

James Churchward had erroneously concluded that the Nagas and their Nakhal scribes and inscriptions came from a lost continent in the Pacific Ocean called Mu. According to Churchward's study of ancient Indian texts, with particular emphasis on the Ramayana text by Valmiki, "the early Naga Maya (Nacaals) had anciently sailed to Burma (from Mu) and then to India from the land of their birth in the East... then the Nakaals proceeded to Babylonia and Egypt and were instrumental to establishing mystery schools in those countries."⁸²⁶ In our 23

years of research into Pre-history we have found no evidence in support of a lost continent in the Pacific Ocean under any name. We have added an extra chapter to this work in order to effectively demonstrate that some of the translations of texts that James Churchward called Mu texts were actually Igbo/Sumerian texts. We have already explained that the term “the East” referred to a specific place in ancient Nigeria, namely – the Temple/Shrine of the Sun God in Lejja, Nsukka. Had the world given attention to researching the African continent for lost civilizations,



Plate 70d: Urashi rivulet of Atlantean god-king Uruash/Uranos, with wine palm-trees (ngwo) growing wild! The river is located in Umuchima, Ideato North LGA (five minutes drive from Orlu town, the bastion of Ele) - an Atlantean Sacred City no doubt, where the Holy Archangels of Ele, seen above (Micha-El, Uri-El, Gabri-El and Rapha-El) would congregate and drink palm wine in days of yore.



Plate 71a, b: The 160,000 years old Stone Age city ruins in South Africa.

all these errors would long since have been corrected, and humanity would have been the wiser.

Myths of Asia referring to mythical Igbo land are legion. In Myths and Legends of China, the mythical Land of Ancestors is called Hsi Wang Mu. In David Childress, *Lost Continents and the Hollow Earth*, this land is referred to in terms clearly referring to Igbo land: “The Western Paradise” – Land of Immortals. Hsi Wang Mu is a cognate of Igbo Ushi Uwa Mmuo, which literally means ‘Oldest Ancestors Residing in the World of the Living Dead/Land of Spirits’. It is this word Muo that James Churchward translates as Mu. The Buddhist equivalent of this Western Paradise is called Sumeru, where it is believed that Eight Immortals/Masters (the Khemennu) reside at a secret headquarters in this ancient Motherland. The continent was said to have been eventually destroyed (as was Sumer), and “many of the

people escaped to other lands, with the Elders’ Council relocating to Tibet and becoming the Great White Brotherhood”.⁸²⁷ These revelations require no explanation, but are in total support of our thesis that Igbo land was the land of the gods of heaven and earth and the location of the Western/Eastern Paradise called Sumeru. Igbo land was also the origin of the Council of Eight Ancestors (the eight Khemennu) called the Great White Brotherhood now residing in secret in Tibet! All the Chinese and Buddhist references to the Paradise Land of Immortals obviously refer to Nigeria-based Sumer – the same Sumeru of the ancients cited earlier, where at the bond- heaven-earth an invisible pyramid that is the navel of the earth and of the universe, is supposed to exist.

AN UNDERGROUND TUNNEL-SYSTEM CONNECTING NIGERIA WITH NAGA/SERPENT CENTERS IN THE WORLD

Childress published a map of the underground kingdom of Agartha - obviously the territory of the Agarthodaimon Serpent, from Alex Maclellan's work *The Lost World of Agartha*, published in 1982. In it Maclellan demonstrates that a labyrinthine tunnel system runs right round the earth passing through Southern Nigeria and connecting Nigerian with Egypt, Arabia, India, Tibet, China on the East and linking Peru, Mexico and America's West Coast on the West (plate 73) – all Serpent Centers of high Shamanic/Naga activities. Describing the tunnel system that Alec Maclellan discovered, Childress puts it this way: "From Egypt Maclellan's tunnel runs through Chad and Nigeria and under the Atlantic Ocean, to Brazil and ultimately to Peru...Maclellan's map would be a good route for a round the world subway system..."⁸²⁸ This map obviously indicates the route through which Pre-historic Nigerians of Sumer might have escaped the nuclear fall-outs of the destruction of the Sumerian civilization and subsequently distributed themselves all over the world. It explains the survival of Sumerian Pre-cuneiform Pictographic writings all over the world including the Igbo Ogham script. It also explains the survival Igbo language and Kwa cultural emblems among the Sea Peoples of Europe, the Bantu, the Indians, the Arabians, the Hittites, Anatolians, Aryans, Mayans, Shang dynasty of China, Aztecs, Moors, Scots, Picts (called Gypsies) and lots of others.

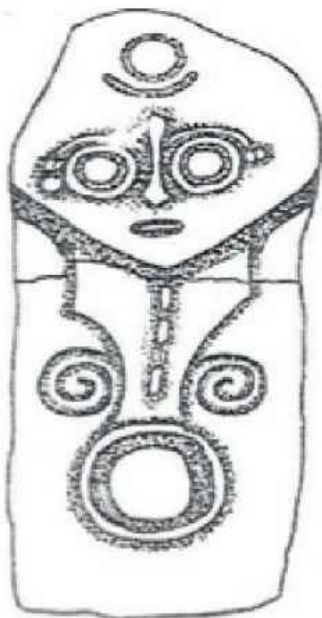


Plate 72a, b: Artist impression of the Lakaal Monoliths (left) with the sun and moon symbol of Lejja.



72b: One of the many Nakal inscriptions in India with the 'Sun and Crescent Moon' insignia of Atum.

CHAPTER 25

MAGAN AND MELUHHA – THE GREAT SEA-PORTS OF SUMER IN NORTH-WEST AFRICA

THE INDO-ARYAN KURUS AND DRAVIDIANS WERE FROM IGBO FAMILY OF ERI IN AGADE

From The Lost Book of Enki,⁸²⁹ we gather that Enlil, Enki's brother had created an artificial mountain in Magan. These artificial mountains of the Annunaki were called Ekur. The word Kuru is naturally derived from the Annunaki word Ekur – 'Artificed Mound' – artificial mountain – 'House Which is Like a Mountain'. The Great Pyramid of Egypt was such an artificial mountain. The Lost Book of Enki records that after the death of Sargon the Great, his grandson Naram-Sin attacked "Magan and Meluhha Marduk's domains in the Fourth Region," invaded Magan and attempted to enter the sealed Ekur. This piece of information places Magan and Meluhha in a different region from Egypt, which is in the Second Region of Sumer! It also confirms that there was a pyramid in Magan, matching the pyramids have been found in Meluhha! The word Ekur (Pyramid) is originated from the word Kuru (Mountain), and may suggest that Kurus were a nation of pyramid builders!

In the Eddas king lists, it is recorded that King Thor/Thoth, who was the first Post-Deluge king of Sumer bore his five sons in Kuru in an area described as a "Mountain Kingdom, separated from the Eastern frontiers by a Great River," which also formed a "Garden of Cultivation" in its Southern lands called "Gymnis Garden".⁸³⁰

Apparently Kurus were originally from the Middle Belt of Nigeria in a place now called Jos – where there is a mountain land still going by the name of Kuru in Plateau State in the Nok area of Nigeria.,⁸³¹ Plateau is separated from the East (Igbo land) by the Great River Niger.

The reference to a Pool (inland Lake) in its southern lands there where there is a Garden of Cultivation also reveals that these are very apt descriptions of the Niger-Benue inland Lake which was the location of the cultivated Garden of Eden. This was where Eri had lived before the Deluge. This was the core of the sunken kingdom of Atlantis! It was this land that had disappeared in the waves with the deluge. It was here that some of the five lost cities of Eridu had been located! The Sumerian pictograph for Kuru is made up of two circles or loops crossing in the center. It appears to have been adapted from the NER/NAR pictograph for spelling the name Nar-mer.⁸³² This same pictographic letter, a specimen of which was found among the Igbo Ukwu excavations, wrought in copper, is also (according to L. A. Waddell) found in the Indus Script and has there the same semantic value – KURU⁸³³ (plate 74a, b)! This pictograph is thus the genealogical or Tribal emblem of the Kuru Clan of India! Its presence in the Igbo Ukwu buried city of Oraeri (Akkad) confirms that Thor (Thoth/Eri) was originally from Kuru where in fact he had had his five sons before the Deluge, sons who arrived Igbo land with him in the Ark! This physical piece of evidence confirms Thor as Eri and Eri as Thoth; Kuru Ayrans of India as Eri People (Erians) of Igbo land and Akkadians of the city of Akkad!

L.A. Waddell noted that the title KUR/KURU was first used by a general or Minister of Menes who first established an extension of the Sumerian dynasty of Akkad in the Indus valley. This king whose real name was Madgal used the title A-Kur, calling himself 'A-KUR the Great – Shepherd of Edin Land', using the Sumerian (Eri word for Eze Nri) UDU to designate Shepherd!⁸³⁴ We can thus conclude that Kurus were the people of Eri clans by virtue of their use of the Eri title of UDU, which can mean IDU but is more a reference to the UDU ritual

pot used for the coronation of the Eze Nri. In the Indian epic, Mahabharata, the rival clan of the Bharat family were called Kurus.

L.A. Waddell in *The Makers of Civilization in Race and History* observed that “the Kurus formed the leadership of the Aryan tribe in the great war of partition of Gangetic India. They preserved a tradition that they were driven out of their old homeland in Kuru by ‘a curse’”.⁸³⁵ The ‘curse’ being referred to is clearly that which is recorded in Sumerian history as the Curse of Agade, and the fact that tribal emblem of the Kurus was preserved in Igbo Ukwu/Oraeri – the buried city of Sargon the Great, confirms that Oraeri was Akkad – the lost City of Sargon, from which the Kurus had been driven out by the curse of the Gutians (the Aros)! Perhaps the Mahabharata war seems thus to have been a war between two Eri clans – the Kurus (descendants of Menes) and the Bharats (descendants of Sargon the Great)! The Bharats (Oraeri) hired the Gutians (Aros and their allies) to help them evict the Kurus.

Aryans were the tribe that colonized the aboriginal races of India and from there went all the way to Europe and became the ruling race there. The discovery of the Sumerian/Indus pictograph and national emblem of the Kuru clan of Indians among the Igbo Ukwu excavations has far-reaching implications for world history! It confirms that the Indus civilization was built by ancient Sumerian migrants from Igbo land and that the Aryans too were Eri people of Igbo land. Waddell also noted that Kuru means ‘Mountain land’ and that the Aryan leading clans who undertook the Great Sumerian migration into India as recorded in the Vedas were called Kuru- Panchala – Panchala being a derivative of Panchea, which as demonstrated in *They Lived Before Adam* was located in Igbo land. Hittites and Syrians were also called by the title of Kur implying a common origin with the Kurus.

NOK – SURVIVING ARTIFACTS FROM THE ERIDU CIVILIZATION OF SUMER’S EDEN

The word Nok, the name of the village where most of the Nok artifacts were excavated, seems to have been derived from Nakhla/ Naga, and supports our thesis that these were of the Indian Naga/Nacaal clan of holy scribes of the gods. Surviving images of the priests of the Nok dynasty confirm that their civilization was ancient, actually Pre-Deluge, and deserves a separate study in order to do justice to it. Our conclusion is that Nok civilization was a direct child of the original Eridu civilization of 430,000 B.C. sunk in the Deluge. This is supported by the fact that Nok was excavated amid alluvial soil deposits under a mining shaft in the process of mining tin in plateau state. Alluvial soil deposits are deposits that occur from flooding and suggest that Nok might have been a city lost in the Deluge: excavators dug “down through several levels of alluvial deposits to reach the tin. It is within these deposits that most Nok works have been found.”⁸³⁶ The discovery of tin mines in Nok area of plateau state speaks to the presence of tin in Igbo Ukwu bronzes, and again supports a direct link between the Kurus and Igbo Ukwu.

The fact that Nok artifacts were found in many different layers, with some close to the surface, suggests consistent habitation of the area over a period of thousands of years, possibly from pre- Deluge times into the very last moment when Magan and Meluhha were destroyed by the Seven Awesome Weapons! This is supported by our discovery that the eyes of Nok artifacts spell the word Ma-Gan in a combination of Sumerian Ogham and pictographic writing (In Ogham writing, one slanting line spells MA, while in pictographic writing the crescent hugging a disc or hole – the Sumerian all-seeing eye symbol – spells GAN, (see plate 28; Fig. 10a and 8a in Chapter 29). All anthropomorphic Nok artifacts bear this kind of eye, which has been an enigma for art historians and archaeologists who have studied Nok works. We have at last solved this puzzle! Nok artifacts bear the MA-GAN eye inscription as an everlasting signature of the lost nation of Magan – which along with the nation of Meluhha was one of the two greatest Sea-Ports of Sumer and of the entire world. In chapter 5 we presented cartographical and satellite evidence that the Benue River once formed a large in-land lake (Sea) in the northern regions of West Africa, which have now dried up. Ekpo Eyo and Frank Willet wrote that Nok lies within a region of 300 by 100 miles further

north of today's Niger-Benue confluence lake, and that "Nok remains were found in alluvial deposits in dried up river-beds."⁸³⁷

Ekpo Eyo and Willett's discovery of dried up riverbeds in the Nok cultural belt (Plateau/Kaduna/Abuja) provide conclusive proof that the River Benue once flowed more northwards into Northern Nigeria. Without doubt these river beds were the tributaries of the Great Inland Lake where the Magan Sea Port of Sumer had been located, for this region matches with exactitude the very area where the 4th Region of Sumer was said to have been located, namely the Seaport area of Magan and Meluhha. This was the very region where the most ancient civilization of Eridu and its famous Garden of Eden had been originally located, before being destroyed by the Deluge waters, though covering a much larger area that reached much further north. This is precisely the location of Eridu and the Great Lakes where the Garden of Eden was planted by the Pre-Deluge Lords of Sumer, especially Lord Bakkus - the original home-base of the Chaldean Mother-worshippers, where, according to Waddell quoting the Nordic Ed-das, Thor/Thoth/Eri had born his five sons! The planting of the Garden of Eden in the northernmost region of Eridu implies that the territory of Eden included the Garden of Eden itself. All these are supported by the archaeologists' reports on Nok excavations that "the art is too complex to have been made in the early stages of an evolving culture (but rather one that had fully evolved over a long period of time). We see this art after it has developed quite over a long period of time..." The fact that "there are no oral traditions that relate to them"⁸³⁸ clearly imply that the civilization from which they issued was beyond living memory. This was also the case with Igbo Ukwu. Working exclusively in terracotta suggests remote antiquity close to Late Stone Age, and continuity from the Atlantis and Pre-Atlantis civilizations.

WERE THE PEOPLE OF NOK THE GARDENERS OF EDEN?

The discovery that the nation and people of the Nok civilization celebrated the Sumerian Gan symbol of the Garden of Eden in all their artifacts confirms that the Magan nation was proud of its origins in Eden – the main base of Sumer, after all it was the gods of Eden (Bakkus stands out) who had cultivated the Great Garden famously called the 'Garden of Eden'. We can thus assume that the Magan people of the Nok artifacts were the Gardeners of Eden, and that their riverine or lake-side settlement was strategically located in such a way as to support their Great Garden of Eden that must have been the Garden City of Sumer, just as this very area of Nigeria has remained the bread-basket of present day Nigeria. Characteristically Benue State so close to the Nok Belt, is one of the most fertile areas of Nigeria and is called thus "The Bread Basket of the Nation". The Nok area of today's Nigeria has equally remained highly fertile, to the point where practically all the foodstuff consumed in all parts of Southern Nigeria is supplied from this area, still attesting to the fact that this was the location of the famous Garden of the gods of Eden! Most likely then, one can conclude that Sumerians of every clan/tribe were taken to the Garden to live there in farm-settlements and cultivate the area to supply Sumer's food, while exporting food to the colonies through the port-cities of Magan and Meluhha. That the Magan people proudly celebrated their gardening and farming culture is shown in the artifacts of well adorned farmers carrying their hoes on their shoulders (already referenced in Ekpo Eyo and Frank Willett). The Magan/Nok citizenry must have been classified into occupational groups – farmers, priests, artisans, etc., each with its own characteristic garb. That the Nok people were farmers and agriculturists is noted by Ekpo Eyo and Willett thus: "We know that the (Nok) people were agriculturists. Along with the evidence of hoes, a number of grinding stones, otherwise known as querns, which were used in grinding grain have been found in Nok deposits."⁸³⁹ From the records of Sumerian daily life by Wallis Budge, we know that "Sumerians were an agricultural people" who "tilled their ground with stone hoes ...and ground their corn on stone querns"⁸⁴⁰ as rural Nigerians still do, especially in northern Nigeria.

With all that has been said on the location of the Garden of Eden, and knowing that Igbo language has consistently proved to be the source of the Sumerian etymology of most, if not all international words, we can venture into the etymology of the word 'Garden' by seeking it in Igbo language: Since Sumerian G is interchangeable with

K, and the Garden of Eden is located in Eridu, Ga-R-Den can be seen to have been derived from Ka-Eri-Idu-Ani. Ka, a synonym of Kan, according to Mark Amaru Pinkham, means 'Fire-Serpent/Naga/Serpent-People'. It is derived from Nkannu – 'Smith' – 'Worker of Fire'. Ani means 'Earth', but it puns on Den/Dan (Dunnu) which is the 'Three Hills' of the Nkannu nation of Nsukka/Lejja – the location of the Dunnu Oka Shrine - the Duat All-Seeing-Eye of Eden - the physical representation of the GAN symbol which stands for 'the Garden of Eden'. Thus Ka-Eridu-Ani (Ka-Eri-deni/Ka-Eri- Duni/'Garden') means 'The Serpents of Underground Eridu' or 'The Serpents of the Duat of Eridu'! The word reveals that the Garden of Eden was originally the haven (Heaven) where the Serpent Children of Atum – the Nagas – the 'Black-Heads' Igbo Ikwu Nji (Sumerian Kienji) – 'Negroes' were reared. These "small-bodied early dwellers" were referred to in the Great Benin epics of Omoregie as Ivbi-erin-mwi Neka - 'Little Heaven-Made Beings' ('Seed People' Adites/Adamas/Ape-men/Dwarfs/Cavemen) were encountered by the migrating Atlanteans (Eri people) when they began their migrations from Igbo land.⁸⁴¹ The use of the word Heaven-Made in this Nigerian Deluge migration epic confirms our assertion that the Garden of Eden was originally a breeding house (more of a hatchery) for Seed People, and it lends further support to our thesis that the Egyptian and Sumerian Heaven was/is in Igbo land.

These discoveries lead to the natural conclusion that the nation of Magan, which Narmer/Menes (3100 B.C.) conquered and whose conquest he (Menes) celebrated profusely in his famous Narmer Palette, was in the Jos/Abuja/Kaduna area of ancient Nigeria's Middle Belt, where the NOK artifacts have consistently been excavated. This is the area of the Great Lakes that had disappeared first in the Deluge and were later wiped out by the direct nuclear attack of the Seven Awesome Weapons ca. 2,000 B.C. Magan and Meluhha, Sumer's two greatest Sea-Ports were located in the Fourth Region of Sumer, south of Egypt. The owners of the Nok artifacts of the Middle Belt region of Nigeria were therefore natives of the famed Magan civilization that was celebrated in Egyptian and Sumerian texts along with the mighty nation of Meluhha lying further north in what is today's Niger Republic.

The Sea Ports of Magan and Meluhha were part of the Great Benue Sea that connected the Niger with the Nile, flowing through Northern Nigeria, but which was blocked by cataclysms and forced to go underground and re-emerge in the South.⁸⁴² Knowing that Magan, Kuru and Jos are within the Northern Nigeria/Middle Belt area implies that all of northern Nigeria perhaps up to the Chad and Lower Sahara were within the Fourth Region of Sumer! The havoc wrecked by the Seven Awesome weapons in the Fourth Region of Sumer, explains what created the Sahara desert. It was only the death-bearing winds from the destruction that affected southern Nigeria. There are no standing hills or mountains for hundreds of kilometers into Northern Nigeria all the way to the Sahara Desert! The reason for this was the Seven Awesome Weapons!

THE WORLD RENOWNED SUMERIAN PORT CITY OF MELUHHA WAS LOCATED IN ANCIENT NIGER REPUBLIC

Magan and Meluhha (also Melukha) were located on two opposite shores of the Great inland Lake in the Benue Chad area, with Magan being more to the Benue-Plateau/Abuja area of the Lake, while Meluhha would lie more on the area of present-day Chad and Niger Republic. This is supported by the fact that Sumer-type Ziggurat pyramids have been found in Zinder, Niger Republic where ancient pyramids have recently been found. The Niger Republic Egyptologist, Souley Garba who discovered the Niger Pyramid claims that it is located in the area of Zinder – the ancient capital of Niger – whose hieroglyph in ancient Egyptian records is pronounced Dara Roua meaning 'Crown Water(s)'⁸⁴³ – a confirmation that Zander was originally a Port City before it became a desert (the Sahara)! As a Port-City Meluhha was the indisputable maritime Pride of Sumer and of all her scattered colonies around the world. This is why its waters were called 'Crown Waters'. Sumerian texts say that stones for building Pyramids in the Middle East and Egypt were hauled by ships through Magan and Meluhha ports. This brand of stones was called 'Loua/Roua/Houa stones' in Sumerian texts because they bore the stamp of the Meluhha Crown Ports called Roua/Loua (L and R are interchangeable in Egyptian speech) – the same words used to describe the

ancient Nigerienne city of Zinder in Egyptian hieroglyphics! Sitchen insists that Magan and Meluhha from where the Loua/Houa (Roua) stones were hauled were cities of Africa!⁸⁴⁴ This confirms that Niger Republic is the location of the ancient Port City of Meluhha! This area of the Great Inland Lake was, as we have already noted, the center of former Eridu/Atlantis, which was destroyed in the Deluge – the place where the Garden of Eden was planted. It was also the domains of Magan and Meluhha, we remember, that were the main targets of Ninurta's "Seven Awesome Weapons" which left the Sahara Desert in Southern Egypt desolate, with its nuclear wind descending south to Sumer (Nigeria) and erasing all biological life thus bringing a final end to the Sumerian civilization of West Africa.

SUMER – A ONE-WORLD GOVERNMENT WITH A ONE-WORLD LANGUAGE

The total absence of oral traditions as well as the total absence of biological remains associated with such a large amount of artifacts of exquisite designs scattered over the wide Nok geographical area, simply means one thing – a civilization beyond living memory that could only have been obliterated by an unnatural disaster such the Seven Awesome (Nuclear) Weapons of the Annunaki. All these are supported by the fact already noted that Nigeria is the home of Proto Niger-Congo and Proto-Bantu. We are reminded that this was the fourth region of Sumer, whose first region is the Niger Delta and Niger-Benue where the nation of Eden had its base and mainstay, as illustrated in our early chapters. We are equally reminded that the actual nation of Eden is the Niger Delta where Enki had first set up a base, that Eridu, located north of Eden, was Enlil's sacred abode; and that these two regions were established by 450,000 B.C. soon after the arrival of the Annunaki on earth! This then was one consistent belt of culture and civilization, one people with many tribes, who spoke that Biblical One-World Language already established in the research done by Dr Quentin Atkinson of the University of New Zealand (earlier cited) as being located in West Africa! A One World Language means a One-World government! This agrees with the notion of the one world government of Atlantis with latter-day colonies in many shores (Spain, Greece) as expressed by Ignatius Donnelly, already cited, and with Waddell's idea of Sumer's Indian, British, Danubian, Norse, Gothic, and Mesopotamian colonies. We need not repeat that one language that has consistently demonstrated in this work and in our previous works on this subject, the attributes that would qualify it to be named Sumer's national/One-World Language was/is Igbo language! Needless to say, the aboriginal civilization of Eridu can be equated with the equally aboriginal Niger-Congo language of the Sumerians,⁸⁴⁵ which we had earlier equated with Igbo in earlier chapters.

Sumer was a one-world government, and so was Atlantis before it – a government/civilization first established and ruled by Uranos/Amun/Atum – the god of the Adites (Adama) before it was seized by the Annunaki. Like Sumerians the people of Nok were farmers, metallurgists and priests. This much can be deduced from their surviving artifacts which includes a terracotta statue of person holding "a hoe and an axe placed over the shoulder" like a farmer going to his farm and many others showing persons dressed and adorned like high priests as well as evidence that the people "were advanced in iron technology."⁸⁴⁶ Nok proficiency in iron-working suggests links with the Nkannu iron smelters of Igbo land, and supports our opinion that these were parts of one cultural belt whose center was the Lejja Table of the Sun – the Home of the God Ammon. Ekpo Eyo and Willett insist that Nok terracotta exhibits links with Ife terracotta, further supporting our thesis that this was one cultural and administrative belt, and that present-day Nigerian tribes were descended from the ancient Sumerian ancestors.

THE POST-DELUGE WORLD WAS RE-POPULATED BY IGBOS AND KURUS THROUGH ERI – THE MIGRANT FROM ERIDU

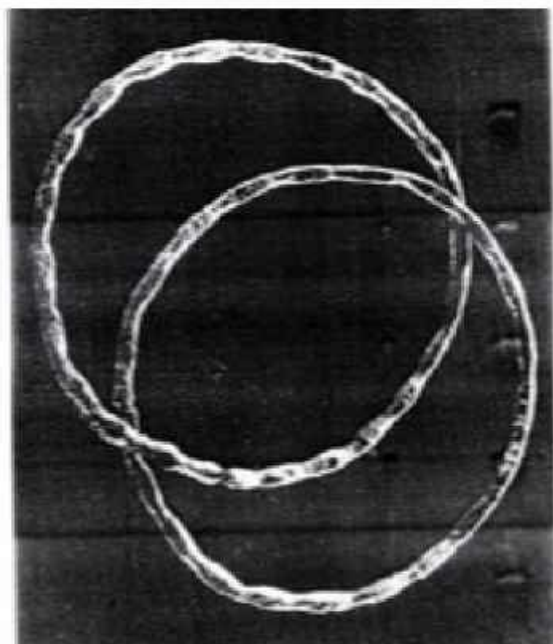


Plate 74a and b showing the Sumerian pictograph for KUR (Indian KURU) excavated at Igbo Ukwu. It is also the pictograph for NAR. Courtesy Waddell, *Makers of Civilization*.



Plate 74 b

Waddell's revelation that Thor (Eri) had all his five sons in Kuru coincides with the notion in Eri mythology repeated ad nauseam in Aguleri that Eri came into Igbo land with five sons and a pregnant wife. Aguleri popular tradition insists that Eri's wife was pregnant with her sixth child when the family arrived in Igbo land, and that she actually went into forced labor while climbing up the hill from Omambala into Aguleri. The child was a girl and was named Adamgbo and the spot where she was born was subsequently called Ugwu Omumu-nwa ('Birth Hill') to this very day. This reveals that Eri was a Kuru and that Kurus were among the original tribes of Atlantis whose nation was destroyed by the Deluge, with Eri/Thoth and his Kuru nuclear family as the only survivors of the city state of Atlantis, who subsequently repopulated the entire world in partnership with the Igbo cave men! This supports our earlier discovery that Kurus were the Aryan colonists of India and that they were descendants of Eri. The corollary to this is that the Post-deluge world was repopulated by only two DNA strings/tribes – the Igbos and the Kurus/Aryans/Erians!

The Kurus were the first known civilization in India. Indian historians ascribe to them the origin of the Vedas and the Late Iron Age Indo-Aryan civilization of northern India but argue that they left no archaeological structures, which would have enabled accurate archaeological dating. Indian historians place the arrival of the Kurus of India within the beginning of the second millennium B.C. 847 Magan and the Sumerian civilization were destroyed by the end of the second millennium B.C. However, the fact that, as clearly demonstrated in Igbo Ukwu, the Kuru Indians used Pre-Cuneiform pictographs belonging to before 3,500 B.C., and not the Cuneiform which was invented in the Middle East around 2,000 B.C. – plate 64c (after Sumerians had fled their homeland) implies that the Sumerian Diaspora of the Indus valley followed the West African route of Sumerian development where Cuneiform was NOT known.

His Majesty Eze Chukwuemeka Eri, Ezeora 34th and Akajiofor Igbo, the present custodian of the most ancient Royal House of Eri gave the information that the actual name of Eri's wife was Ish-sha-ma! Ish-sha-ma means 'Mother Ish-sha'; and Ish-sha is the name of Eve in the Torah and also on the monoliths of Ikom. Again we see here the evidence that Eri's wife was Sheshat – the wife of Thoth in Egyptian records! This confirms that Thoth was Eri! This information confirms Sheshat was the author of the monoliths. What Eve and Isis have to do with all this is anyone's guess. Since Eri bore the name of Eridu, it is most likely that he was the incarnation (alter-ego) of the original God-king of Eridu. This appears to be the case when we consider that as revealed in *The Only Planet of Choice*, Atum says of himself that he is Tehuthi (Thoth), and that he first lived on earth (as Tehuti) 34,000 years ago, which is uncannily close to the date of the authorship of Thoth's *The Emerald Tablets of Thoth the Atlantean*, which Maurice Doreal places at 36,000 B.C.1848 We can thus put a date at the beginning of the civilization of Atlantis and Thoth.

PHOTO-EVIDENCE OF NIGERIAN/SUMERIAN INFLUENCES IN ASIA AND THE AMERICAS

Nok, as its surviving artifacts suggest was a mixed race that included many Negro aboriginal types as well as tribes that remind one of today's Indians, Chinese, Japanese and other Asians. That Ancient Sumerian Negros migrated to Asia among other places worldwide, and built great civilizations such as the pyramid cities of Angkor



Plate 75c: Image of the Asian dwarf god Vishnu (Igbo Nwan-shi means 'dwarf') honoured within the sacred precincts of Angkor Wat. He and other Buddhas of Asia dress in the traditional Igbo/Sumerian wrapper style, showing his Igbo origin.



Plate 75d: An Igbo Nollywood chief dressed in the traditional Igbo (Sumerian) attire, which is the traditional dress-culture of all Buddhas of Asia.



(right): An Igbo-style dressed Buddha at Ayuthaya, capital of the ancient Empire of Siam in Thailand.



Plate 75 f: The ancient city of Ayuthaya - capital of the ancient Empire of Siam in Central Asia.

Wat by the Khmers (Khem-Eris) in Cambodia, Borobudur in Java, Indonesia and Ayuthaya in Siam, Thailand, can be seen in the Negro faces, dressing and statures of the gods and people of these civilizations (plates 75a-j). The fact that the story of the Rama wars are immortalized on the walls and floor of the Angkor Wat temple in Cambodia, including the great migration of the followers of Rama after the Ramayana wars, shows that the Rama story does not belong to Indians alone but to all of Asia. The images of the great migra-

tion show the people of Ayodhya to be black Africans of the West African/Bantu (Negro) Geno-type. Among the warriors are people bearing feathers on their heads, who are obviously West Africans. Khmers are obviously children of the Khemennu-Eris– followers of Thoth.

The fact that the Kurus – the original Indo-Aryans were nomadic shepherds supports the thesis of a link to Sumer’s first Shepherd-king Dumuzi and with Fulanis who are scattered all over West Africa. The mixture of Annu-naki bloodline (Eri) with aboriginal types (Khemennu) also explains the marked racial differences between the broad-nosed wide-lipped Igbo (Negroes) and the latter-day smooth/curly-haired, long-nosed Indian/Asian Blacks (Dravidians) and their lighter Aryan cousins. These racial admixtures notwithstanding, the immediate post-Deluge population of the Idu Eri kingdom of Agade was made up of two distinct races whose traces can be found in the Igbo Ukwu excavations, who appear to have made a clean separation at some point in time, one going northwards and from there scattering through-out the Sahara to become the Tuaregs and Berber and the rest going East through Sudan, Ethiopia into India and beyond, settling along the way.



Plate 75h: The West African drawn-down ear-lobes of Asian Buddhas, still practiced among some Bantu Africans originally migrated from Nigeria. These are all cultural signatures with which the Asian Buddhas are emphasizing their African origins. The largest Buddha in China has this ear with African kinky hair.



Plate 75 i



Plate j

Our opinion is that Sumer had several tribes and races living side by side and grouped around the various gods of the land, and that some tribes might have had prior warning of the destruction of Sumer from their Annu-naki ancestors and were evacuated in advance along with some of the Black population descended from the Primeval Ancestors, some of who might have taken refuge in the caves, to re-emerge hundreds of years later to begin a new life. These migrants also constituted the Arab population of the Middle East. We have, since the writing of this book been sharing much of our findings on Facebook. In the process, we have made many friends across many nations – Europeans, Americans, Arabs, Indians, Chinese, to name a few, who attest that they can identify their ancestry with our revelations. A Facebook friend who calls himself Bassam Dimitrios shared with us that he is a native of Mesopotamia in present-day Iraq. We asked him – “You know your ancestors were originally from Africa, right?” His answer was a straight unqualified “Yes”. We were quite surprised by this answer. We never would have

suspected that the African origin of Sumerians is known to anyone, least of all the Mesopotamians of the Middle East! Bessam Dimitrios as well as his wife Dalia, whose racial type today would be called 'white', were both very excited to identify with the African cave men aspect of their roots.⁸⁴⁹

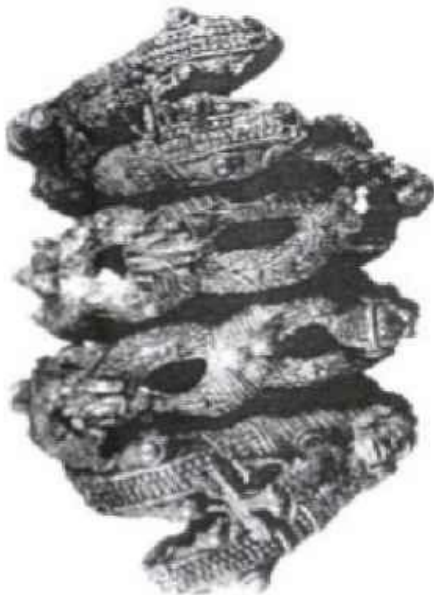
In *They Lived Before Adam* we traced the migration of Indians westwards through Ethiopia in East Africa, showing some of the artifacts they left behind, including a statue of the triple-headed lion that is still the national emblem of India. In *They Lived Before Adam*, we revealed evidence of migration of West Africans to Mexico and Peru and the monuments they left behind, which mostly all bear evidence of Igbo etymology. The Sun and Moon serpent culture of the Nkannu/Can/Nakaal/Naga/Nsukka Duat was borne to the Americas by Thoth in his guise as Kulkul-Can or Quetzalcoatl – 'The Feathered Serpent'. The double-headed serpent of Sumer found its way to the Americas, but is preserved in Igbo Ukwu (Plate 76a-b). Relationship between Olmec and Nok terracotta, as demonstrated in *The Gram Code of African Adam* also shows a link between the two cultures.



Plate 75i-j: Ramayana warriors (left) represented on the floor and walls of the Angkor Wat temple in Cambodia bearing single feathers on their heads in the traditional Niger-Congo West African style



Plate 75 j: Nigeria-Congo (probably Igbo Egyptians paying homage to a goddess (not visible). Metropolitan Museum, New York.



Plates 76a and b (left): The Sumerian double-headed serpent of Thoth/Ningishzida.



76b: Igbo Ukwu double-headed serpent.



Plate 75a: The Great Khmer City of Angkor Wat in Cambodia built to honor the Great Black/ Igbo god-men from Ancient Sumer, whose faces are immortalized on the buildings.



75b: Asian Pagodas can be seen to have derived from the Sumerian/Igbo step-pyramid tradition. Plate 75b: The Black Khmer (Khemenu) Lords and ladies of Angkor Wat representing the Igbo cosmic numbers four and eight. These are the Serpent Nagas.



Plate 75g: One of many images from the Sumerian/Indian Ramayana epic, preserved in the Angkor Wat Khmer City in Cambodia, showing the migration of Black African Sumerian followers of Rama to Asia with rulers riding on their chariots and elephants, while the masses are walking on foot with loads on their heads. Note the African features such as faces, hair and buttocks. This shows that Ramayana was not an Indian story but a Sumerian story from Africa inherited by all Asians.



Plates 76 c and d: Sumerian double headed Serpents forming a Caduceus/ Aesculap. Double-headed serpent representing the South-American god Kulkulkan/ Quetzalcoatl (Thoth).



Plate d

CHAPTER 26

LIFE-STYLES AND CULTURAL SIMILARITIES BETWEEN SUMERIANS AND IGBOS/NIGERIANS

Archaeological and written records that have survived in Babylon, Mesopotamia and Assyria as delineated by Wallis Budge in his book *Babylonian Life and History* show that ancient Sumerians came from somewhere else and settled in the Middle East, and that, apart from changing their writing system from pictographs to linear writing, they did not deviate from their original life-styles, customs and traditions.⁸⁵⁰ These lifestyles, customs and traditions have been analyzed by us, with the conclusion that Sumerian daily living, architecture, modes of dressing for the different cadres of society, religious beliefs and modes of worship, table manners, marriage institution and customs, etc., are not just similar to those of rural Nigerians and especially Igbos, but are exactly the same!

GENERAL LIFESTYLES

Both Nigerians and Sumerians lived in mud thatched or reed huts. They worshipped gods in small shrines and made sacrifices of livestock and food to their gods. They practiced Animism – worshipping deities of the waters, earth, wind and vegetation. They offered livestock, food, drinks and clothing to their gods and the livestock were slaughtered before the shrine/statue of the god.⁸⁵¹ Families ate meals from a common plate and scooped food with their bare hands. Sumerians and Nigerians worked iron, bronze and copper and were farmers.

SUMERIAN METALLURGY

According to Wallis Budge in *Babylonian Life and History*, Sumerians developed the art of alloy making and produced bronze alloy from a mixture of tin and copper.⁸⁵² Igbos, Benin and Yoruba tribes of Nigeria knew the art of bronze working from antiquity. Thurstan Shaw who excavated Igbo Ukwu observed that Igbo Ukwu “bronze contain(ed) up to 12% of tin...Benin bronzes were in fact made of brass containing a considerable amount of zinc... The famous heads of Ife ... (were largely) made of leaded brass...whereas there was a total absence of zinc and brass in the whole finds in Igbo Ukwu”.⁸⁵³ The Igbo Ukwu (Oraeri) metallurgists were the only ancient Nigerian metallurgists who used tin while Yorubas and Benin used lead and brass to produce bronze. This suggests that Igbo land was the center of Sumerian civilization and metallurgy. Accordingly, several piles of copper wires and copper artifacts were found at the Igbo Ukwu excavation. Copper is still worked by the blacksmiths of Awka in Anambra state.

Sumerians cooked their food in earthenware pots and lived in humble houses made by sticking sticks into the ground and covering with mats (and later rectangular reed-houses) “the family sat round the bowl or tray that held the food, and each person helped himself with his fingers, which were usually washed before the meal...on special occasions (they) drank palm wine”⁸⁵⁴ This is an exact description of the Igbo table manners. Sumerians cooked in earthenware pots and in metal cooking pots just like Igbos who used clay pots as well as metal cauldrons.

Both peoples practiced arranged marriages. Polygamy was common. Wives did not participate in public functions. Like Igbo women, Sumerian women wore strings on their waists (Igbo call this string *jigida*). Sumerian and Igbo men wore loincloths.⁸⁵⁵ Palm-wine was tapped from the palm trees and drunk in Sumer as it is still done

in Nigeria. Nigerians are the only people in the world who tap palm-wine straight from the palm-tree. Palm wine trees are in fact native to Nigeria. Both peoples made soap with a mixture of wood-ash (potash) and oil.⁸⁵⁶ This kind of soap is called *Dudu Osun* among the Yoruba and *Ncha Ngu* among the Igbo.

SUMERIAN DRESSING AND RELIGIOUS PRACTICES

Both Sumerians and ancient Nigerian chiefs dressed customarily in wrappers slung across the left shoulder with the right shoulder bare. Chiefs of both people wore carnelian beads on the neck and arms. Several hundreds of rows of carnelian beads were excavated in Igbo Ukwu and some at Nok. The monarch buried in Igbo Ukwu actually wore a cloth strung with a whooping one hundred and eleven thousand carnelian beads! Sumerian graves excavated in Assyria and Iran also show the dead kings and queens profusely adorned with thousands of beads and other forms of jewelry. The royal tomb of Queen Shubad, supposedly dating 3,000 B.C. had thousands of beads sown onto the queen's article of clothing, just like the Igbo Ukwu case. And in both cases exquisite⁸⁵⁷ metal ornaments of animals were buried with the monarch.

Like Igbo, Benin and Yoruba priests, Sumerian priests wore white wrappers when entering the shrine. They believed in the power of magic and practiced divination and long incantations from memorized texts,⁸⁵⁸ which the Igbo call *Afa* and the Yoruba *Ifa* and used extensive sacred texts for incantations as the Yoruba still do from *Ifa*. Sumerians worshipped their gods in small shrines tended by native priests called '*Shangu*' and '*Makhkhu*' who dressed and fed the gods and were totally dedicated to the work of attending to the needs of these gods and directing worshippers.⁸⁵⁹ Yoruba priests are called *Shango*. Igbo Eri mythology by I.N.C Nwosu supported by the Great Benin epics maintains that the Yoruba were the high priests of Eri. These were the original *Shango* priests of Sumer. "Babylonians did not usually resort to prayer to the gods or appeal to the good spirits when afflicted by evil spirits, but went to the priest, who often assumed the character of a god and who exorcised the devils by reciting incantations".⁸⁶⁰ This they took away from their African roots. Thus their religious activities were exactly like those of Nigerians. Sumerian drums were made and beaten in the style of Yoruba/Igbo/Benue talking drums, and some were slung on the shoulders while being beaten with two hands exactly as Nigerians still do. Sumerian Proto-Cuneiform letters are made up mostly of popular Nigerian and Bantu symbols, as we have demonstrated and continue to demonstrate in subsequent chapters. Sumerian kings bore titles of Nigerian kings such as Eri Attah, Gana, Nuri (Nri), especially kings of Igbo extraction, and wore feather-crowns like Eri/Nri kings of Igbo land and carried the Igbo mace/club called *Ofor*. Like the Igbo, the Sumerians used the clan-name *Bu* (*Ebo*/Igbo) to distinguish themselves as Igbo people, and titles *Ar* (*Eri*/*Aro*) and to distinguish their sacred clans of the Serpent. They and Egyptian kings and gods also bore metal staffs like Eri kings (many staff-heads were preserved in the ruins excavated at Igbo Ukwu decorated with coiled and inter-twined serpents reminiscent of *Thoth* and the Serpent God *Amun*). It is obvious from these and many more similarities that Sumerians were Nigerians/West Africans.

According to Wallis Budge in *Babylonian Life and History*, Sumerians who entered the Persian Gulf from their unknown native homeland "at first lived in small huts made of reed mats fastened to sticks stuck in the ground, and later in little houses of the characteristic Igbo rectangular shape made of bricks" all of which are imitations of the Igbo rectangular 'House of First Creation' (*Obu Chukwu*) discussed earlier. Later "they formed themselves into small communities, each of which had its own god and was practically ruled by the priest of that god."⁸⁶¹ This is exactly what obtained in ancient Kwa/Igbo land. "Their weapons consisted of bows and arrows, slings and stone axes." They tilled the ground with hoes and "ground their corn on stone querns...The art of weaving was known to them".⁸⁶² All these are the ways of life of rural Nigerians. Weaving is native to rural Nigeria. This has been illustrated in an early chapter.

Four different kinds of textile fibers were excavated at Igbo Ukwu, which when microscopically examined were found not to be cotton. Akaolisa and Shaw observed that as the Igbo Ukwu textile pieces were preserved be-

cause textile does not decay when placed close to copper.⁸⁶³ Masses of copper wires were buried with the monarch in whose grave the textiles were found.

SUMERIANS - THE TEACHERS OF THE ANCIENT WORLD

Sumerians were the world's firsts in every aspect of life and technology. They were the first doctors, merchants, scientists, astronomers, sailors, engineers, stone builders, metallurgists. In various countries today it has been documented that Nigerians have the highest number of professionals in every field of human endeavor than every other African country. As can be said of Igbos, Sumerians were said to be "highly civilized, possessing a head of great brain capacity... they were the source whence the Semitic peoples of Babylonia and of Western Asia generally derived their civilization, and literally they taught the rest of mankind their letters...Sumerian language was considered (a mix) of African and Proto-Turanian".⁸⁶⁴ Turanians are of Nigerian origin, and there is still a surviving Turan tribe living in Nigeria's Benue State where the Niger-Benue inland lakes are located. All these provide added proof of our thesis that Sumerians were ancient Nigerians. Budge says Sumerians were of many tribes and not all Sumerians were Semites, the Akkadians were Semites and it was they who dwelt in the city of Babylon. Akkadians were original people of Agade/Akkad, the city that has been excavated underneath Igbo Ukwu.

THE MERCHANTS OF UR AND IGBO LAND

Like Igbos that many of them were (other Kwa tribes were among them), Sumerians were expert traders and merchants, which was why Babylon was in its heydays the central market of the world. The Merchants of Ur were the world's most travelled merchants. Igbos are the most travelled Africans and their most common occupation is trading. There is a popular joke that any place on the world map with no Igbo settler is not fit for human habitation meaning that there is no spot on earth without Igbo settlers. The merchants of Ur traversed all the seas of the world bringing goods such as textiles for which Sumer was also world-renowned. Sumerians sold cloths just like native Igbos of Onitsha – the largest market in West Africa. The fact that Archaeologists who worked at Igbo Ukwu found various pieces of woven cloth preserved for thousands of years through contact with rolls of copper wires: cloths woven with various kinds of unknown looms, some of whose exact textures could not be determined in archaeological laboratories in England, coupled with the fact that Sumerians of the most ancient city of Ur were world-renowned merchants, seem to suggest along with several other piles of hard-hitting evidence preserved in Igbo Ukwu⁸⁶⁵ that Igbo Ukwu/Oraeri, which we have identified as the lost city of the Sun (Heliopolis) was a lost 'Hall of Records' of the Sumerian Civilization presently being sought in Egypt by various expeditions headed by members of the Edgar Cayce Foundation (A.R.E) of Virginia, USA.⁸⁶⁶

THE SUMERIAN MACE/IGBO OFOR

It appears that all Sumerian kings were associated with the instrument of power-commonly called a mace. It does appear that as with Igbo kings, all Sumerian kings of the Sargon lineage possessed the Mace of Power called Ofor. This can be gleaned from Wallis Budge, *Babylonian Life and History* where it is recorded that kings of Sargon's lineage in Agade made inscriptions on their mace-heads which have survived the kings that owned them.⁸⁶⁷ Accordingly, the Sumerian pictograph for king (Lugal – 'Mighty Man') was a man wearing a crown of feathers (plate 16a, b) and holding mace – Igbo-style. Likewise in Igbo land a king (Opara in Igbo and Para/Bara in Sumer) is a man who wears the crown of feathers and holds the mace, which the Igbo call Ofo/Ovo/Oho in various Igbo dialects. In both traditions the mace/Ofo has a round head and a tapering handle (plates 44). The present Eze Eri Chukwuemeka Eri, the Ezeora 34th of Aguleri is called Aka Ji Ofo Igbo ('He Whose Hand Holds the Igbo Ofo'). The hieroglyph for 'Mighty Man/King' is a mace whose head is the king's head and is crowned with four (or

eight) feathers, representing the four regions of Sumer and the eight-pointed star of Khemennu – the City of Thoth. The Eze Eri wears a crown of eight feathers (plate 16b).

MOURNING THE DEAD

The Sumerian and ancient Nigerian head of the family made his son his heir. When a Babylonian died, it was the duty of the family to ensure a proper burial, exactly as it is with the Igbo people of Nigeria. Sumerians mourned their dead⁸⁶⁸ by throwing themselves on the ground like Igbos, shaving their heads like Igbos, using professional wailers like Yorubas, and making extensive music like Igbos and Yorubas. They buried some corpses inside the houses inhabited by the dead persons; kings were buried in their palaces and so were noble men.⁸⁶⁹ This is the exact way Igbos buried their kings and noble men – inside the houses of the deceased. Like the Igbo people of high rank, Sumerian persons of high rank were buried in their private houses “which they had inhabited” while they lived.⁸⁷⁰

As with the Igbo and the Yoruba, mourning for the dead Sumerian consisted in being surrounded by living relatives among who are professional wailers and mourners who intone customary dirges for the deceased person. Budge describes it this way, “in the case of the master of a house, or a person of rank and position, a crowd of professional wailers or mourners, who had been waiting for his breath to leave his body, surrounded the house and began to wail at the top of their voices, and to chant compositions of a stereotyped character in which the virtues of the deceased were proclaimed...”.⁸⁷¹ This is a typical description of a Yoruba funeral scene, and to some extent Igbo, where the mourning of nobles consisted of professional dirge singers.

WRITING

Wallis Budge noted that “Sumerians brought with them” from their original homeland into Babylon and Assyria “the pictographic script, but they soon found that they were obliged to modify it. It is possible that in their home country they wrote upon skin or parchment... but in their new country these writing materials were evidently not forthcoming, for they began to write on stone and clay...”⁸⁷² Evidence from the Ikom monoliths and Igbo Ukwu excavations show that ancient Nigerian Sumerians wrote first on stone and then on clay and bronze and even copper (plates 77a-f). Thousands of heavily inscribed potsherds were excavated at Oraeri underneath Igbo Ukwu (d- f).

Sumerians modified their pictographs into the wedge-shaped Cuneiform writing, which consisted only of lines. The linear writing is at the root of the Ogham writing system, which we believe was also created by the Sumerians. The fact that Ogham writing system has only been translatable into Igbo, is proof that Sumerians were ancient Nigerians, and that their dialects were Igbo dialects.

THE SUMERIAN COSMOLOGY

Sumerians under Sargon of Agade, believed that the earth is flat and round and that a Great River (Niger) runs through it from north to south and empties in the south in a region full of swamps and marshes (Niger Delta). This confirms our thesis that Sumer was located in Africa and that the habitable lands originally occupied by the Annunaki in the heydays of Sumer were lands within the African continent. This is why the River Niger was frequently referred to in Sumerian texts as “the River that Goes Round the World”, for Sumerians actually believed that Africa was the entire world. Accordingly, the Four Regions of Sumer were called “the Four Quarters of the World”.⁸⁷³ Accordingly, the Sumerians like the Babylonians after them, believed that a “Bitter River” surrounded the world. They called the ‘Bitter River’ Ya’kinu.⁸⁷⁴ Ya’kinu is Igbo Iyi Akinu, which means literally “Bitter

River"! (Akinu is the Igbo 'Bitter Kola' – Anambra dialect.) This again is further confirmation that the original language of the Sumerians was Igbo and so was their original homeland.

Sumerians who migrated to the new Babylon in the Middle East transferred the names of land- marks from their original Nigerian homeland to their newfound homeland in the Middle East. Thus, according to Wallis Budge in *Babylonian Life and History*,⁸⁷⁵ Sumerians called the Euphrates Bura-Nun or Bara-Nun. Its Igbo equivalent is Obara- Nun ('Blood-flow of the Nun'; Nun being the mythical name of Omambala retained among Egyptians, and still surviving in the name of the Nun River, a tributary of the Niger in Bayelsa State, Nigeria. Because the Tigris River forms a confluence with the Euphrates, the ancient Igbo Sumerian refugees gave it the same name of their native Igbo Ide-mili whose most scared confluence with Omambala is called Agbanabo Ezu na Omambala, Ezu being a tributary of Agulu Lake, which is the Head of Ide- mili. Thus the Sumerians called the Tigris Idi-gna (Igbo Ide-jiana means 'the pillar that holds the earth in place'). This means that the Tigris was their equivalent of Idemili, whose name means 'Pillar of the Waters'.



Plate 77a,b: Monoliths of Ikom with Sumerian inscriptions. The spirals mean RA. The triple and double lines mean ESH. The single curves facing right mean A. Single curves facing left mean URU or UR. Arrow facing down means GUT or God.



Plate 77 b.

THE SUMERIAN DOUBLE-HEADED SERPENT OF THE GOD NINGISHZIDDA/THOTH EXCAVATED AT IGBO UKWU/ORAERI

In concluding this chapter, we wish to share a wonderful discovery that lends greater credence to our thesis that Oraeri was a Sumerian city. Wallis Budge revealed that the symbol of the Sumerian god Ningishzidda was "a staff round with a double-sexed, double-headed serpent, called Sachan, was coiled"⁸⁷⁶. In fact, a highly ornate

bronze model of this very type of staff-head was excavated from the buried city of Oraeri (underneath present-day Igbo Ukwu) among thousands of bronze and copper artifacts found by Thurstan Shaw (plate 76). The fact that Thoth was also associated with the coiled double-headed serpent, confirms him as Sumerian Ningishzidda. The presence of this artifact in Igbo Ukwu's lost city of Oraeri, reveals that the Sumerian god Ningishzidda who was indeed the Egyptian god Thoth was the actual founder of the Oraeri city buried underneath Igbo Ukwu! This is another smoking gun evidence in support of our thesis that the Igbo god-man Eri was in actual fact the Egyptian god Thoth otherwise called Ningishzidda among Sumerians! It completes our circle of proofs that Igbo land was where the Sumerian civilization was anchored in the Post-Deluge era and that the Egyptian civilization nurtured by Thoth was its offshoot.



Plate 77 d-f: Few of the thousands of inscribed pottery from Igbo Ukwu excavations of Oraeri.





Plate 77c: Few of the hundreds of Inscribed bronze from Igbo Ukwu excavation of Oraeri. The double concentric circle is SHAR – a title of Shargon the Great, whose other emblem is the quadrangle seen on the body of the snail.

CHAPTER 27

THE BRONZE AGE OF EUROPE IMPORTED FROM WEST AFRICAN SUMERIANS

THE SUMERIAN REFUGEES WHO STORMED EUROPE AND ASIA AND BECAME THE WORLD'S FIRST DIASPORA

From Sumerian records translated and chronicled by Zecharia Sitchin and in The Gram Code of African Adam we gave several chapters to illustrate the wars of Seth and Horus, and the wars of Ra/Marduk and Ninurta. Between 8,000 BC and 2,000 BC a number of wars that were nuclear in nature and in destructive effect had taken place in various parts of the African continent; wars that the texts say destroyed landscapes and obliterated human and animal populations, hewed down mountains, dried up rivers and seas.⁸⁷⁷ Evidence abounds to the fact that ancient Sumerians whose lands had vanished in the wake of such man-made disasters later transplanted the rubrics of their cultures and their vanished Sumerian cities onto their new lands of refuge in the Middle East and named them by the old names of their lost cities, namely Babylon, Akkad, Uruk, Kish, Mesopotamia, etc.

In his translations and interpretations of Sumerian texts, Zecharia Sitchin reveals that these world wars involved the use of nuclear weapons, the dissolution of a great centrally controlled political and cultural system and a 'boundary less' religion: the phenomenon of millions of war refugees looking for safe heavens to start new lives, leading to the rearrangement of the population map of the world. These were recorded in various Babylonian/Sumerian inscriptions such as The Lost Book of Enki, Enuma Elish, Erra Epic, Lugal-e and Atrahasis texts and hymns.⁸⁷⁸ Sumerian texts spoke of the phenomenon of "displaced persons", "stateless refugees seeking religious asylum and personal safe havens in other lands" which led to the emergence of "the first Diaspora".⁸⁷⁹ In Sumerian texts and language, the refugees who fled from the destruction of Sumer by 2,000 B.C. were called munnabtutu – 'Fugitives from a Destruction'.⁸⁸⁰ The Igbo original from which this imperfect translation was derived is Umunna Obi Ntitu – "Clans from a Destroyed Homestead" (derived literally as follows: Umunna – 'Clans', Obi – 'Homestead', Ntitu – 'Destruction').

From 8,500 BC when the war began between the family of Enki and that of Enlil,⁸⁸¹ the Fall of the great African civilizations of Sumer had begun, and so too were the steady migrations out of Africa to foreign lands. The final Fall of Sumer took place circa 2,000 BC with the inauguration of Marduk's Age of the Ram.⁸⁸² When by 2024 B.C. Marduk declared himself Lord over all the gods and men and inaugurated monotheism, little did he know that the backlash of jealousy that this move would cause would bring about the demise of an entire continent and the entire world civilization that the Annunaki had established. Sitchin describes it as "a calamity the likes of which neither Mankind nor Earth itself had previously experienced...The bitter end of Sumer and her great urban centers is described in numerous Lamentation Texts, long poems that bewail the demise of Ur, Nippur, Uruk, Eridu and other famed and less famed cities."⁸⁸³ Describing the words used in the Lamentation Texts of Sumer to record the destruction, Zecharia Sitchin wrote: "The seven awesome weapons" whose hiding place in Africa the god Nergal alone knew. They were weapons that "of the lands could make a dust heap", "cities upheaval", seas "to agitate, that which teams in them to decimate". The description of the weapons and the consequences of their use clearly identifies them as nuclear weapons.⁸⁸⁴

From the comparison of these events of Sumerian records with similar texts in Biblical Genesis, Zecharia Sitchin came to the conclusion that the destruction of Sumer by 2,000 B.C was the same event referred to in Gene-

sis as the destruction of Sodom and Gomorrah. Sumer had been feeding the world with colonists from Atlantean times, but its final destruction by the year 2000 put the final lid on the coffin of the Mother of all civilizations and nations. Henceforth the name of 'Sumer' as the Mother Pot of civilization would become literally extinct from human records. West Africa became a no man's land, abandoned to the hyenas, reverting back to its pristine cavemen status.

Meanwhile the dispersion of the West African refugees of Sumer caused the springing up of nation-states all around the world within two or three centuries after the Fall of Sumer. Sumerian tribes called Amurru ("Westerners")⁸⁸⁵ followers of Marduk and Nabu (his son) poured into Mesopotamia and provided the rulers that made up the first Dynasty of Marduk's latter-day Babylon. Clans loyal to Enki and his sons, and those loyal to Enlil and his sons were moving out of Africa, founding new cities and shrines of worship for their gods. Among those loyal to Enlil were the clans from Eri (Thoth) and his consort Sheshat, both of whom were arch-enemies of Marduk; and foremost of those loyal to Marduk were the Yoruba and the Benin (Marduk's so-called Westerners, otherwise called Amurru), who subsequently separated themselves from the Eri dynasty and continued their wars of independence against the Iduu Eri Kingdom.

Many African tribes and nations-to-be engaged in massive population movements that forever changed the Near East, Asia, the Americas and Europe. These migrations brought about the emergence of Assyria, the Hittite kingdom, the Hurrian Mittani, the Indo-Aryan kingdom that spread from the Caucasus ... and those of "Desert Peoples" and the "Sea-land Peoples".⁸⁸⁶

These West Africans brought with them several technologies that changed the ancient world. They brought the knowledge of metallurgy and stone working, of megalith constructions, writing, astrology and city building. They brought with them new linguistic expressions that have endured to the present day in all languages of the globe, as our and other independent researchers have consistently demonstrated. It is said that the Sumerians were the world's first in everything that has defined human civilization, and the same is said of the Olmec of South America who in 3113 B.C. accompanied Thoth (Qutzalcoat/Kulkul-can) out of Igbo land into forced exile on the insistence of Enki (in deference to Marduk). Dionysius (Osiris) and Obatala (Igbo) alter egos of Eri were also forced into exile.

In Europe, all these early Black African migrants were named collectively – Moors. According to Mac Ritchie, the word was used by William Shakespeare as a synonym for 'Black' or 'Negro'.⁸⁸⁷ Moors were a Black African race, whose complexion has been consistently described by European authors as black, swarthy, chocolate brown, copper-coloured – all of which are the natural complexions of Igbo people and Southern Nigerians. Ritchie wrote that the word 'Moor' has survived in words like 'Mauritania', 'Morocco' (North Africa), Mauris (Asia), Moravia (Scotland); and in such British names such as Murray and Moore, whose bearers would certainly have descended from the Black Moors. He noted that Moors were an integral part of the Scottish nation, which is why Scotts were traditionally called 'Egyptians' and also held themselves to be descended from ancient Egyptians. Ritchie included among the Moors of ancient Europe the Picts, the Huns, Gypsies, Hungarians and the Gaels, whose descendants are widespread among "modern Europeans in whom all the ancient Black and white races who originally lived side by side and fought each other for supremacy, are now genetically interbred in the modern 'white' Europeans."⁸⁸⁸ The huge numbers of descendants of Black Moors who developed Europe in pre-historic times are today called Gypsies and most make up the population of Eastern Europe where ancient Danubian/Tartarian writings of Sumerians have been found.

IGBO FACIAL SCARIFICATION PRACTICED BY THE EARLY MOORS OF EUROPE

Every available evidence from British and other European mythologies and folklore as well as emerging research findings indicate that the Moors were the original inhabitants of Pre-historic Europe and that their native languages and dialects known today as Pictish and Gaelic (which still sound strange to Europeans because of being predominantly African) formed the foundation of Indo-European languages. Our findings support an Igbo substratum of the original language of the Black Africa Moors that first settled Europe. Thus such words as breac/bhreac/breeche which describe the 'facial tattoo' and 'facial scarification' or 'carved face' predominant among Moors,⁸⁸⁹ has an Igbo etymology, being derived from Igbo gburichi - one who bears a 'facial scarification'. The Igbo facial scarification was carved with the knife and it was a custom descended from Eri/Nri people of Anambra State. Thus the Gaelic word breacair - 'a graving tool, an engraver' was a cognate of Igbo gburichi Eri – an Eri Engraver'. The term was associated with the Pictish race of Celtic Scotland, and has survived in the names of various existing localities of Britain in such words as Eaglais Bhreac, Lochan Bhreac, Beinn Bhreac,⁸⁹⁰ etc. These titles were borne by some kings of the Scottish royal family of the 7th Century, indicating that the Bhreacs, the original Lords and Aristocrats of ancient Britain⁸⁹¹ were descended from the Mgburichi 'Lords' of traditional Igbo Eri tradition. This explains the numerous English words with clear Igbo etymology. Hungarians of Eastern Europe were said to have scarified their faces in ancient times, indicating a genetic link with the Igbo Mgburichi Eri Aristocrats.⁸⁹² Clearly the Igbo facial scarification did confer royalty in Europe, as it did in ancient Igbo land.

IGBO (BU) – THE GENERIC NAME OF 'SUMERIANS' - ITS BRANCHES IN INDO-EUROPEAN, GAELIC AND CELTIC LANGUAGES

Igbo and Eri concepts and words abound among the Moorish Picts and Gaels of ancient Europe. Words like Iberia, Ayr-shire, Arye, Buidhe Dhub, Dhu all of which refer to 'Black, Yellow or Copper-red people' appear to have been of Igbo origin. The Gaelic/Pictish words Dhu and Dubh were common designations for Black people and the Black complexion. Du-Bh is derived from two root-words that are rooted in Igbo cosmology. Sumerians called themselves BU, and according to L. A. Waddell, BU means 'Descendants of the Great Serpent' (the Seed People).⁸⁹³

The name BU certainly designates Ebo (Igbo), for Igbo are the worshippers of the Great Androgynous Goddess whose totem is the Serpent/python). The Igbo mother goddess Idemmili is believed to have pythons as her sons, and these pythons are never killed. The fact that anyone who killed an Idemili python or any python for that matter in any part of traditional (pre- colonial) Igbo land was forced to bury the snake with all funeral rites due to a man, clearly implies that the traditional Igbo equated the python with human beings, in fact with themselves.⁸⁹⁴ The Underground Dwelling of Egypt's Hidden God, Amen, is called On in Genesis. Igbo equivalent of On is Onu, which means 'Hole'. Igbo Onu is also used with reference to a serpent's underground lair. It implies that the Sun-God Amen (Igbo God Chukwu Abiama) is a Serpent living inside an underground lair. The Egyptian symbol/hieroglyph for Amen is a serpent and the word for this Serpent is Bu (Igbo). This confirms Egyptian belief that Amen is an Igbo (Bu) Serpent God inherited from the Igbo Sumerians by Egyptians.

DANISH AND SCOTTISH KINGS WERE PROUD DESCENDANTS OF MOORS

From the above, the Egyptian Uraeus borne by pharaohs and gods on the forehead can be said to be a claim to the Sumerian Bu/Ebo Serpent genealogy - an Igbo genealogy. The Moorish titles of Du/Dubh are also of Igbo etymology. Du is Igbo Idu, a title of Eri. Du as in dudu means 'Black' in Yoruba and ancient Igbo. As already noted, the all-important Igbo word Idu-Eri - a derivative of Eri-Idu designates the ancient Niger-Congo kingdom which Eri founded at the end of the Deluge from the embers of the original city of Eridu that disappeared in the Deluge. Idu-Eri is the oldest post-Deluge kingdom in the world - a child of Eridu - the oldest city in the entire world! It spans all of ancient Nigeria and Cameroons with its center in Igbo land/Anambra State/Aguleri town. Dubh means Idu Igbo. MacRitche noted that Dubh was a title that Danish Aristocrats (people of Denmark) bore proudly. This is not surprising for the name is derived from the Three Hills area of Nsukka and is reminiscent of the Dunu Oka Shrine of Lejja. The name Douglas from Dubhglass is a name of Moors. The word Iberia was most probably derived from Igbo Eri. Danish and Scottish kings and nobles proudly bore the title "the Niger or Dubh vel Niger", referring to their original homeland in the Niger River valley in Anambra State/Benue/Niger and Kogi States of Nigeria. British Aristocracy of old took great pride in their Niger River roots, because that was the root of all ancient civilizations. Indeed the originally Igbo-speaking Niger Delta was Eden, and the nation(s) that took their names from that great River were the original homeland of the Egyptians, Sumerians and Atlanteans. Mac Ritchie wrote that the Macduff family of Shakespeare's Denmark in his popular play Macbeth claimed the "Black Niger" title.⁸⁹⁵ The Germanic Saxons and the Huns (kindred of Attila) were said to have scarified their faces⁸⁹⁶, meaning that they were among the Breac/Breeche (Igbo Gburichi) of ancient Europe. Early Saxons and Huns were called "Moors" and were Black races. The word 'Hun' (pronounced gutturally ghun) means "a bold warrior".⁸⁹⁷ Its Igbo original is ogu/ogun (autochthonous Igbo, pronounced gutturally oghn). The Yoruba god of iron and war is called Ogun, and the English word gun is a cognate of Igbo Ogu(n) 'war', further indicating Igbo presence in the formative years of the English language.

THE IGBO LANGUAGE OF THE CHALDEAN MAGI

Many Igbo words of Eri heritage have survived in Indo-European languages. They include words like English mouse, Swedish mus, German maus, Dutch muis, Latin mus, Russian mys, Polish mysz, Croatian mis...derived from Igbo amosu, a title of Eri Iduu mystics. It can be deduced from the above that Russian mys and Polish mysz link with the etymology of the word mysticism all of which derive from this same Igbo word Amosu - 'Consummate Mystic'. This further confirms that Sumerian/Chaldean mysticism or classical Amosu was and is at home in Aguleri.⁸⁹⁸

Long weeks spent in Aguleri revealed that Aguleri holds the answer to many puzzles of the ancient and modern world, for it was from Aguleri that the world was re-populated after the Deluge. This also means that the lost knowledge of the Pre-Deluge people was deposited in Aguleri. Accordingly, we spent many months of fieldwork in Aguleri intent on learning as much as we could. From the elders of Aguleri we learnt that Amosu originally meant 'great Igbo mystic who can become invisible'. The word was later attributed to tiny rats, because the Agwu deity that gives power to Igbo mystics is said to operate with the aid of little mice that can come and go unobserved. The word was frequently used in reference to the god-man Igbo - the founder of Igbo Ukwu (Oraeri), who is Osiris/Obatalla. Accordingly, in Egyptian tradition, Khem/Ham was the entity known as Amosu/Amsu!

It is also clear from the above that mysticism as a concept known in Europe and worldwide originated from Eridu (later called Ur of the Chaldees), transferred through the Eri dynasty of Igbo land where the original meaning and etymology of the word mouse/mys has survived to this very day in the word amosu. Mac Ritchie argues as

does a number of other British scholars, that the British tongue has many words from the Celtic and that the Celtic tongue itself was derived from the ancient Language of the Eastern (Chaldean) Magi whose descendants in Britain were the Druids.⁸⁹⁹ These Druids (Igbo Duru Idu – ‘Lord of Idu/Black Arts’), later called Gypsies (from ‘E-gyp-t’) appear to have been the most influential Pre-Roman inhabitants of Britain and to have shaped the original Gaelic and Celtic languages. Accordingly, Gaelic and Celtic words listed by Ritchie that derive from Igbo are legion:

ying - river/water-dweller (from Igbo iyi – ‘river’),

finn – ‘find’ (from Igbo fu ndi – find),

Bar (son, from Igbo Opara – ‘First Son’;; it is said that the word ‘Britannia’ is derived from Bar, i.e. Sumerian Bara/Pal – ‘Son’ (Igbo Opara/Opala);

Cerce/circe/circle – ‘stone circle for initiation ceremonies’, (from which is derived church, Igbo chiri echi – ‘Circle of Initiates’ – ‘monoliths’),

uile – ‘all’ (from Igbo nile ‘all’),

merce – ‘marshlands inhabited by little people’ (from Igbo miri-eshi)– ‘waters of the dwarfs’,

duke ‘war-hero’ (from Igbo dike – ‘war hero’),

tinker – ‘metal worker’ (from Igbo ndi nka – ‘metal workers’),

Ireland – Eri land or Ala Ndi Eri – ‘Land of the Eri (the Irish Druids worshipped a god called

Erin, the Benin of Nigeria also use the word Erin - ‘God’- for Eri), Tchenkan - ‘Sun-God people’ (from Igbo Chineke ‘God in the Sun/Creator’),

Old English moot – ‘meeting of elders’ (from Igbo imeotu – ‘meeting of elders’).

Modern English words of Igbo origin are many. They are listed in They Lived Before Adam. Cock – Igbo Okuko

Say – Igbo Isi

Fly – Igbo felie

Animal – Igbo anumanu

Pray – Igbo ekpele

Me – Igbo mu ⁸⁹⁹ Ibid., p. 193.

IGBO ORIGIN OF INTERNATIONAL WORDS IN ENGLISH

Most European languages, including English, belong to the Indo-European family of languages. Common historical experiences have brought about borrowing across several European borders, such that most international words are found to have the same roots in almost all European languages. We have selected a few words as examples, though there are many more words with Igbo roots across several European languages, both Eastern and Western Europe than be listed here:⁹⁰⁰

English - Eve (Igbo – Ava/Afa – ‘Living Soul/God as Mother, Creative Force’)

Nature (Nne Atu Ora – Mother of the Living Word of the Sun God) Adam (Amaa m – ‘I have fallen’)

Order (Ora dere – cosmically established/god ordained) Life (Ele ife – ‘Light of Ele’)

Love (Ele ovu/ofu – ‘Divine unity/oneness’)

Oracle (Ora okala – ‘Divination’)

Caesar (Ichie Eze Ora – ‘Most High Sun King’)

Faith (Ifu etu – ‘to focus on divine order’)

Chief (ichie efu – ‘Non-initiate community head’)

King (Ikenga – ‘anchor of manly force/power’)

Queen (akwu ani – ‘nest of mother essence/pyramid’)

Equal/equilibrium (akwu ele – ‘divine balance’)

Mind (Omi ndu- 'Depth of spirit')

Human (oha mmuo ana – 'community of earth-dwelling spirits')

Meet (etymologically derived from Old English moot – 'gathering of elders' - Igbo ime otu– 'gathering of elders')

Choir (Igbo Ukwé Ora 'Group of singers')

Cock (Igbo Okuko 'cock') Animal (Igbo anumanu 'animal') Say (Igbo saa 'to say')

Marine (Igbo miri 'water'),

Chair (Igbo oche – 'chair')

Thumbler (Igbo Otu mbele – 'drinking guard')

Prayer (Igbo ekpere) Eye (Igbo anya)...

THE BLACK MOORS WERE THE ORIGINAL ARISTOCRACY OF EUROPE



Plate 78a: The 17th and 15th C. royal crests of Don Pignatelli de Monteleon, Graf von Dorel – a French noble holding forte in Germany; Nicodemus Della Scala and Herman von Cilly (Bishops). Courtesy J.A. Rogers – *Nature Knows No Color-Line* (p. 96).

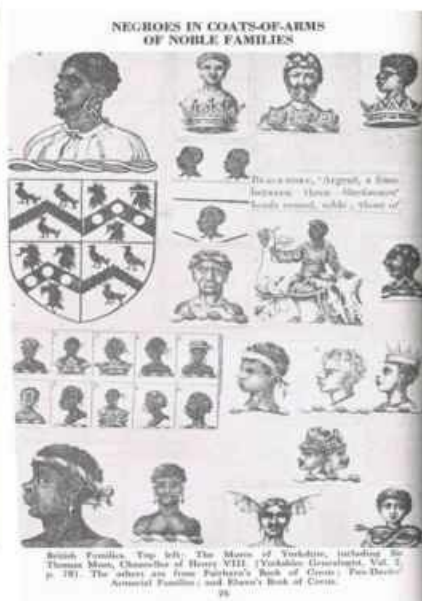


Plate 78b: The Black Royals of England/Moors of Britain including Sir Thomas Moore (above, left), with his Crest. Courtesy J.A. Rogers – *Nature Knows No Color-Line* (p. 76).



Plate 78c: Note the Emphasis on the palm tree in this image, marking the place of origin of the Black royals. Sumerians also valued the palm tree as the 'Tree of the gods'. Courtesy J.A. Rogers – *Nature Knows No Color-Line* (p. 90).

Evidence from emerging new research since the turn of the 21st Century, are piling up to the effect that the original aristocracy of Europe were the Black Moors (Umu Oru). The original Pre-Norman, Pre-Roman aristocracy, rulers and landowners of England were the Black Moors. But as the years wore on, the Roman and Norman conquests ushered in the reign of some white and mixed races, no longer totally black. About the remnants of Black rule in England, Mac Richie writes:

The supreme ruler of Alban during one portion of the tenth century was, as we have been told, Kenneth (or Cinead) alias "Niger" or "Dubh - The Black". He seems to have reigned for some years over "white provinces as well as those inhabited by people of his own color; but he is particularized as The Black, of the three black divisions... One division of the posterity of this powerful black king of the tenth century became known to Gaelic speaking people as Maga Dubh (shortened to Mac Duff)901 – or The Clan of the Black: which race was for a

long time paramount in the kingdom of Fife (Denmark)... Queen Mary (of Scotland) was a descendant of this clan...⁹⁰² The famous Kennedy clan are said to have held sway over the royal houses and chiefdoms of Denmark and Scotland for many centuries. The 'Kennedy' name is derived from Cinead/Kinath – an aboriginal title of the Pictish Moors, which MacRitchie says is derived from the compound word Cin-aed/aedh, implying 'kinship'.⁹⁰³ The two words appear to be cognates of the Igbo words ichi na Ad/adh, meaning 'Facially Scarified and Aboriginal'. It implies that as in Igbo land, the Moors of Britain believed that kingship was the right of the autochthonous Blacks, and that by facial scarification a man obtained the natural right to rule by thus identifying himself as an aborigine – the race of Serpents. It is important to know that the famous war between the two ruling houses of Great Britain (England and the Scotland), which peaked in the battle between Queen Mary and Queen Elizabeth I was a war between White rule and Black rule over the nation of England.

Mac Ritchie owns up to the fact that during and after the reign of Queen Elizabeth I of England (16th Century A.D.), there existed a portion of Great Britain where there lived the clans of Ancient Northumbria, clans that were neither loyal to Queen Elizabeth the First nor her successor King George. In fact Queen Elizabeth paid tributes to the kings of these clans for protection, then known as "the Black Tribute or the Black Mail" because it was borne as a mail to the Black community in return for security and protection from marauders.⁹⁰⁴ About this other territory of Britain and Scotland that owed its allegiance, not to King George but to King Henry (King of the Faws/Moors), Mac Ritchie wrote: It was immaterial that a certain man called George should be styled "King of Great Britain", so long as another man named Henry, and styled "King of the Faws" was virtually the ruler of the same Great Britain, recognized as such by the nominal subjects of King George, and receiving - with great regularity – his royal dues from year to year. So long as Henry was not put down, George was not really the King of Great Britain.⁹⁰⁵

BLACK ENSLAVEMENT OF EUROPEAN ROYAL FAMILIES IN THE MIDDLE AGES

We are told that European history is replete with factual historical records of Blacks who conquered and enslaved European royal families (some of them with mixed black ancestry) and took their places on the throne. Mac Ritchie wrote⁹⁰⁶ that the Huns, Danes and the Tartars were notorious for violently dethroning royal families and making them suffer untold oppression and enslavement: The Danish Tartars of the year 1237, headed by their Khan... after ravaging great parts of Poland and Silesia, broke suddenly into Russia, where they committed the greatest cruelties. Most of the Russian princes were made prisoners... none found mercy but such as acknowledged themselves subjects of the Tartars. The imperious conqueror imposed upon the Russians everything that is most mortifying in slavery... they should pay him yearly tribute, to be brought by their sovereigns themselves on foot... They were also to prostrate themselves before the haughty Tartar; to offer him milk to drink; and if any drops of it fell down, to lick them up. These are the ways of the thirteenth century horde of Tartars, emerging from the Danish or "Cimbric" peninsula. Let them be compared with the manners of the Black Danes of the eighth, ninth, and tenth centuries, as exhibited towards the people of the British Islands... So abject was the submission of the English to (Black) Danish insolence, that when an Englishman met a Dane on a bridge, or in a narrow path, where he could not avoid him, he was obliged to stand still, bareheaded and in a bowing posture, as soon as the Dane appeared, and to remain in that posture till he was out of sight... If an English man presumed to drink in the presence of a Dane, nothing but instant death could expiate the offence. Truly, a race of "Black Oppressors" – "Black Knights" holding the people in vassalage, and using them with great severity.⁹⁰⁷

Indeed it was the British and the Irish outlaws to Newfoundland (America) who spearheaded Trans-Atlantic slave trade and who legislated inhuman rules binding the Black 'slaves' they carted away from Africa. We can see from the above description of what the Black Danes did to the white Britons, that laws of segregated America were exactly copied from those previously laid down by the Black slave-masters of the British in the Middle Ages.

It does appear that quite a number of latter-day aristocrats and rich landowners of Europe were the inheritors of and heirs to titles, castes and lands previously owned by their previous black masters. Mac Ritchie insists that those who bear such names as Kenneth, Kennedy (JFK included), Murray, Moore (Roger More 007 included), Graham, Douglas (Graham Douglas the American President), Marshall, Gawain, Duff, Dunn, Grey, Black, Brown and names with the title Mac/Mc are all descended from the Black population of ancient Britain. This he demonstrated etymologically.

Mac Ritchie observed that by the last century, most of the Black population of Britain had become assimilated into an increasingly light complexioned British populace. However those who resisted assimilation, some of them having "aristocratic descent of the purest blood, 'sons of the Black' still remaining in the provinces over which their great ancestor(s) ruled" became known as "Tory" (those who resist change and cling to status quo ante) – a term that survives to this day in the British polity.⁹⁰⁸ Describing the loss of political and sovereign power under Norman rule by the Black original aristocracies of Britain and Europe, Mac Ritchie writes:

They had been utterly discomfited – their power and position in their country was gone forever, another had taken their "bishopric" - from that time onwards they were outlaws and rebels, cut up into separate bands, and lurking in mountain fastnesses... as a political power in the country, or as nobles under a semi Norman monarchy, their days had come to an end. And precisely at this point in time when the last vestige of Pictish or Moorish power had crumbled away and the latest representatives of Moorish nobility had sunk into the position of hunted bandits and outlaws, the Gypsies of Galloway made their appearance. From that date onward, "a Black Douglas" was an equivalent for a Gipsy. (The word 'Gipsy' or 'Romani' now became the general term for roving bands of displaced Blacks).⁹⁰⁹

The Gypsy generic title of Romani (derived from Roma, from which is derived Rome/Roman) could be a backward spelling of Mor (Igbo Umu Oru) or it could be a cognate of Igbo Oru Oma (Oru Clan of Oma (mbala), for the Oma-mbala River is the beginning of Oru territory in Igbo land, and it is, mystically speaking, the most important body of water in Oru land and in the world. From the Igbo/Egyptian perspective it is the place where the sun sets into and rises from. As bronze workers who used tin in their alloys, the Moors of Britain share this technique with Igbo Ukwu bronze workers and Chaldeans, as well as several other elements of culture and tradition too numerous to mention.⁹¹⁰

While it lasted, the influences of the original Black kings and aristocracies of Britain were far-reaching. It is said that as Blacks were the metal workers of Europe and were called 'Tinkers', a word of clear Igbo origin, for Igbo Ndi nka means 'metal workers'/'stone workers'. Most of the ancient castles of Europe were originally designed by so called black demons and inhabited by black kings. With the dethronement of the Black rulers of Europe, came the occupation of their stone castles by their previous vassals and subjects. Today preserved royal crests of most, if not all European royal families of Europe reveal Black patriarchs and matriarchs (plate 78), implying that the first kings and queens of Europe were Black African descendants of ancient Nigerian Sumerians. These royal crests featuring black men and women of the Negro racial type with West African thick lips and broad noses, show that the Moors/Blacks who sired the royal families of Europe were West Africans. The fact that their aristocratic ancestors used the title "Niger" and Dhu (Idu) re-confirms our thesis the original ancestors of these Moors (Umu Oru) were from the Niger valley civilization which the Igbo call Oru in ancient Idu land, and which was none other than the elusive Sumerian civilization of Eridu or Ur.

THE BLACK ORIGINS OF THE BRITISH CHURCH – THE HAND OF THE DRUIDS

David Mac Ritchie opines that the English church was a fall-out of British Druidism (so-called Black Magic, which according to him was descended from the Oriental [Chaldean/Igbo] Magi tradition), and that the word 'church' has its etymological roots in the word circle, which refers to the Druidic concept of circle of stones where Druids gathered for their Black rites/initiatory ceremonies.⁹¹¹ The circle of stones can be traced back to the Nigerian monoliths – the stone- circles of which so many still exist in Cross River State, Nigeria and others in Akwa Ibom State. Ritchie notes that the use of the word 'church' was initially observed among Druids whose God was Erin (Igbo Eri). "Are you going to the stones?" is synonymous with "Are you going to the circle?" among the Druids. Since the Druid word for 'circle' was cerc/cerce/circ/kirk, this became the name adopted by them when they began to gather (circle) for Christian worship. Erin or Erin-mw-idu (literally, 'Eri – the Father of Idu') was the name of God among the Benin followers of the Igbo god-man Eri, whom they call Idu (Igbo Iduu). Again this implies that the Druids were ancient Nigerians and Igbo-speaking, and reveals that they were instrumental to early Christianity. Many New Age researchers have observed the imposition of so-called 'Pagan' Calendar and other traditions into the Christian practices, but had not yet figured out that Christianity began with the Druids of the Sumerian Diaspora. In fact consistent with the findings of this research, it has already been observed that the Three Wise Men who visited Jesus in the Manger were of the Chaldean Astronomer Magi-priests of Sumer from an Igbo-based tradition of forgotten antiquity. It is now also easy to adduce the Chaldean connection of Bakkus and Jesus both Lords of Wine and as the self-sacrificing Christ whose Sumerian metaphors were the Fish (Sumerian Kwa/Kha), the Palm Wine and the Eucharistic Bread broken and shared exactly in line with the Igbo ritual of the Kolanut!⁹¹²

Because early Christianity was a Druidic religion from the beginning before being taken over by non-Druids, many pagan or Druidic vocabulary, rituals and festivals were part and parcel of the early Christian Calendar and mode of worship as a number of researchers have demonstrated. Mac Ritchie noted that "one day was specially set apart for the worship of the sun; it would appear that the mere act of 'going to church on Sunday' is a (pagan) practice...Indeed the earlier apostles of Christianity in Western Europe avowedly inherited many of the pre-existing heathen customs from the first Christians – the Druids."⁹¹³ The use of long metal staffs by Christian bishops, the wearing of black habits by the monks, the wearing of white cassocks by the priests, the use of stoles and scull-caps - were all ancient Kwa-Nigerian Eri traditions still prevalent in Igbo land, with the exception of the wearing of black habits, which was merely an identification with the 'Black' Church.

The Druidic stone circle rite appears to be traceable to the monoliths of the Niger Delta, which are still worshipped by the natives of Ikom. The Druidic word cerc, referring to 'stone circle' is derived from Igbo chiriechi – which could be a reference to 'circle of Initiates', for the Igbo concept of a sacred stone is that it represents a deity - a chi - or an immortal initiate.

THE SUMERIAN/ERI-AN ORIGIN OF THE ARYAN MASTER RACE

It bears mentioning in this chapter that the word Arya is derived from Eri – the Sumerian/Igbo name of the Father of the Kwa-Nigerian tribes that have been passed into various other languages of the globe in forms like Ar, Ara, Herr, Harri, Airya, Harios, Arios, Aire, as found in the languages of Irish, Scots, Germans, Scandinavians, Medes, Persians, etc., designating 'Lord', 'chieftain', 'master'. Darius the Great was said to have called himself "an Arya of Arya descent"; and Xerxes called himself "Harri".⁹¹⁴ Eri was the establisher of the lineage of priest-kings of Sumer after the Deluge, and the first King of Post-Deluge Sumer.



Plate 78d: Medal of the Trinity: Crucified Jesus with Holy Spirit enveloped by God the Father carrying an Orion/Igbo Ofo, wearing Negro dreadlocks and native African ankle beads. Jesus' cross is borne by serpents. The Trinity is surrounded by broad-nosed, broad-faced Negro angels and cherubs. Commissioned by Maurice (a Moor) Duke of Saxony, Germany, 1544, by Hans Reinhardt of Leipzig.



Plate 79 (left)/80a and b (right): The Cross inscribed in a circle which Donnelly calls a symbol of Atlantis seen here on the monolith of Ikom as well as on the traditional Ozo seat of Igbo initiates.



Plate 80a



Plate 80b: An Igbo Ogham inscription found in Neolithic Europe listed online by under Thesaurus Ogham.

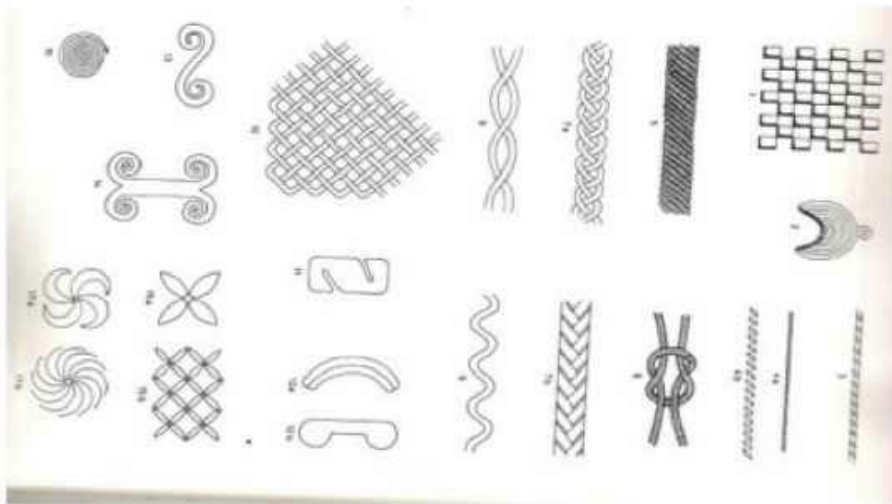


Plate 81/82a: Atlantean/Sumerian symbols listed by Donnelly (mentioned here in the text) can be seen to be mostly also contained in this list of some symbols found on Igbo Ukwu bronzes (artist impressions by the archaeologist).

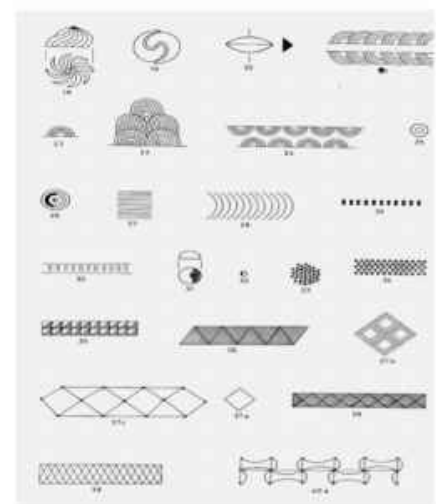


Plate 82b

Aryans were a Sumerian race ab initio. The term, Arya, according to Waddell, “is derived from Sumerian Ar or Ara, which means ‘exalt, lofty, shining glory’”. It is the remote Sumerian root of the word ‘Aristocrat’ or “noble, most excellent governor”. He continues, ‘Aristocracy’, from the Greek meaning defines “the master-men, the ruling race who established civilization and who civilized the aborigines by their enlightened rule and science.”⁹¹⁵ Indeed the Aryans, as demonstrated by Waddell were the clan of priest-kings who gave civilized rule to aboriginal peoples wherever they went, all over the world. It has hitherto been believed that these Aryans who migrated into and conquered Europe were from India, Afghanistan or Turkistan. This belief is not wrong, because all these peoples were originally Sumerians who migrated far and wide from their original West African homeland following the destruction of their civilization.

In Igbo Nri mythology it is said that the god-man Eri (Thoth) landed in Igbo land after the Deluge and sired a clan of Priest-kings through whom he gave civilization to the aboriginal natives – the original hunter-gatherers.⁹¹⁶ Thoth in his book – The Emerald Tablet of Thoth the Atlantean, confirms this Igbo ‘myth’, stating details of how he achieved the feat by magic. He also claimed he was sent to the Land of Khem by the Dweller – the Hidden God who is under the earth, a Being whose nature is fire. He says he was sent among the Children of Khem who were cavemen. In previous chapters we have seen that the Khemennu were indeed the cave-men of ancient Nigeria, and Thoth was their Master. This god whom the latter-day Egyptians⁹¹⁷ called Thoth, the Greeks Her-mes and the Igbo Eri, was the founder of the Super-race that was to become Aryans in history. This title Ary-ans, bears the exact same pronunciation as the Igbo Eri-ans.

METAL – A HALLMARK OF THE ATLANTEAN COLONIAL HERITAGE

In They Lived Before Adam and The Lost Testament, we demonstrated that Greek, Minoan and Cretan civilizations and wall frescoes were heavily influenced by a Black race who were conversant with Igbo ways of life, language and traditions; and that the bronze inscriptions from the Igbo Ukwu civilization were the original blue print for most ancient Middle East and Aegean Writing systems, especially the Cretan hieroglyphics. Ancient Nigerians were the world’s most ardent workers in bronze, as can be seen in the Benin, Igbo Ukwu, Oyo and Ife bronzes the likes of which are not found anywhere else in Africa, nor anywhere else in the world. Evidence of industrial iron working in Lejja, Nsukka, Enugu State, dating to 4,000 years ago – the oldest in the world - proves that metalworking was Nigeria’s gift to the ancient world.⁹¹⁸ Accordingly, when Ignatius Donnelly says that “the bronze/

metal implements of Europe recorded in European mythologies, such as Thor's Hammer, were imported from Atlantis",⁹¹⁹ it means they were imported from ancient West Africa/ancient Nigeria – most probably from Nsukka – the world's oldest iron smelting technology;; for as we already demonstrated, the evidence that Nsukka metal workers were working industrial furnaces for the gods of Egypt by 9,000 B.C. means that the 2,000-year dating provided by the Oxford University laboratory, was probably from samples of the last smelting in Lejja before the final devastation of the Sumerian civilization.

Ignatius Donnelly opines that the Adites of Atlantis, whom we now know to be Igbo Ape- men/Cavemen/Seed People were the bearers of the oldest Golden Age civilization the world would know and that their colonies which extended to Europe and the Americas were united in having the same mythologies, the same kind of Bronze Age implements (for it was they who brought bronze technology into the Old World) and the same God whose names in various cultures had the etymon El (Igbo Ele), as in Baal, El ... Allah, all of which "came from a common center:"

The fact that implements of Bronze, came from some common center and did not originate independently in different countries, has been proved by the similarity which exists between the bronze implements of different regions as widely separated as Switzerland, Ireland, Denmark and Africa... and the coincidence of design which we find to exist can only be accounted for by the fact that articles of bronze were obtained from some sea-going people who carried on a commerce at the same time with all these regions. ⁹²⁰

The notion that the Adite cavemen were consummate metallurgists who taught the taller humans Adams (Homo Sapiens) - the complicated technology of alloy making, is supported by the Dogon oral tradition that God (Amma) created the stars, sun and moon and mated with the earth and begot beings of light and water whose nature was like serpents. These beings called Nummo collectively, lived under the earth, in water. The male Nummo was a Smith who taught the First human Ancestors to smelt metal as well as other forms of art such as weaving, music, leatherworks, etc.⁹²¹ Robert Temple noted that the Dogon "Nommo is the collective name for the great culture-hero and founder of civilization who came from the Sirius system to set up society on the Earth ... Nommos were amphibious creatures... The landing of the Nommo on earth is called 'the day of the fish' (for the Nommo live in water in fish forms such as the Igbo mammy-wotas)... The Nommos are more or less equivalent with the Sumerian and Babylonian tradition of Oannes/Uranos...the Nommo dies and is resurrected, acting as the sacrifice for us to purify and cleanse the earth".⁹²² Thus Nommo beings from the Sirius star-system are the saviors of the earth, but also of the entire universe, for it is said that Amma – the Chief God of their home constellation – the Sirius system - is the Creator of the universe: "spinning and dancing Amma Created all the spiraling worlds of the stars of the universe...progressively".⁹²³ The fish-nature of the Nommo explains Jesus' fish symbol: the savior theology and the death and resurrection ritual he espoused. He was from the lineage of the Nommo water-dwellers of the Sirius system. And so was Uranos/Oannes – the first king of Atlantis, according to Chaldean history by Berossus. The link between the (Chaldean/Sumerian) Magi and the infant Jesus can also be understood from this perspective.

From whom did African natives actually learn to smelt metal, which is obviously an indigenous skill? Why, for example, did Horus have to employ indigenous Igbo to smelt metal for him? And why was the industry for iron smelting established in the very place where the God Atum had his Duat? That the Nummo were smiths is a very important piece of information, for the very reason that it provides knowledge about the origin of smithing among the indigenous Africans. Not as a gift from the Annunaki but as one from the cavemen. First Ancestors and their underground dwelling God Atum were smiths, and smithing must have begun on earth in the earliest days of Uranus/Oannes who gave mankind civilization!

The fact that smithing is a magical art associated in all mythology (including African and European mythologies) with cave-dwelling dwarves who created enchanted swords and magic goblets, speaks volumes.⁹²⁴ The fact that in all mythologies, these cave-dwelling dwarves (including Santa Claus/Father Christmas) traditionally wear the Phrygian Hat of Igbo natives should now begin to be understood for what it is - that Igbo Adite cavemen were

the smiths of ALL mythology, and that Black-smithing was an indigenous African art before it became a technology anywhere.

ATLANTEAN SYMBOLS IN IGBO UKWU ON THE MONOLITHS

To prove that Atlantean technology had survived in Bronze Age Europe, Donnelly features a number of curved bronze swords featuring what he called “clear Atlantean symbols” one of which is “a cross surrounded by a ring” – a circle with a cross in the center. A cross surrounded by a circle is among the inscriptions on the monoliths of Ikom and it is an important symbol of the Igbo Nze na Ozo priestly initiates (plate 80) – a pointer to the distant Atlantean reach of the Edenic civilization of the Ikom monoliths! Other symbols found on ancient bronze artifacts of Europe which, as demonstrated by Ignatius Donnelly, belong to the Atlantean heritage, are double spirals and their related S-symbol, concentric circles and halved concentric circles, the dot in the circle, the rayed sun, the X symbol, the zigzag, clustered lines and clustered rings (plate 81, cf. plates 77, 64).⁹²⁵ These are some of the Sumerian/Igbo pictographs we have encountered. All these so-called Atlantean symbols listed by Donnell are without any exception found on the Ikom monoliths and among the inscriptions on the Igbo Ukwu artifacts listed in *The Lost Testament of the Ancestors of Adam*.⁹²⁶ An “Atlantean” curved bronze sword also cited by Donnelly, comparable to the ornate curved swords of Igbo Ukwu bears a model of an African hut etched upon it.⁹²⁷ Bronze curved swords with highly ornate curved scabbards were excavated at Igbo Ukwu. Some are decorated with double spirals made from copper. A Cross section of Igbo Ukwu (Oraeri) artifacts easily gives the impression that this was the Lost Hall of Records of Atlantis, not only because of the exquisite nature of this art, but also, and more importantly because of the scientific, geometric and cosmic nature of the symbols which we have analyzed in detail in *The Lost Testament* (plate 82a-c).

CHAPTER 28

IGBO UKWU ARCHAEOLOGICAL DISCOVERIES IN NIGERIA PERTAINING TO SARGON THE GREAT OF AKKAD AND KING MENES OF EGYPT

THE COLONIES OF SUMER

By adding North Africa (Sumer's Second Region) to the list of lands ruled by Agade kings, the monarchs of Sargon's line began to control all the major regions of Sumer. It was then that, according to L. A. Waddell, they began to expand their titles to designate themselves as Emperors of the four regions. For example, in a seal of the Egyptian king Narmer (another name for Menes), known as Naram in Mesopotamian texts, the king refers to himself as "The One King of the Land of Uri and of Kish ... King of the Western Sunset land and of Tianu."⁹²⁸ Tianu Land is translated as 'Land of the Lions', and the fact that it is linked together with the Western Sunset land means that both lands are not far apart. Tianu Land is frequently called Ti-danu and linked with Amurru. Being the Land of the Lions, Tianu is the land of the Chaldean mother- worshipping natives of Igbo land, whose symbol as already noted, is the lion/leopard. Waddell associates the Western Land of the Lion, which Sumerians call Pirig with the origin of the word Phrygia.

The word Tianu/Ti-danu seems to represent Ideana/Ideani in present day Idemili Local Government, Anambra State. Ideana, which is the likely origin of the word Eden. Ideana means 'Pillar of the Earth' or 'Earth-Pyramid' – a reference to the under-water pyramid goddess, Idemili. Characteristically, this land lies where the Idemili River is worshipped as the progenitor of several communities. Ideana also means 'Foundation of the Earth', connoting the first spot created on earth, or the oldest spot on earth – in other words, EDEN. Accordingly, the combination 'Tianu and the Western Sunset Lands' implies that Tianu is 'East'. It does not indicate "the Mediterranean Coast with Egypt and Europe"⁹²⁹ as Waddell has suggested, rather it indicates Eastern and Western Niger lands within the nation of Nigeria in the mainland of Sumer.

SUMER'S KINGS WERE EARLY EMPERORS OF EGYPT, MESOPOTAMIA AND HINDU KUSH

Waddell translates "The One King" as 'Emperor'. He also demonstrates convincingly that all four pre-dynastic kings of Egypt were of Sumerian lineage and that all of them were listed in Egyptian, Mesopotamian as well as in Indian king lists. These various king-lists show that Sumerian kings of Pre-dynastic Egypt, while ruling Egypt were also ruling the Sumerian Motherland in ancient Nigeria as well as the Indus nation of Hindu Kush. By this Waddell solved a major problem in history and demonstrated that the kings who ruled Pre-dynastic Egypt were the same kings ruling Sumer and vice versa, and that the ancestors of today's Indians were among the original inhabitants of the West Africa-based Sumerian homeland before their migration into India. This was so because Egyptian and Sumerian civilizations actually overlapped for over a thousand years, and since Sumer was older than Egypt, it only stands to reason that Egypt was originally a region of Sumer if not an empire.

Though Waddell fell into the same mistake of placing Sumer and Eden outside Africa, like other Western scholars before and after him, his ability to translate the Indian, Egyptian and Sumerian texts was a major breakthrough that enabled him to see that all the kings listed in the king-lists of these three regions were nearly the same persons and all were kings of one great empire - Sumer. In particular, Waddell demonstrated that the Sumerian king

known as Narmer, whose emblem was the Wild Bull, and who most researchers say was the same as Menes, actually ruled Egypt and the Indus at one and the same time, as can be seen from the famous Menes palette and the Indus seals of the same king, both showing the wild bull symbol by which Menes/Narmer was distinguished (plates 83a, b).

THE EXCAVATION OF SARGON'S AKKAD IN IGBO UKWU

L.A. Waddell demonstrated that Egypt, India and Mesopotamia were originally colonies of the motherland called Sumer before becoming nations of their own after Sumer was finally destroyed. Online information on ancient Sumer from the Real History website confirms that Sargon the Great was a world-famous monarch, and yet all that is known about him is from folklore because his kingdom of Agade had never been found: Sargon is known almost entirely from the legends and tales that followed his reputation throughout Mesopotamian history: not from documents that were written during his lifetime. This lack of contemporary record is explained by the fact that the capital city of Agade, which he built, has never been located and excavated. It was destroyed at the end of the dynasty that Sargon founded, and was never again inhabited, at least under the name of Agade.

The reason why Sargon's city of Agade has never been found is a question that history has never been able to answer, and one that confirms that early Sumerian civilization was not located in the Middle East and that Sargon ruled in the days before the destruction of the Sumerian homeland. The two reasons why Sargon's city has never been found are that those searching for him were searching in the wrong Age (3rd millennium B.C.) and in the wrong place (the Middle East). The inability of Western archeologists to find Sargon's Akkad ruins lends greater credence to the evidence we have amassed indicating that Sargon's lost city of Agade was located in a place where no one searching in the Middle East could ever have found it - West Africa! Akkad was destroyed before the general destruction of Sumer, and was therefore already almost forgotten by the refugees who escaped Sumer except in their myths and legends, which is why the above-quoted passage from the Real History website insists that "Sargon is known almost entirely from legends and tales that followed his reputation throughout Mesopotamian history and not from documents that were written during his time."

Where then are the Sargon documents. Where is his great city of Akkad, which at one time was the spiritual, commercial and military center of Sumer? Since Cuneiform writing system was developed in the Middle East, it stands to reason that Sargon's Akkad records if ever found would be found in the original homeland of Sumerians, written in Pre-Cuneiform pictographs. We have in fact found inscriptions among the pottery, bronze and copper artifacts excavated in 1958 from the Igbo Ukwu buried city of Oraeri in Anambra State, Igbo land by British Archaeologist Thurstan Shaw! Shaw excavated only three pits and found thousands of bronze, pottery and copper artifacts including the grave of a monarch that we first suspected to be Sargon's but later found to be that of the world emperor of Sargon's line Menes, whose grave had never been found in Egypt or anywhere else in the world.

Among the items found in one of the pits was an object described as an alter-stand bearing the image of a man and a woman (back to back). The man bears a number of Sumerian pictographs upon his body. On his forehead is a double concentric circle, which is the Sumerian pictograph for the word 'SHAR'. A double concentric circle is also one of the four emblems of Sargon the Great. On his neck is a necklace made up of a crescent hugging a circle, which is the Sumerian pictograph for the word GAN. On his chest area his bent arm constitutes the Sumerian pictograph that spells the letter A. His palm is the Sumerian pictograph KAD/KAT. His belly-button is surrounded by the Sumerian (also Indus) pictograph for the letters BARA/PARA (meaning 'Pharaoh' or 'Emperor'). In all the man bears the Sumerian words "SHAR-GAN AKAD PARA" on his body, which translate into English as "SARGON, THE EMPEROR/PHARAOH OF AKKAD!" and into Igbo as ESHI-ERI NKANNU OPARA AKKAD!

As already noted, the word, Sargon is derived from Shar Eri Gan, which means 'Emperor Eri – the Lord of Eden'. A number of kings of Sargon's lineage bore the title 'Eri', and one of them bore the title Atta930. Eri is the

putative ancestor of the ancient Niger Congo civilization, and Attah is the name of the real-life second son of Eri as recorded in Igbo oral history of Aguleri. All the kings of Sumer whether from Ur, Agade or Kish were designated by the general word Ensi/Enzi, which is a cognate of the Igbo word Eze meaning 'King' and Nze, meaning priest-king/initiate. Even the Sumerian practice of burying monarchs with their servants, is an age-old Nigerian custom, which is why when kings died in the olden days, people would not walk the streets for fear of encountering head-hunters. The Wikipedia entry of a Sumerian Queen of latter-day Ur Queen says that This queen, who died in exile in the Middle East, after Sumer was sacked and its Diaspora scattered all over the world, was buried with a retinue of servants.⁹³¹ Sargon's sons bore titles designating each of them as "world emperor". Indeed Sargon and his lineage, who were of the Eri family of Igbo land – the actual survivors of the Deluge, were the first Post Deluge kings of the world, and the earliest human kings emperors the world would know.

That Eri was the father of Sumerian civilization is evidenced by the fact that his name survived in all civilizations birthed from Sumer. Accordingly just as the Eri people were the ruling clans in Igbo land from the time of the Deluge, so were they the ruling clans of the Sumerian Diaspora scattered all over the world. As Eri's name might have been derived from Ar (the Serpent God of the Deep) so was his name subsequently entrenched in the names of governing clans all over the world. Thus, according to L.A. Waddell, words such as Aryan, Aristocracy, Herr, Harri, all of which designate 'governing race', 'master-men', 'ruling clan/race', 'lofty', 'exalted', have roots in Eri – the name of the ruling clans of Sumer. Accordingly, king Darius the Great of Persia proudly called himself "an Arya of Arya descent", while king Xerxes called himself "Harri".⁹³²

All over the world, ancient Sumerians of Igbo descent were the ruling class, aristocracy, kings and elites of nations. The Igbo Phrygian hat was the mark of elitism and of freedom, for the Igbo race is a race of rulers never to be ruled. This is the meaning of the Phrygian Hat – the Okpu Agu (Lion's Hat), the Lion being the King of the jungle!⁹³³

Other Igbo/Nigerian titles borne by the Sumerian ruling clans were Qa/Qa-ad (Kwa/Kwa-Ad) – as in Khadi/Khadi/Akkadian; Kan (Nkannu), as in Khan/Canaan/Vul-can. This second group of names designates the cavemen lineage that are sons of the Great Serpent, while Eri/Arya equally implies a pre-eminence of the Ar Serpent DNA within the Adam clans. Thus the Ar- Adams were the ruling clan of the Adams, which does not include the Cavemen/Adamas who are gods onto themselves. Mark Amaru Pinkham demonstrated in his work, *The Return of the Serpents of Wisdom* that Kan ("the Universal name of the Serpent") is the name of the Serpent/Son of God – the root-name of all serpent tribes – Phoenicians, Tuaregs, Carians, Basques of the Sahara; and the Shaman clans who built the ancient Andean/Mexican and Peruvian civilizations of the Americas. The Can tribes were the great pyramid builders and world greatest architects from Atlantis.⁹³⁴ Pinkham rightly understood that the All-Seeing Eye was an Atlantean symbol. But what he did not know was that Atlantis and Sumer were names for early civilizations (now lost) formerly based on the African continent in times beyond memory.

Pinkham revealed that Khem (Khemennu) was the original home of the Serpent Kan/Can tribes. "The land of Khem was the Land of the Fire Serpent, or simply 'the Black One. Sir J. Gardener Wilkinson, a British archaeologist who spent years traveling throughout Egypt... theorized that "the Land of Khem was the Land of Ham. This would make Ham synonymous with the Vul-can (the putative ancestor of the Kan/Can tribes); and his entourage of colonists... would therefore be colonists from Atlantis."⁹³⁵ We have already noted in a previous chapter that Ham/Khem/Osiris was the putative ancestor of the Canaanites/Nkannu iron smelters of Enugu State! Pinkham claims that it was the Temple Priests of Khem in Solon, Egypt who informed Plato about their sunken ancient kingdom of Atlantis, and that it was the priests of Khem who exported the worship of Neith and Athene to Greece.⁹³⁶ Waddell observed that Sumerian kings gave the world the Copper Age, Bronze Age and to some extent the Iron Age!⁹³⁷ In fact the Igbo Ukwu/Oraeri excavations were largely made up of hundreds of Copper and Bronze artifacts and few Ironwares!⁹³⁸ This means that the Oraeri civilization excavated underneath Igbo Ukwu was a civilization at the peak of the Copper Age and Bronze Age and was just entering the Iron Age.

NARMER AND MENES – TWO NAMES FOR ONE KING

Sumerian king Narmer is sometimes taken to be one and the same with Menes. Sumer, Egypt and the Indus Chronicles also preserved his records and his seals in all their chronicles. Narmer's royal seals were the Wild Bull/Ox head, the Elephant head, the Fish and the Tiger/Leopard (this last seal was associated with him in the Indus valley civilizations). Four highly decorated Elephant heads looking very Indian in style were found among the Igbo Ukwu excavations (plate 62a)! Also fish seals were found among the excavations.

Narmer's seals and standards included several items associated with kings in Eri land. They include the Ofo symbol of power and divine authority (plate 44); the crown of Narmer and other Sumerian kings was made of eight standing hawk/eagle feathers, just like that of the Igbo Eze Eri/Nri (plate 16).

The king's staff (walking stick or Shepherd's Crook) of Sumer was called Par, from Igbo/Sumerian Puru Ar ('Horned Serpent').⁹³⁹ It designates 'royal birth/heir' and is thus the original of the Egyptian word 'Pharaoh', from which is derived Bharat and Brahma – both being names of the Indian ruling clans. Another Igbo name for the Shepherd's Crook is Mkpapa, while the Igbo word for 'heir' is Opara, all of which are joined in forming the above cognates of Igbo.

All the royal seals of Narmer - Elephant head, Fish, Leopard Head and Ox-head are preserved among the excavations of Oraeri in Igbo Ukwu, some partly preserved due to contact with the heaps of copper wires that litter the grave! These emblems have baffled archaeologists and art- historians, for no one has been able to give a meaningful explanation for these artifacts. Most of the Igbo Ukwu artifacts are made up of sacred and royal emblems known to pertain to Sumerian and Egyptian gods and kings. They include highly ornate bronze swords, sacred staffs decorated and topped with highly ornate serpents, coiled serpents, inter-wined serpents, double-headed serpents, caduceus and aesculaps, sun-symbols, apes (Khemennu), beetles (Egyptian symbol of Resurrection), scorpions (symbol of Isis), belts (symbol of the Belt stars of Orion), a serpent holding an egg in its mouth (symbol of Eden) is certainly an indication that Igbo land is within the territory of the Garden of Eden!⁹⁴⁰ The Sumerian pre-cuneiform pictograph for the word 'Eri', a title borne by the kings of Sumer and Igbo land, is the image of the Igbo Phrygian Hat (plate 48)!

PRE-CUNEIFORM INSCRIPTIONS WERE LINKED WITH THE INDUS, AFRICAN AND DANUBIAN GODDESS SCRIPTS OF EUROPE

We have left this chapter for the last, reason being that it provides archaeological and written evidence of our claims that Sumerians were the ancient people of Nigeria. In this chapter, we embark on translations of bronze inscriptions found among the archeological artifacts from Igbo Ukwu/Oraeri to demonstrate that Oraeri was the city of Akkad ruled by Sargon the Great and his sons. In doing this we have taken a cue from the translations of Sumerian pre-Cuneiform pictographs by L.A. Waddell in *Makers of Civilization in Race and History*. Waddell's work is key to breaking the seal that has enveloped the writings of ancient Sumerians before 2,500 B.C. It is known that Pre-Cuneiform was written before 3,200 B.C. (plate 33), but was discontinued when Sumerians left their original homeland. Unfortunately, historians and linguists have not been concentrating efforts in the study and translation of Pre-Cuneiform. All efforts by the Western archaeologists who excavated Sumerian Middle Eastern civilizations have gone into translating Cuneiform, while the Pre-Cuneiform was neglected. Unfortunately, this has not brought the world any closer to understanding this most important civilization from which all other civilizations came. Waddell's efforts were also neglected by historians and linguists, perhaps intentionally, due to the fact that Sumerian pre-cuneiform pictographs were found to relate more to the ancient Indus Script, the Danubian Goddess Script of Eastern Europe (plate 64, 67b) and most especially to native African symbols of the Goddess culture.⁹⁴¹ Dravidian linguists claim that "ancient Dravidians are ethnically and culturally linked to the people who estab-

lished great civilizations in Sumer".⁹⁴² Our translations of inscriptions on the archaeological finds at Igbo Ukwu/Oraeri, following Waddell's model led to some phenomenal discoveries. They confirm that Sumerians were ancient Nigerians;; that Sargon's city of Akkad was the city excavated by Thurstan Shaw at Igbo Ukwu; and that the monarch whose remains were found among the excavation was King Menes – the first Pharaoh and first human king of Egypt (3100 B.C.)!

SARGON THE GREAT KING OF AGADE IN KHAMESH LAND

Sargon the Great of Akkad, claimed that he was King of Eden, Mushir, Magan and Khamesh lands. This means that Mushir, Magan, Khammesh and Eden were all cities of Sumer. L.A. Waddell actually concluded that Mushir was an early name for Mesopotamia,⁹⁴³ and that Sargon the Great calling himself king of Mushir was tantamount to calling himself king of Mesopotamia. In most of his translations, Waddell translated 'Mushir' as 'Mesopotamia'. Yet Sargon's Akkad was never excavated, and never found among the ruins of Mesopotamia in the Middle East. This means that Sargon's 'Mesopotamia' was not the Mesopotamia of the Middle East. Sumerian records maintain that Grand Kham-esh was ruled by Sargon the Great, who is referred to as 'the Gut (God) of Agdu/Agade'. L.A. Waddell concludes that Kham-esh is Egypt since Egypt is Khem-et – the Land of Khem.⁹⁴⁴ However, evidence already amassed in this work make it clear that Khamesh, which is the same land that the Egyptians call Khemennu and Khemet is in ancient Nigeria. It was after-all "to the Land of Khem" that Thoth (Eri) was ordered

to flee in his Ark to escape the Deluge, and he actually arrived in Igbo land. We have demonstrated from Waddell that 'Kham' is the Sumerian word for 'Lotus'. In the Chapter on Egypt's mythology of the Eternal Day – Zep Tepi, we demonstrated that Igbo Land was that 'Island of the Beginning' where the First Lotus formed the First Plot of Land on which the Primeval Kas/Kashi Ancestors built the First House on Earth called the 'Mansion of Isden'. THIS is the origin of the expression 'Khammesh Land' – the Land of the Lotus (the Land of the Beginning), and also the origin of the word 'Khemet' – the original name of Egypt. It also provides proof of our thesis that the original Egypt (Khemet) is Igbo Land! Sargon's claim to being King of Khammesh Land is thus a claim to being King of Igbo Land – the First Eden! Sumerian texts indicate that the Wine God, Bakkus, popularly called 'Ama of the Jar' ruled Khame City as its second Pre-Deluge God King,⁹⁴⁵ which explains why his name Bakkus is an Igbo word Gbankwu – 'let the Wine Flow'. Bakkus was the Chief Gardener of the 'Garden of Eden.

HELIOPOLIS/JERUSALEM WAS THE PRIMEVAL CITY OF AGULERI

Sumerian records say that Sargon moved sacred sand from neighboring Kish to Agade. Waddell concludes that Kish is called 'Kashi-ra' in the Indian Vedas and 'Babylon' in Babylonian records. Kish was the City of Nimrud. Waddell noted that Nimrud ruled in the Copper Age, Bronze Age and partial Iron Age.⁹⁴⁶ Indeed the excavations from Igbo Ukwu Kish contained hundreds of copper and bronze artifacts and fewer iron artifacts, which going by Waddell's opinion implies that the Igbo Ukwu excavations were of the Nimrud period, who is merged with Sargon the Great in some quarters, was the first city of human kings set up by the Annunaki. We are reminded that the Annunaki it was who caused the first Primordial Battle with the Primordial Ancestors in the Island of the Lotus (Aguleri), and by so doing caused the Kas gods to go underground. Thereafter, it seems, the Annunaki retained the name Kashi (Kishi/Kish) for the Holy City they seized from the Immortal Kas/Kashis. We have identified that Primeval Holy City as the original Heliopolis (literally H-Eli-o-polis) – 'City of the Igbo Sun-God (Ele) as Aguleri, while Sargon's neighboring city of Agade is Oraeri, otherwise called Igbo Ukwu. Indeed the original Sumerian homeland founded by the Annunaki was in ancient Nigeria, and it was abandoned by 2,023 BC after it was destroyed by the Seven Awesome Weapons.

ORIGINAL BABYLON WAS HELIOPOLIS AND MYTHICAL JERUSALEM

Sumerians fleeing the nuclear destruction of their homeland became refugees all over the world, and formed new nation-states in their former colonies worldwide. One of the new nations they set up was again called Babylon, located in present-day Iraq. Others were Mesopotamia and Uruk. But these were old names for new nations, for these same city-names were used in their destroyed homeland in West Africa. Accordingly, researchers have continued to hint at the fact that there was an Egyptian 'Babylon' different from the Arabian Babylon. The original West African Babylon was, by our computations, the same land that was later called Jerusalem by the Jews. It was, we believe, the capital city of Post-Deluge Sumer. It was Heliopolis City of the Sun – City of the Sun-God – the city of El – the temple city built by Eri (Thoth/Osiris) to his God after he survived the Deluge. Nigerian mythologies notably Great Benin 1 and Ndi Ichie Akwa Mythology claim that the post deluge City of Light was built near the junction of two rivers, and that this was the Center of the Earth and it was called the "New Earth" that first rose out of the Deluge Waters; later a palace-coup led to migration of dissenters Westwards to the present Yoruba land, and to the setting up of an alternative City of Light called New Ife to this very day (Ife means 'Light' in Igbo, but not in Yoruba language).⁹⁴⁷ The city actually located at the junction of two rivers where the survivors of the Deluge settled in Igbo land, is Aguleri, the same place where Eri is reputed to have settled his family and begun the first Post-Deluge nation that was to repopulate the earth. This confirms Aguleri as not only the original Heliopolis but also the original Babylon as well as mythical Jerusalem – the City whose length, according to the Book of Revelations, is equal to its width (just as Omambala's length is equal to its width).⁹⁴⁸

ERI IS CONFIRMED TO BE NOAH – THE BIBLICAL DELUGE SURVIVOR

Ralph Ellis noted in Eden in Egypt that his reading of ancient Hebrew texts convinced him that Noah's Ark landed in the Duat: that "Armenia where Noah's Ark was said to have landed was not Armenia in Turkey, but Amen-t in the Abzu Duat region". So Noah ended the story of Adam at the same place where he was created – at the Primeval Mound. "It was the spiritual Western region (West Africa) ruled by the God Amen – the Land of the Dead – the Underworld."⁹⁴⁹ And Amen is the name of the God revealed as the Lord of the Biblical Book of Revelations. Ellis' suggestion confers the stamp of authenticity on the revelation that Igbo land was original Eden and the origin of all life on earth, and Aguleri the Primeval Mound on which the God Atum stood while 'commanding' (Igbo Hamara Hebrew Hamar, – 'to command') the words of Creation in Igbo language – 'Let there be Light!' (Igbo Haa ya Owara, Egyptian Hai uwr), 'Let the waters below be separated from the Waters Above!' (Igbo Keefa; Aguleri dialect Keeva/Kwoova, Hebrew Khaf/Kwava).⁹⁵⁰ It is recorded in the Online Jewish Encyclopedia that Noah brought the bones of Adam with him in the Ark to bury it in the place where he (Adam) had been created, and that an angel took the bones and gave them to "Melchizedek, the son of Canaan" who buried it in an unknown spot. It is clear from this that the Immortal Melchizedek who like Eri had neither Father nor Mother, nor beginning nor end of days, was the deathless Eri, who according to Aguleri tradition had neither father nor mother, and was Mmuo (Immortal). It has to be understood from all this that the word immortal/mmuo is a reference to the divine Ka gene of Atum's First People (Kas), from which is derived the word Canaan attributed to the genealogy of Melchizedek. It does not mean a person who can never lay down the physical body, though that is also implied in special cases. The Bible projects Melchizedek as the king of Salem – the earlier name of Jerusalem. Being that Jerusalem was Heliopolis/Aguleri, we can go further and draw the obvious conclusion that Melchizedek was an Ezeora of Aguleri, and that it was to such a personage that Moses has gone for instruction in preparation for his divine mission.

Ralph Ellis' revelation that Noah's Ark was anchored at the same point in the Duat/Underworld/Ament (Egyptian/Igbo Amana – 'Land of the Living Dead') where Adam had been created supports our earlier illustrated thesis that Eri is the one whom the Bible calls 'Noah' (Igbo Nnaoha – 'Father of Nations'); that Eri (Noah) actually anchored his Ark in Omambala waters in Igbo land; that Igbo land was the very place where Adam had been created by the mixing of Igbo cavemen DNA with that of the Annunaki;⁹⁵¹ and that Noah's son Ham, otherwise called Khem, was the Son of Eri/Thoth. By the Khem title also borne by Osiris, we know that Ham and Osiris were one and the same person, who in Aguleri tradition of Igbo land would have been the mystic called IGBO – the Lord of Oraeri/Igbo Ukwu – the Yoruba god Obatala.

Kish as the capital of "the First Region of Sumer" was the Sumerian "Scepter City, (and) in Kish did kingship of man begin." Kish was the original Forbidden City of Eden, long before the Deluge. All Sumerians took their original bearing from the city of Kish – the Oldest City in the Post Deluge world, which was located on the original Forbidden City of the Sun God Atum/El and the Kas Immortal Elders. Its first human king was the "Mighty Man" whom the world has come to know as Nimrud, and whom Genesis calls "the first Mighty Man" in the land.⁹⁵² We have already demonstrated that this king was called Agave in Aguleri. A trip through Aguleri showed that much of Old Aguleri is now under the marshes, having been destroyed so many times in ancient history. The actual Old City of Aguleri lies within a distance of over 100 kilometers radius in the Niger-Benue region. Oral traditions have it that the land had lain under water for millennia before rising out of water a few hundred years ago. The land is still sparsely inhabited. This land still lying in the marshes, we believe, is where the original Heliopolis/Jerusalem/Babylon still lies.

AGADE AND THE SURVIVING ARCHAEOLOGICAL EVIDENCE

The Lost Book of Enki states that Sargon the Great was the first human king when kingship was established in Agade, a city not far removed from Kish in the First Region of Sumer, and that his rule was different from that of Nimrud. Sargon and his city are mentioned chronologically after Nimrud, and this shows that they were not the same person and since both kings were associated with two different cities in Enki's records, they could not have been the same person. After Nimrud's time, it was said that "a new crown city, the lands to unify was established" by Enlil, through Sharukin, the righteous Ruler (Sargon the Great)...Agade, the New Crown City they named it, not far from Kish it was located... all the lands from the Upper Sea to the Lower Sea to his throne obedience gave."⁹⁵³ It is evident that when Agade became the new Crown City, it swallowed its neighboring city of Kish, and annexed it. Being closely located, the two cities along with other Sumerian cities like Uruk, would have easily become part of one entity, under the throne of Sargon in Agade.

Accordingly, we found evidence that the excavated buried city of Igbo Ukwu, located not up to 40 minutes drive from Aguleri contains the emblems of Uruk and its kings, Kish and its kings, as well as emblems of all the kings of Sargon's line who ruled after him. Sargon's own royal emblems were the double concentric circle or a circle with a dot in the center (symbol of Ra), as well as a quadrangle and a circle. All three emblems were found engraved in the excavations at Igbo Ukwu. We also found evidence of emblems of the Indian Kuru Dynasty of Sumer among the Igbo Ukwu excavations. This accumulation of emblems of various Sumerian cities and kings in this one city Oraeri, supports the thesis that Oraeri was the lost city of Akkad, otherwise called Agade. Of Agade it is written in The Lost Book of Enki that it was "the Unified City" and that "all the lands from the Lower Sea to the Upper Sea, to (its) throne obedience gave."⁹⁵⁴ This explains why the emblems of other Sumerian cities⁹⁵⁵ such as Uruk (plate 84) and Kuru (plate 74a, b) were found there. Sumer's Upper Sea could have been the inland Lake on the Upper Benue, while the Lower Sea is the Atlantic, or it could have been the Mediterranean and the Atlantic Ocean.

We know that Igbo Ukwu was Sargon's Agade, because one of the artifacts excavated there shows a bronze image of a man and a woman placed back to back. The man bears a pictograph that spells A-KAD, while the woman bears the palm-branch stylus emblem⁹⁵⁶ of Sheshat/Nisaba (plate 85a, b), the Sumerian goddess of letters

and city building, who was charged by the gods to teach the inhabitants of Sumer's new cities the rubrics of city building, writing and smithing.⁹⁵⁷ It is not a coincidence that the palm stylus is the emblem of the goddess Idemili in Nsibiri (plate 64) – the goddess of the under-water pyramid, and Sheshat is the goddess charged with pyramid-constructions in Egypt! We think that these attributes merge the two goddesses as one.

EMBLEMS OF SARGON THE GREAT AND HIS LOST CITY OF AKKAD FOUND IN THE BURIED CITY OF ORAERI, ANAMBRA STATE, NIGERIA

Sargon the Great was believed by some to be Sumer's first official post-Deluge king (ca. 3500 B.C.). Western historians have been adamant in fixing Sargon's age at not later than 2,500 B.C. But evidence from Sumerian records indicates that Sargon lived a thousand years before that time. Nabonidus the last king of Babylon (558-538 B.C.) recorded that while making renovations in the temple foundation in Sippar, he found the "foundation tablet of Naram Sin the grandson of Shar-Gana (Sargon) which the founder of the temple had deposited there 3,200 years previously".⁹⁵⁸ The confusion in this date certainly stems from the fact that as we have already demonstrated in earlier chapters, Sippar is a name for a city that was originally located in the Sumerian homeland in ancient Nigeria. It was among the cities originally listed as having been destroyed by the Deluge, and it was rebuilt by and resettled by Utu as his cult-center, and was finally destroyed with the rest of Nigeria-based Sumer by ca. 2,000 B.C.⁹⁵⁹ We are inclined to believe that the dating on the temple tablet of Naram Sin, which Nabonidus found, was made in ancient Sippar and would have been transferred to the new Sippar in the Middle East by refugees fleeing the destruction of Sumer. But the Western scholars who have been finding holes in Nabonidus' claim do not know this. Waddell concludes that this date puts the Sargon era at circa 3,800 B.C. As a matter of fact, the fact that Sargon's inscriptions found in Igbo Ukwu are Pre- cuneiform, support a date before 3,000 B.C. for his reign.

SARGON'S PERSONAL INSCRIPTIONS FOUND AMONG THE IGBO UKWU EXCAVATIONS!

Naram Sin was the king in whose time Akkad was destroyed by a curse. His city of Akkad, the oldest Post Deluge city of Sumer, has never been found, nor excavated, by archaeologists. However, based on our recent discoveries from the study of pre-cuneiform texts attributed to Sargon and his line of kings, we believe we have found Sargon's lost city, and that it was the Igbo City of Oraeri, buried underneath today's town of Igbo Ukwu in South-Eastern Nigeria, excavated in 1950 by Thurstan Shaw - a young British archaeologist fresh from the university, and was in fact wrongly dated. Our position is premised on the fact that we found among the inscriptions on the excavated bronze and copper artifacts of Igbo Ukwu, at least the two official seals of the most famous of Sumer's emperors - Sargon the Great of Akkad (plate 85a). Apart from Sargon's official insignia being found on bronze and copper artifacts excavated at Igbo Ukwu, now mostly lodged at the British Museum, London, we also found an object (described as 'an altar-stand' in most publications on Igbo Ukwu), which actually bears Sargon's personal inscriptions in the form of a man bearing Sargon's name and title as 'King of Akkad' written on his body in pictographic script; SHARU-GAN A-KAD PHARAOH (SHAR-GAN EMPEROR OF AKKAD, plate 85a, b)! The double concentric circle on the man's forehead is the Sumerian pictograph for SHARU. The necklace (a crescent topped by a circle) is the Sumerian pictograph for GAN. The right arm curved towards the left side is the pictograph for A. The hand is the letter KAT or KAD (see table of pictographs compiled from Waddell's translations and tables, plate 64). The navel bears the Sumerian pictograph for the word BARA/PARA (Igbo Opara), meaning 'Royal Prince', 'King' or 'Pharaoh',⁹⁶⁰ as illustrated by L.A. Waddell! Waddell also noted that the Indian name

for the Bharat royal line is derived from this Sumerian word - Bara. The same pictograph is listed in Indus Script as the pictograph for Sumerian Imn ('Heaven/Underworld'). That Sargon bore this sign on his navel confirms that he was affiliated with the Indian Bharat line of kings and with the god of the Duat.

On the opposite side of the same artifact is the image of a woman bearing the Igbo Ichi symbol engraved all over her face in four directions forming a cross (plate 85c), filled with four chevrons or palm styli – the known symbol of the goddess Sheshat of Egypt/Nisaba of Sumer – the consort of Thoth. Her right hand forms the figure eight with her necklace – the eight-pointed star of the Khemennu. Her left hand forms a shepherd's crook/staff pointing into her open vagina. The Crook/staff is another Sumerian pictograph for the word Para a synonym for Bara (Pharaoh, King), both are derived from Igbo Opara meaning 'Royal Son'.

The goddess pointing to her vagina implies a claim to the Motherhood of the Sargon and of his royal status – she made him a divine king, through giving birth to him! Her navel is a double concentric circle - the emblem of Sargon and spells RA (Igbo mgbà nne chukwu - symbol of the Mother Goddess enveloping and copulating with the Sun-god)⁹⁶¹, re-enacting the Bennt

copulation at the Island of First Creation between Mother Nun (Omambala) and the Kas Primeval Gods. In this image, Sheshat represents the Goddess Nun, while Sargon represents Thoth Eri) her husband, but also the Sun God RA-ATUM – the Underground-dwelling Serpent of the Egyptian Duat, who according to Waddell and according to our deductions, is the actual Father of the orphan child Sargon, whose true parentage is actually unknown. Sargon claimed that he was the beloved of the Goddess Innana, who made him king. We recall that one of the titles of the wife of Eri is Noono (Nun), and Sheshat is in fact that Nun.

The Igbo Ukwu artifact under reference also features four coiled serpents obviously portraying the 'Serpent Writing' – a writing formed with the coils of a serpent, which according to Laird Scranton was taught by Thoth, the Egyptian god of Writing, to the Phoenicians, but also known to the Hindus.⁹⁶² The presence of Thoth's Serpent Writing on this Igbo Ukwu artifact conclusively shows the hand of Thoth and his wife Sheshat (god and goddess of writing) in Igbo Ukwu. Laird Scranton noted in *The Science of the Dogon* that both the ancient Egyptian hieroglyphics, Hindu 'Serpent Science' writing and Phoenician (Canaanite) writing systems used the coils of the serpent as letters and that Phoenicians (like Egyptians) were taught writing by Thoth.⁹⁶³ The Igbo Snake Writing under reference shows the Sumerian/Igbo origin of Egyptian, Hindu and Phoenician hieroglyphics and their connection with Thoth and Sheshat, who is identified in this artifact with her palm stylus.

As L.A. Waddell demonstrates on pages 552 and 553 of his work, *Makers of Civilization in Race and History*, a combination of a Shepherd's Crook and a woman with a glaring vagina (cf. plate 86a, b) is the emblem of the Great androgynous Serpent who is the "Lord of Lords of Eridu – the Serpent Dweller of the Garden of Eden, whose actual name is Gan/Gin/Gun/Kan – a name adopted by King Sargon! In other words Gan/Kan/Gin is not just the Sumerian word for Eden, it is a title of the Serpent of Eden, and forms the shape of its pictograph, which is the form of a woman whose head is a vagina,⁹⁶⁴ we can assert that the Serpent Lord of Eden is androgynous (both male and female) – and that Sargon embodied this Serpent! All this would imply that Eden is not just a physical location, but metaphorically it is the Vagina/Womb of the Mother Goddess – the Great V and the Great Quadrangle, which is ubiquitous symbol of Tiamat (plate 53). The Sumerian seal of Sargon referring to the Great Serpent calls it IUN PURU PARU GIN URIDU, which, according to Waddell reads, 'Lord of Lords Puru Paru Gin of Eridu'. But with our knowledge that Sumerians always used the word Puru (Serpent) with Ar just like Igbos, we know that IUN PURU AR GIN ERIDU means 'Lord of Lords King Cobra of the Garden of Eden and Eridu'! Thus, both Sargon and the Goddess on his opposite side are two sides of the Androgynous Serpent – the Lord of Lords of Eden!

THE UDU CHALICE/GRAIL-CUP: AN EMBLEM OF NIMRUD EXCAVATED AT IGBO UKWU

One of the most intriguing finds at Igbo Ukwu was an earthenware drinking cup shaped like a chalice cup decorated with waves, the exact replica of which is preserved in Sumerian records (plates 53a, b) as a replica of the Primeval, Pre-Deluge Sumerian Udu Vase used by the God- Kings that first ruled Sumer! This pictograph is spelt Udu in Sumerian texts according to Waddell's translations. Udu is the Igbo word for 'Sacred Potent Pot' or 'Magical Pot/Vase' associated with the Aguleri tradition laid down for Nri kings. It is the pot that confers sovereignty on every Nri king, secured from the Omambala Lake.

ORAERI - THE LOST ATLANTEAN HALL OF RECORDS

The Udu Chalice-Cup was associated with the earliest Sumerian records with the God Bakkus and in Post-Deluge times with King Nimrud, both of which were gods of Wine and both bore the saintly title 'Lord of the Tree of Life' (the Palm Tree that produces the sacred Palm Wine). Waddell argues that the vase is the original Grail Cup of the European mythologies. These mythologies were stories of long gone events that happened in the distant days of Sumer's remote past. The existence of this Grail Cup or an exact replica of it among the ruins of the buried city of Oraeri is a very strategic addition to our circle of proofs that Sumerian kings were the Igbo kings of Eri Royal House whose traditions are still carried on in Aguleri and Nri theocracies to this very day. The archaeological discovery of the Sumerian Udu Chalice Cup of Lord Bakkus, the first Christ, son of Uranus and the 2nd God-king of Pre-Deluge Sumer, who ruled Atlantis ca. 400,000 B.C. is arguably one of the greatest archaeological discoveries of all time! Whether it is the original vase or a replica of it is actually beside the point here. What the discovery clearly purports is that the Eri civilization is the surviving remnant of the Eridu civilization of Atlantis ruled by Uranus and Bakkus. It is the proof of our thesis that Eri was the survivor of the Deluge that sank Atlantis. The Bakkus Grail Cup also confirms that the buried city of Oraeri, excavated by the British archaeologist Thurstan Shaw was the lost Atlantean Hall of Records referred to in Egyptian Pyramid Texts containing the records of the sunken civilization of Atlantis! The last king who was associated with the Udu Grail Cup in Sumerian records was Nimrud, who we have identified in the annals of Eri kings as the god-king Aguve who did not die. Aguve was the last of the Eri kings reputed to have been true to the title of Eni- eni attributed to Eri kings. Eni-eni means 'Whose Body Cannot See Corruption'. Eni-eni means literally – 'Must Never be Buried'! Waddell's revelation that Nimrud was embalmed⁹⁶⁵ implies that he was an Eni-eni. The Eni-eni tradition of Eri kings was probably the origin of mummification of the Pharaohs of Egypt. Nwosu's Ndi Ichie Akwa Mythology and Nwaezeigwe's *The Igbos and their Nri Neighbours* both recorded that mummification was practiced in Igbo land until the not so distant past.

Thousands of bronze, copper and pottery artifacts of exquisite design were excavated at Igbo Ukwu. Many of them are arrayed with unknown inscriptions, some of which are recognized as Sumerian, while others have similarities with ancient inscriptions in the Middle East and other parts of the ancient world, which were latter-day civilizations of the Sumerians. We dedicated two chapters to this phenomenon in *The Lost Testament of the Ancestors of Adam*.⁹⁶⁶ Since we already dedicated an entire book to the Igbo Ukwu/Oraeri excavated artifacts from the Atlantean Hall of Records, we cannot repeat those chapters here. Rather we advise our readers to obtain copies of that book and study the huge amount of evidence piled up in that very intense publication.

BU – THE SUMERIAN NAME OF GOD IS IGBO

The Sumerian word Bu is the origin of the Egyptian word Bu, which according to Laird Scranton is a special name for the earth-dwelling Father of the gods, "Amen - the timeless and infinite God!"⁹⁶⁷ The Sumerian pic-

tograph for BU is a coiled serpent or a shepherd's crook with serpent whiskers/horns (plates 56). This timeless name of the Serpent God Amen/Amun is the Nigerian word Igbo, otherwise written and pronounced by the Egyptians as Ebu/Abu or Yebu (another name for Heliopolis) and by the Europeans as Ebo. This shows that the Igbos/Ebos of Nigeria are the children of Amun/Amen. The Igbo are the direct descendants of this Serpent God, whose name they bear! Igbo is thus the name of God himself, which is why the Yoruba name for the Supreme Being Olodumare is 'Igbo Olodumare'. The pictograph for Bu – being a Shepherd's Crook with whiskers/horns indicates that the Bu (Igbo) race is the Ruling Race empowered in their Serpent DNA as natural Priest-Kings (Shepherds) of the human race!

In Mesopotamian texts Sargon was called "Lord ... of the Serpent Bu-Land". Bu is the Indus word for "Land of the Serpent (Nagas)" who brought civilization to latter-day India. A seal of Sargon's great grandson Gani Eri listed by Waddell reads "Seal of Gani Eri of Bu and Agdu".⁹⁶⁸ The words Eri and Agudu (Agade/Oraeri) imply that the Land of Bu is Igbo land, and the BU Serpents are Igbos! As earlier indicated, the Sumerian pictograph for Bu is a coiled horned King Cobra (which in Egyptian mythological Texts is called the Agarthodaimon Serpent – the Good Serpent – the Creator. The Sumerian word Bu indicates a race of people associated with this Great Serpent of the Underworld, which is a form of the Creator God from Sirius – Amma/Amun/Amen. Bu is His name but also the name of his Immortal race of Kas and their descendants.

ABZU – THE LAND OF IGBO METALLURGISTS

The word Bu is the root of all names of towns located in the Duat in Egyptian Pyramid Texts (Abydos, Abu, cf. Abu-Simbel) and in the Book of the Dead. Thus Yebu is another name for Heliopolis – City of the Sun God, which we now know to be located in Igbo land, and to be the land of Aguleri. The word Abzu (Abu-uzu), which is said to be the Sumerian word for 'Underworld', interpreted by scholars as Sub-Saharan Africa and 'Land of the Mines' can now also be seen what it really means: Igbo-uzu - 'Igbo - the Land of the Metallurgists'! This is a clear indication that Igbo land was the Underworld (Duat/Heaven) of Sumerians and Egyptians; and that Igbos were the metallurgists of Sumer from earliest times, for the word Abzu was used from as early as the 400,000 B.C when the Annunaki arrived in Africa! This coincides with the revelation that the gods of the underworld were the first metallurgists, and that Igbo Homo Erectus, who were there before Adam was created, were their instruments for the eventual impartation of the smith-craft to Homo sapiens.

PHRYGIANS, LIBYANS, CHALDEANS AND AMMORITES WERE IGBOS

Waddell noted that Akkadians and Sumerians used the African lion pictograph (which implies Ammorites/Moors) to denote the word Labu (origin of Libya) and Pirig (origin of Phrygia).⁹⁶⁹ Labu means Ala Igbo (Igbo Land), while Pirig means Opara Agu (Sons of the Lion), thus confirming the Igbo origin of Libyans, Phrygians and Ammorites! This confirms the Moors as having been originally Igbo Speaking in their ancient Nigerian homeland.

It is linguistically given that the Sumerian City of Agade (Igbo Oraeri) otherwise called Akkad is the origin of the Sumerian clan of Akkadians, otherwise called Chaldeans – the clan of the Magi Priests of the ancient world who were the highest mystics and magicians ever known (visitors of the infant Jesus).⁹⁷⁰

The fact that Sargon's grandson Gani-Eri proudly called himself "Gan Eri Bu" ('Gani Eri – the Igbo') in his Sumerian inscriptions and royal seals implies that he was a king of Eri lineage of Aguleri - the Iduu Eri Kingdom of the Garden of Eden (GAN) - an Igbo Shepherd king. Waddell in *Makers of Civilization* insists that the name Sargon/Shargon when properly read in Sumerian means SHA-ERI-GAN – 'EMPEROR ERI OF THE GARDEN OF EDEN'! Sargon's Bharat lunar link implies that he was an Ezenri of the lineage of Rama the forest king who instituted kingship in the forests of Igbo land during his exile, just as Osiris and Obatala were forced into exile by rival brothers. All these confirm the Oraeri dynasty as having been the Rama/Osiris dynasty as we had claimed in

The Lost Testament.⁹⁷¹ The fact that traditionally, the kings of Oraeri have always been of the lunar Eze Nri line, and not of the solar Ezeora line, supports our thesis that Sargon the Great was of the lineage of the powerful Eze Nri kings of Oraeri. Local legends say that Ora-Eri - 'Eri Folk' were the original inhabitants of the land where the excavations were found, having been driven out in an invasion by the present inhabitants of Igbo Ukwu.

Eri is recognized as the putative ancestor of the Kwa/Qa tribes of Nigeria and Ghana. True to type, many Sumerian god-kings proudly bore the Nigerian title Qa/Kwa, the Sumerian pictograph of which is the fish as well as the letter K, derived from Ka – the name of the Primeval Serpents – the known representation of ancient Benin Obas (as demonstrated in Acholonu *They Lived Before Adam* (2009)).

WHO WAS THE MONARCH BURIED IN IGBO UKWU?

The highly deteriorated limb-bones and skull of a monarch who was buried with a copper crown was excavated in Igbo Ukwu by Thurstan Shaw and taken to the British Museum (plates 87a, b). It was the body of a monarch of no mean importance. He wore a copper crown engraved all round with Sargon's quadrangles and topped with the Egyptian Nun zigzag, with two double horns on each side bent towards the center (plate 87b). He or she was buried with a bronze breast-plate which he must have worn on his/her chest along with several rows of copper wires on his ankles, two beaded copper armbands, and most surprising of all - a royal regalia strung with a whooping one hundred and eleven thousand blue and yellow-coloured carnelian beads, all scattered in the tomb floor and buried in the sand!

The monarch was buried with a leopard skull stuck in the floor beside him, two large elephant tusks and a bronze image of a facially scarified, crowned Eri king (the full-face chevron scarification is the traditional Eze Nri scarification) riding on an equally scarified horse.⁹⁷² The traditional facial scarification of the Eze Nri (called Ichi Umudioka Ukpò)⁹⁷³, which the rider bears on his face, confirms that this image is that of an Igbo Eze Nri. There are a number of crowned heads also excavated in store-houses in the same area, bearing the Igbo ichi royal scarification of the Eze Nri (Eze Ora), confirming that the buried city was an Igbo Eri city and an Eri civilization, and not a foreign civilization or one outside the realm of the Igbo tradition.

L.A. Waddell observed that the leopard head is one of the symbols of the Sumerian king Narmer who ruled Egypt immediately after Sargon the Great, and who was called Menes in Egypt. We remember that Menes was appointed as king of Egypt by Marduk, but Waddell wrote that he began his reign in the 22nd year of Sargon's reign, and that he returned to Akkad after Sargon's death and annexed Akkad and other cities in Upper Egypt (Nigeria): "He revolted and declared his independence in Egypt, returned and conquered Kish and Erech and recovered his patrimony and ruled for a total of 62 years."⁹⁷⁴ As the most famous king known worldwide, Egypt's Narmer/Menes had many names Manesh/Aka/Aha. He was also called Asa Manj or Aha Manesh, Men, Manshu, Akha, Akha-Mena in Hindu texts.⁹⁷⁵ His known and recorded royal emblems were the Ox/Bull head, the elephant head, the leopard/lion/tiger head,⁹⁷⁶ the cat- fish⁹⁷⁷ and the saddled horse.⁹⁷⁸ Of all these emblems, all five were excavated in Igbo Ukwu, namely – a bronze leopard skull (plate 88a), two Elephant tusks, four bronze elephant heads (plate 88b), a saddled horse (plate 88c), a bronze object with rows of catfish (plate 88d) counterpoised with rows of ape-men heads indicating the Khemennu followers of Thoth! A number of ox-heads were reported among the finds in the publications of Thurstan Shaw. The fact that all five known emblems of King Menes were excavated with the remains of the unknown monarch buried in Oraeri excavated in Igbo Ukwu certainly means that this was the remains of the body of Menes himself!

A COPPER CROWN EXCAVATED IN IGBO UKWU BELONGED TO MENES

Another very groundbreaking discovery in the grave excavated in Igbo Ukwu was from our translation of Sumerian symbols and emblems that relate to Menes, just as we did with those pertaining to Sargon the Great! Menes was directly associated with the copper crown found with the bones of the monarch excavated at Igbo Ukwu! This crown, which was found around the depreciated skull of the monarch, bears two tiny double horn-like protrusions bending towards each other (plate 87b). These are actually a set of Sumerian pictographs! Each set of double horns spells MEN in Sumerian pictographic script. MEN (also spelt MIN) is the root of the word MENES and a short form of the name! Menes' elephant head emblem is the Sumerian pictograph for MA, while the saddled horse found in his grave is the Sumerian pictograph for the word ANSHU.⁹⁷⁹ Together the two words form MA-ANSHU or MANSHU – which as stated above, is the proper vernacular name of King MENES! We believe that with this revelation we have solved the mystery of why the body of King Menes has not been found in Egypt!

One wonders why Menes would be buried in Akkad rather than in Egypt where he was king. Well for one thing this supports Waddell's claim that Menes was originally from Akkad! And again Menes' seals as translated by Waddell indicate that he was a true world emperor who ruled colonies in the Indus, in Sumer as well as in other distant lands. Menes was a Sea king who traversed nations and frequented the Upper and Lower Seas, which was why he called himself 'King of the Upper and the Lower Sea. Menes bore the title Kad-du/Khad, which is derived from Akkad!⁹⁸⁰ This alone shows that he was also Lord of Akkad! An Indus seal of Menes found among the Mohenjo Daro inscriptions calls Menes "Aha Men, A-Gu Agdu As" – 'King Menes the Lion/Leopard of Agudu/Agade Land'.⁹⁸¹ Waddell's translation appears to be taken straight from Igbo for in Igbo Agu means 'Leopard' and Agudu means 'Lion of Agudu'! Since Agudu land is Akkad, this confirms Menes' connection with Igbo Ukwu/Oraeri, for he was king there as well. This translation is predicated on the fact that the Sumerian word for 'leopard/lion/tiger' is Ug/Gu.⁹⁸² Therefore the leopard skull stuck in the wall beside the bones of the monarch we have identified as Menes at Igbo Ukwu/Oraeri clearly relates to Menes' title 'A- Gu of Agudu' – 'Leopard of Akkad' – thus supporting the thesis that Oraeri was Akkad and Menes was the king buried in it!

The royal seals of Sargon cited here have been deduced from Indus valley seals translated by L. A. Waddell from seals excavated in Mesopotamia, Egypt and Mohenjo-Daro in the Indus valley (the latter by the Indian Archaeological Survey Department).⁹⁸³ Waddell compared these Indus seals with those of early Mesopotamian seals of Sumerians and found that both were startlingly similar to each other and to pre-dynastic Egyptian pictographs. He was thus able to provide evidence that Sumerian, Egyptian, Indus and Mesopotamian inscriptions were from the same Sumerian mother civilization, which was also the mother of the Danubian inscriptions of Eastern Europe. It is from these same Waddell translations of royal seals of Menes and other Sumerian kings excavated in Mohenjo-Daro that we have adapted our examples.

In one of these seals, Menes calls himself "UMUN MAN A-HA MAR SHAR-GANI – BARA GU EDIN AS" meaning "Lord Men Aha, Son of Shar-Gan, Royal Son of the Lion at Eden Land". The pictograph for Bara/Bharat in this inscription is the same one that Sargon bears on his navel in the bronze image of himself already translated! We can now conclude that both the Kuru Indians and the Bharat Indians both of whose emblems were preserved in the Akkad excavations in Igbo land were the original Eri migrants who later populated the city of Mohenjo-Daro in the Indus valley. Waddell's translations of Mohenjo-Daro excavations have preserved the actual meanings of the coded emblems in the buried Sumerian cities in Igbo land and elsewhere, leading one to conclude that Mohenjo-Daro was a direct offshoot, a colony or a sister civilization of the buried city of Akkad in Igbo land. It is important to note that the pictograph for Bara/Para/Barath found in the buried city of Oraeri in Igbo land indicates that Igbo land is located in the epicenter of four regions (the Cross), making it the Navel of the Earth and the Center of the Four Regions of Sumer!⁹⁸⁴

A famous statue of Narmer/Menes located at the Imperial Ottoman Museum of Turkey (plate 31), shows him in the words of Waddell "carrying a club in the right hand and a whip in the left and wearing bracelets and a

tall Phrygian hat as in his Egyptian portrait..."985 The Phrygian okpu agu ('lion hat') speaks for itself as well as the fly-whip/horse-tail. The so-called club is the traditional Igbo Ofo, emblem of spiritual authority, which all Igbo Eri/Nri kings possess as the mark of sovereignty and power. It is shaped exactly like a club (plate 31) and is usually borne in the right hand, and never in the left. The whip, which is shown clearly in the famous Egyptian Narmer palette as a horse-whip (Nza), is part of the Igbo regalia of titled men. The bracelet, also found in the grave at Igbo Ukwu, is part of the paraphernalia of royal office in Igbo land. The Igbo traditional carnelian bracelets go with rows of carnelian beads worn on the necks of titled men and kings. Narmer, in the statue under reference, wears like all Igbo kings and elite, a wrapper slung on the left shoulder with the right shoulder bare.

What all these many coincidences imply is that Narmer was that king whose bones were excavated by Thurstan Shaw at Igbo Ukwu in Igbo land in the later nineteen fifties. The bones with many other accompanying artifacts have been stored in the British Museum these past sixty years with no one the wiser!

OBU ERI AS THE MANSION OF ISDEN IN URANI LAND – THE LAND WHERE MENES WAS BURIED

Egyptian records indicate that Narmer/Menes was a great sea-going emperor, and that he died in the course of one of his journeys, from injuries he sustained from the poisonous bite of a hornet! Waddell identifying the locality where Menes had died, translated it from Egyptian and Mesopotamian memorial seals of Narmer/Menes as follows: "In Urani Land in the far Western Ocean...at the Lake of the Peak fate pierced him by a wasp (a hornet) – the King of the Two Crowns Manshu."986 This unfortunate development is said to have taken place at the "far Western Ocean", "at the Lake of the Peak". For someone from Egypt, West Africa is located west, and thus we conclude that this is the vast inland Benue Lake in West Africa, located in present-day Lokoja, precisely at the foot of the sphinxlike mountain with the peaked cobra-head. Urani Land is of course Igbo Uru-Ani – 'Marsh-lands/Fertile Lands' ('Land of the Blessed' otherwise called Oru in Igbo land) Ur – the original Atlantis marshlands of the Garden of Eden which Uranos ruled and which was buried in the Waters of the Deluge. The last line of the pre-dynastic Egyptian Memorial Ebony seal recording Menes' death uses a number of pictographs (plate 89)987 that are directly linked with the Lejja Temple of Amun and to Igbo land, namely: the Great Serpent of the Duat, which is Amun himself, the Stairway to Heaven located at the Lejja (which is the Sumerian pictograph for UR). The Sumerian pictograph for DU is the concise form of the Udu Bowl found at Igbo Ukwu.988 It is the origin of the word and pictograph for Dunu and has been shortened to a triangle or a three hills and a two hills symbol (plate 90).

The Egyptian pictograph for Urani Land where Menes was stung by the hornet is a cross-inscribed inside a circle, which is the commonest Egyptian hieroglyph and stands for Khemet (Igbo land) – the homeland of the Egyptians. It is the Sumerian/Egyptian symbol for the Navel of the Earth. This symbol is at home in Igbo land. In fact a model of this symbol is engraved on the old wooden panels on the walls of Obu Eri (Eri's Royal House) in Enugwu Aguleri. The Obu Eri model of the Sumerian Urani Cross also has eight dots in its center (see plate 67c), confirming that Urani is Khammesh Land, and that both are names for Igbo Land! This is another smoking gun. The Sumerian GAN pictograph for the Garden of Eden which is the Egyptian NUN pictograph for the Primeval Waters of the Beginning is engraved all over the Obu Eri (plate 91). This too is a smoking gun confirming Igbo land as the Primeval Land of First Creation, and the Obu Eri as the Mansion of Isden when EVERYTHING is considered!

The Sumerian 'Cross in a circle' is the traditional symbol of the Ozo priestly initiates of Igbo land (plate 80)! The fact that the pictographs used by Pre-dynastic Egyptians to describe where Menes died is made up of the symbols that denote Igbo land and Ur – lands of the Niger and the Benue – supports our thesis that Menes did not die in Egypt. He died in ancient Nigeria and was buried at Oraeri - present-day Igbo Ukwu!

KING TUT, RAMESES AND MANY EGYPTIAN PHARAOHS SUFFERED FROM A GENETIC SICKLE CELL BLOOD DISORDER WITH HIGH PREVALENCE AMONG KWA NIGERIANS

A new study conducted by German medical experts of the Bernhard Nocht Institute for Tropical Medicine, Hamburg, published in the Journal of American Medical Association, has revealed that Tutankhamun did not die of Malaria as claimed by the Egyptian authorities, rather he died of the genetic blood disease prevalent among West Africans called Sickle Cell Anemia.⁹⁸⁹ In an article published online in the Nairaland Website in response to the announcement by Egyptian authorities that King Tut and a number of other Pharaohs including Rameses actually died of serious infection of their bloodstream by the Sickle Cell, it is claimed that serious Sickle Cell Anemia infection of the bloodstream is a genetic disease prevalent among Kwa Nigerians of the area of Benin.⁹⁹⁰ This supports our thesis that the pharaohs of Egypt beginning with Menes – the first Pharaoh of Egypt were of the same genetic bloodline as Kwa Nigerians!

MENES IN INDIA

In the beginning of the Indus civilization Menes' royal emblem was preserved as the great emperor and founder of that civilization. Waddell noted from his translations of Indus texts of the Harappan and Mohenjo Daro civilizations that Menes' legacy is paramount there. In fact Menes' famous Wild Bull seal was the hallmark of the Indus Harappan civilization, so much so that the image of the wild bull is basic in every surviving Harappan and Mohenjo Daro writings that have so far been discovered (plate 83). The Wild Bull pictograph is the signature of Menes and his title. Its over-riding presence in the Indus valley civilization means only one thing – it was a Menes colony! A very famous piece of surviving Mohenjo Daro Indus seal (plate 83), which is known as 'the Wild Bull' has been taken under scrutiny by us, and what we find is that the Wild Bull king of the Indus Mohenjo Daro civilization was none other than Menes himself! The writing features almost all the emblems of Menes: the Sumerian Fish pictograph, the Wild Bull, the Elephant, the Tiger along with the Sumerian X pictographs for GAN (Garden of Eden), GUT/GOD (see top, center of image). Each of the Wild Bull horns (note that each horn has two curves) which the god wears on his head spells MEN/MAN in Sumerian pictographs (see plate 64) The Igbo Ichi symbols on the god's chest and headgear spells ESH (note the sound similarity with the Igbo word ICHI) in Sumerian. Accordingly this Igbo king bears on his head the word MENESH spelt in mirror-image! In fact when one looks closely at the face area, it is possible to see that Menes bears Ichi facial scarification lines all over his face! ESH is the Sumerian word for 'Lord of Mankind, God-man! It has the same meaning as Igbo Mmanu ESHI (Orlu dialect of the Autochthons). Menes' titles show him to be an Igbo autochthons because the titles AHA/KA that he bore connote Igbo Ushi Aka, which is the name of the First People - the Primordial Autochthonous ancestors of Igbo land. It can also be seen from the above that MENES' actual vernacular name MANESH is the Igbo word MMANU-ESHI (from Orlu/Okigwe/Nsukka dialects) and that Menes, the first pharaoh of Egypt was an Igbo autochthon from outside the Adamite clan of Eri. This we think might have been why he was diametrically opposed to Sargon, who was of the Eri lineage. His title AKA also means 'DWARF'/ADAMA. Dwarves (Adamas) were the power-base of Nri theocracy. Menes' title AKA is the Igbo mystical word MGBA AKA (circle with a dot in the center – the Mother- Goddess enveloping the Son/Egyptian NUN enveloping the SUN-God). It is Sargon's concentric circle! In Menes Egyptian personal images he certainly appears like a dwarf! The full text of Menes' Mohenjo Daro inscription under reference is this: MANESH THE KHA/KA (FISH) THE LORD (ESH) AND GOD-KING (GUT) OF THE GARDEN OF EDEN (GAN/KAN) AND OF TIANU LAND - LAND OF THE TIGER/LEOPARD (IGBO LAND)!

EMBLEMS OF URANUS (URASHI) AND THOTH IN IGBO IKWU/ORARI/ AKKAD



Plate 83a, b: King Narmer/Menes, known mainly by his emblem of the curve horns of the 'Wild Bull' in his Indian (left) and Egyptian (right) palettes. The fish, Orion-X, GAN (Eden), elephant, tiger, and Igbo Ichi symbols are very visible. The Indian king Narmer's face is scarified too.



Plate 83 b



Plate 84a, b: The seal of the Sumerian City of Uruk/Uriki (left) once conquered and annexed by Sargon/Sharru-Gin the Great of Akkad. 84 b: The actual Royal emblem of Uruk excavated in Igbo Ukwu (Oraeri), probably seized by Sargon on his conquest of the city. Courtesy Thurstan Shaw.

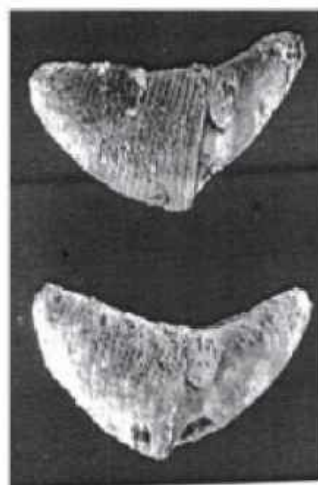


Plate 84b

Menes sustained a deadly hornet's bite while sailing along the Benue inland Lake in the Lokoja area of today's Kogi State. It is likely that he died on the spot and was rushed to Agade – the Scepter city of his father Sargon the Great, to be given a befitting burial. Menes is believed to have ruled Egypt ca. 3100 B.C. The fact that Menes was buried in the Igbo City of Oraeri (Akkad) means only one thing – Igbo land was the center of Menes' World Empire;; Igbo land was the Center of the World! The Sumerian/Egyptian pictograph that confirms this is 'the Cross within a Circle' (a reference to the center of the Sumer's Four regions) which occurs in the memorial seal that describes the very place where Menes was buried (plate 89). Another pictograph that describes Eri's Sun-City that is the Center of the four regions of Sumer is the Swastika, which according to L. A. Waddell was first used by the God-king Uranos/Uruash991 – who according to Berossus – first god-king of Atlantis, who



Plate 85a -b: Alter-stand excavated at Igbo Ukwu/Oraeri (courtesy Thurstan Shaw) showing Sargon's inscription and self-portrait. BARA (also spelt PARA with a staff, see below), means King/Pharaoh.

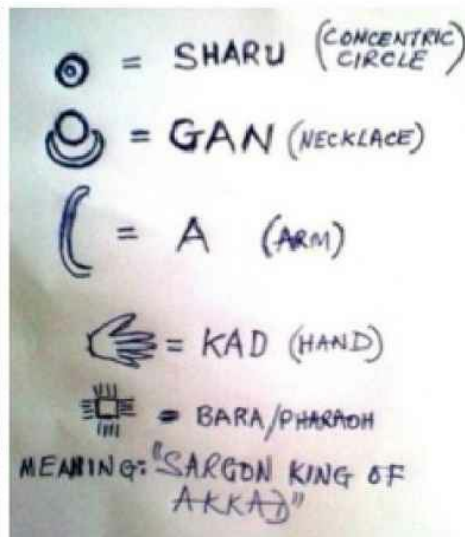


Plate 85b



Plate 86a: The image of the goddess Innana/Sheshat of Eden whose Vagina is represented in the inscriptions (right), is bearing Igbo Ichi scarification. 86b: The Vagina of the 'Mother Goddess (not 'Father') which confers PAR/BARA kingship on Sargon (Courtesy Waddell). The Sumerian pictograph for PURU (meaning 'horned' in Igbo) is a staff with a Serpent's double horns. It is also the pictograph for BU (EBO/IGBO).



Plate 86b



Plate 87a: The highly decomposed skull excavated in Igbo Ukwu/Oraeri, most likely belonging to King Menes/Narmer of Egypt/Sumer.



Plate 87b: The copper crown excavated in Igbo Ukwu/Oraeri, worn by the king buried in there. The double horns facing right, is the Sumerian pictograph for MEN as in MENES. The ones facing left is the pictograph for UR/URU, meaning MEN (MENES) of UR.



Plate 88a -c: Menes/Narmer/Naram's royal emblems found at Igbo Ukwu/Oraeri: 88a - leopard's skull;



88c: Sumerian seal of Narmer, being the pictograph for AM as in NAR-AM.



88b: ornate elephant heads

was the first king of the world by 450,000 B.C. The discovery of four Swastikas adorning four sides of the base of a sacred vase (another Udu sacred bowl, in bronze, plate 92a) excavated at Igbo Ukwu, confirms that this was indeed the storehouse of the relics of Eden, Eridu and Atlantis, where Eri/Noah stored the primordial relics that he brought with him from the sunken civilization of Atlantis! We have no doubt that this Udu bowl excavated in Igbo Ukwu from the buried Holy City of Oraeri WAS the Royal emblem of Uranos/Uruash, brought by Eri/Noah all the way from Atlantis/Eridu while fleeing the deluge, simply because it bore his royal emblem! The watery presence of the God king Uruash/Uranos has never left Igbo land, for he is still there in the form of a river that bears his name – Urashi, located in Orlu town (Catherine's native home, plate 70). And if anyone is in doubt that the Swastika is native to Igbo Land, Eri and his wife Sheshat made sure that it is entrenched along with very many other

known and unknown Sumerian pictographs in the Nsibiri designs of the Nkara/Ukara (plate 92b, 64) cloths and in the native designs of all Kwa peoples of Nigeria. This Udu sacred bowl cast in bronze excavated in Igbo Ukwu also bears on its neck a Caduceus/Aesculap (Inter-wined serpents symbol) that is the well-known signature of Thoth (Hermes)! By this symbol, we further confirm that Eri was Thoth and that Igbo land was that City of Light – that original Heliopolis from which the gods of Khemet – Thoth, Osiris and Maat traveled along the Niger northwards to bring civilization to Egypt!

MENES IMMORTALIZED AS A GOD IN AGULERI UNDER THE NAME OTUTUNZU



Plate 88d-e: Igbo Ukwu saddled horse is said to be another royal emblem of King Narmer. It is called ANSHU in Sumerian and forms the stem of Narmer's vernacular name M-ANSHU.



Plate 88e-f: Narmer's fish seal spelt KA/HA. Fishes and apes excavate at Igbo Ukwu symbolizing the Kas and Khemennu of the Sumerians.



Plate 88f

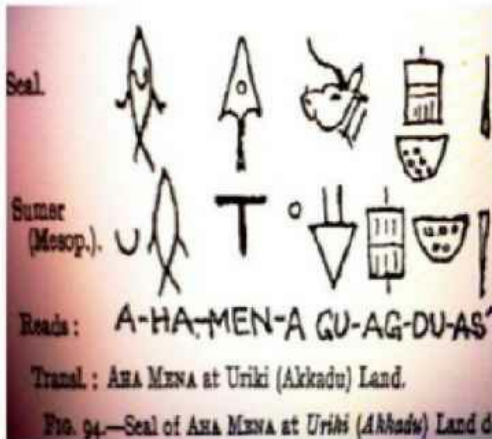


Plate 88e

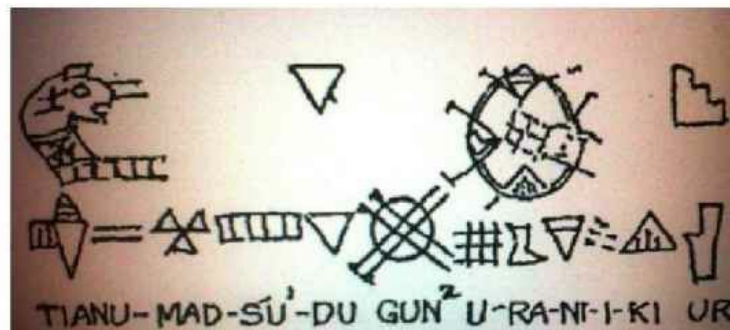


Plate 89: Menes' memorial seal showing the Great Serpent of the Duat, the Stairway (pictograph for UR), the triangle (DU), the cross in a circle (URANI—the Median/Center of the world).

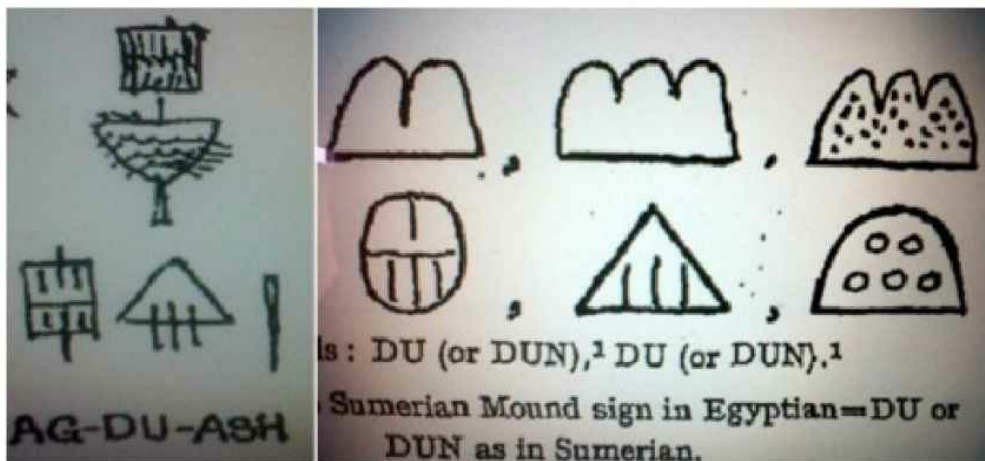


Plate 90: The development of the DU pictograph from a chalice (Udu) to a triangle and then to three hills and two hills, which are the pictographs and physical landmarks of the Dunu Oka shrine in Lejja.

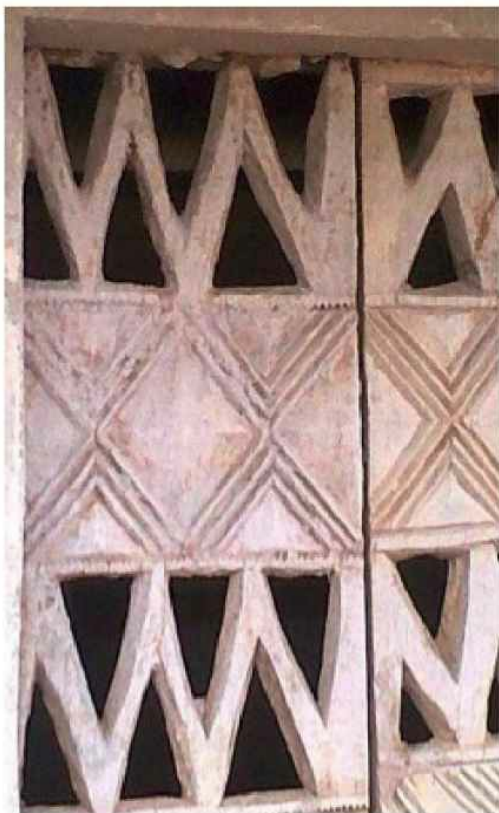


Plate 91: Traditional Igbo/Egyptian hieroglyph for NUN – 'The Waters of the Beginning' and X – the symbol of Orion and of 'the Garden of Eden' inscribed on a wooden panel at Obu Eri in Enugwu Aguleri.



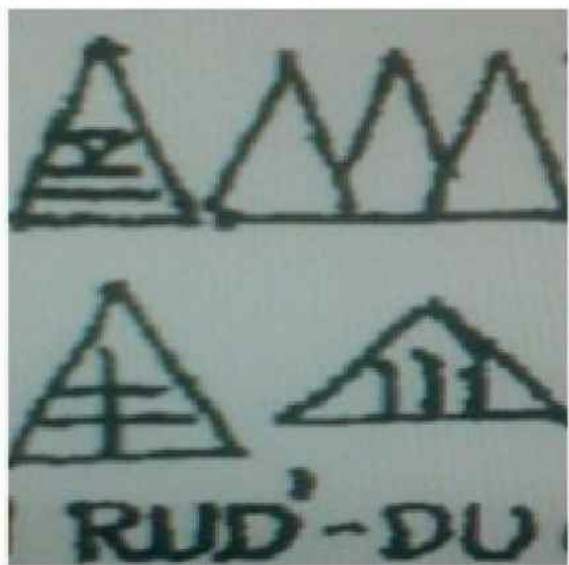
Plate 92a: Another Udu Vase in bronze excavated at Igbo Ukwu bearing the Sumerian swastika pictograph first used by king Uruash – first god-king of Atlantis.



Plate 92b: Igbo Nkara/Ukara cloth from Arochukwu with Sumerian pictographs: the swastika, the cross, the eight-pointed star, the staff, the arrow, the triangle, the comb, the double axe, concentric circle, the X, etc.



Plate 93a: The Otutunzu panel inscriptions covered with Sumerian pictographs indicating the fish in the center - the symbol of Menes (AHA/KA), the bull horn of Menes, the NUN, the five-pointed star and crescent, the three hills, the X, the ESH. The triple triangle DU (Idu), the URIMUSH/MUSHIR (see below).



Plates 93b, c: The triple triangle DU that represents the DUNU Three Hills of Lejja. 93c: URI-MUSH.



Plate 93c: Uri-Mush.



Plate 94a: Sumerian pre-cuneiform pictographs (ca. 3,200 B.C.) on the floor at Obu Eri. The straight line is ESH, the 'H' is KHA (root of Akkad), the dot is A, the 'T' is MEN (root of MEN-ESH/Menes), the 'Y' and the imperfect 'Y' joined at the head and tail are the pictographs for AR and BU/PURU respectively (see plates 94c, e). Reading from top left to right and downwards: "DAR BU MENA-ASH KHAD A-KHAD" – IGBO DAR (LINEAGE OF) MENES, THE KHAD OF AKKAD ('Khad' as in 'Grand Khadi' means 'King').

U = Y + I = BU-ASH

H = T + I = MEN-ASH

T = MEN

I = ASH

T = MEN

• = A

I = KHAD

I = KHAD

Plate 94c-d: The two possible translations (see Waddell's Sumerian pictographs below) are: BU ASH MEN ASH A-MEN-ASH MEN AKKAD KHAD or DAR BU AMEN ASH ASH KHAD AKKAD, each proclaiming King Menes as the AMEN an ESH, and as King of AKKAD. (One dot is missing in 94c.) BU = PURU.

4	=	DAR
Y	=	BU
•	=	A
T	=	MEN
—	=	ASH
I	=	ASH
I	=	KAD
•	=	A
H	=	KAD

Plate 94d



Plate 94e: The 'Y' pictograph for DAR/DARU.



Plate 94f: The BU pictograph (IGBO). Courtesy of Wad-dell.

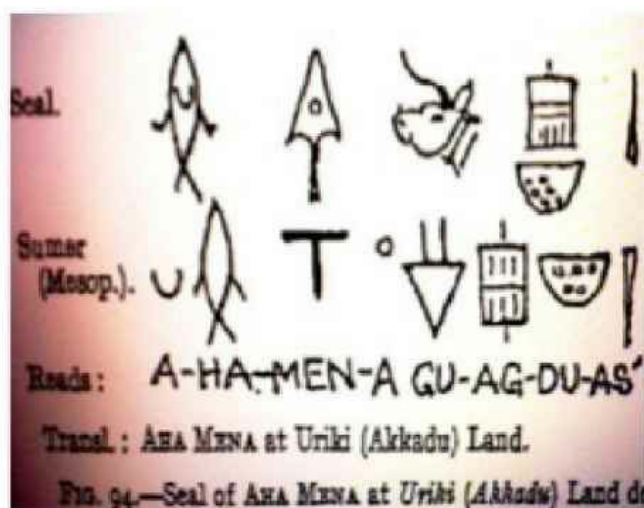


Plate 94g: The 'T' pictograph for MEN, the dot - pictograph for A (MENA/MENES).

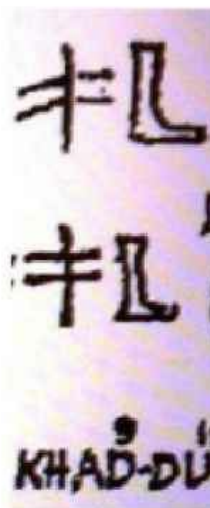


Plate 94h: The 'H' is the pictograph for KHAD. The dot on top of this symbol in 94a reads with it A-KHAD.

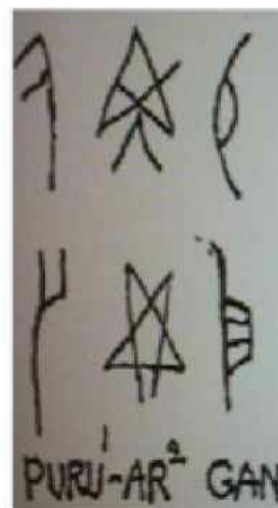


Plate 94i: BU is also PURU. With the five-pointed star it spells PURU AR - 'Horned Serpent'. In Igbo Bu-Ar and Puru-Ar are synonyms.

While on research field trip in Aguleri, our team discovered a set of Sumerian and Egyptian symbols/pictographs etched on a set of old wooden panels in the shrine of a local deity of Aguleri called Otutunzu. Otutunzu is the god that gives white chalk for purification prayers to the Igbo people of Aguleri and environs. Otutunzu is the god of purity whose nature is white chalk. His female consort is considered so pure that no one is pure enough to approach her shrine at the bank of the Omambala Sacred Lake without risking instant death. The symbols we found in the shrine of Otutunzu (photographed with the courtesy of his priest after three days of constant refusal) are etched on wood and are used to decorate the face of the god! Our analyses revealed that the Otutunzu shrine-symbols include the following Sumerian and Egyptian symbols and pictographs (plate 93): The quadrangle (symbol of Sargon the Great, the fish (symbol of Menes), the zigzag (the Egyptian symbol of the goddess Nun, and their N hieroglyph for 'water'), the X pictograph (the Sumerian pictograph for the Garden of Eden), the three Hills (pictograph for DUN/DAN/DUNNU), the triangle with tip looking down (pictograph for UDU/DU Vase), the crescent

hugging a star (GAN/KAN - the Sumerian pictograph for the 'Garden of Eden'), the five-pointed star (the Sumerian symbol of the BU/AR Serpent of the Duat), a set of horizontal lines (pictograph for ESH – the name of the Kas – a title that King Menes proudly appropriated. Others are the palm-stylus (the Sumerian pictograph ESH) the symbol for the goddess of writing and construction of the pyramid – Sheshat/Nisaba; the palm styli are doubled and thus spell ESH-ESH, i.e. ISH-SHA (Isis?) the name of the wife of Eri. As the wife of Thoth Sheshat (ISH-SHA) is the equivalent of the wife of Eri whose Igbo title is Noono. As the wife of Thoth, she is the inventor of the Phoenician/Canaanite letter N also called Noono, see Wikipedia.

Most importantly we found the seal of another king of Akkad among the inscriptions at the Otutunzu shrine. Waddell says that this seal belongs to “king emperor Urimush, younger son of Sargon the Great, who ruled Agade (Akkad) for nine years on the Mesopotamian throne, who has left several inscriptions as emperor at Agudu and who was massacred and succeeded by Menes in Mesopotamia.”⁹⁹² Waddell insists that Menes was Sargon’s first son who had been denied his place on the throne, went to Egypt established himself as king and then returned home to Akkad to seize his rightful throne by ousting and killing Urimush. Plate 93 shows the exact royal emblem of Urimush, which also spells the first letters of his, name and is not seen anywhere else on Sumerian seals! Waddell insists that Mesopotamia is synonymous with Ur. The discovery of Urimush seals also found in Middle Eastern Mesopotamia, ties the two Mesopotamians together, one being the extension of the other. Uri-mush spelt from left to right is Mushir, and Mushir as already indicated earlier, is the name of Mesopotamia! This again is a smoking gun evidence that Igbo land was Sumer and Mesopotamia was in ancient in Nigeria. These accumulated evidence lead us to conclude that the god Otutunzu was the world emperor Menes himself, for a conqueror always takes on the names and emblems of his victims! Another smoking gun linking the Otutunzu shrine to Menes is the fish symbol located spot on the center of the panel! The fish is the royal symbol of Menes! Also the bullhorn on the panel indicates the ‘Wild Bull’ – the most famous emblem of Menes!

The five-pointed star and the crescent found among the Sumerian symbols at the Otutunzu shrine in Enugwu Aguleri is of course the same emblem that is used in the Islamic faith (plate 93). Its presence in this ancient Igbo shrine supports our thesis that when the Muslims pray and bow to the East, it is towards Igbo Holy Land that they are bowing – towards the in-dwelling Serpent of the Igbo Duat whose symbol is the Five-Pointed Star! He was the Father of the Esh (the cave-men) – serpents (Nagas), and as such Menes, by using the ESH title was claiming the former’s lineage.

Urimush called himself “the one king of the land of Uri”⁹⁹³ – Ur/Mesopotamia. This means that the Sargon’s lineage ruled Ur, and confirms that Menes/Otutunzu was the emperor of Mesopotamia and Akkad. The triple triangle – Sumerian pictograph for DU - means ‘Shepherd King’ in Sumerian (and in Igbo IDU), according to Waddell.⁹⁹⁴ As the emperor of Ur, Menes was the king of Uruk (a region of Ur) now called Benin. As such he (Menes) was the king represented in Benin bronzes with fish legs (plate 12b).

INSCRIPTIONS OF UNKNOWN AUTHORSHIP THAT INTONE MENES’ NAME IN OBU ERI

Another set of inscriptions were found inside the Obu of Eri himself, which some visiting Israelites claimed to be Paleo-Hebrew (which actually means ‘Pre-Hebrew’). The inscriptions, executed with cowry shells,⁹⁹⁵ which have been on the floor of Eri’s ancient Obu for as long as no one can remember, and which no one has been able to decipher before now, revealed themselves to be pre-Hebrew alright. Few letters of the inscription looked like Early Aramaic, Old Negev, Proto-Sinaitic on first impression. But on closer scrutiny we found it to be largely Sumerian (plate 94).

Our initial attempt to translate the Obu Eri inscriptions was undertaken in July last year 2012. By then we had not yet broken the code of the Sumerian Pre-cuneiform. So, after writing this paragraph from our last year’s notes, we had a second thought that there might be one or two more Sumerian pictographs among the lot. So we

checked it out with Waddell's translations, and lo and behold all the letters turned out to be Sumerian with some letters joined in cursive form. This is what we found on the floor at Obu Eri (plate 94): Sumerian pre-cuneiform pictographs (ca. 3,200 B.C.) The straight line is ESH, the 'H' is KHA (root of Akkad), the dot is A, the 'T' is MEN (root of MEN-ESH/Menes), the 'Y' and the imperfect 'Y' joined at the head and tail are the pictographs for AR and BU/PURU respectively (see plates 94b-d). Reading from top left to right and downwards (plates 94a and 94b-f) in a semi-circular direction: "DAR BU MENA-ASH KHAD A-KHAD". Translation: "IGBO DAR (LINEAGE OF) MENES, THE KHAD OF AKKAD" ('Khad' as in 'Grand Khadi' means 'King').⁹⁹⁶

BU is also translated as PURU-AR or BU-AR (which in Igbo and in Sumerian means 'horned serpent'). The BU pictograph is a staff with the double horns of the AR Serpent. BU is the origin of Egyptian Abu/Yabu – another name for Heliopolis. It is designated 'Land of Serpents' in Sumerian texts (see plate 94). BU means Ebo or Igbo. It means 'Igbo Serpent People' but also 'King of the Serpent Lineage' (i.e. ESH – a title that Menes bore)! This surprising and shocking translation is for us too overwhelming for words. This is King DAR or DARRU (Ide Aro?) whom Waddell calls the 15th king in the lineage of the Gutians whose hordes had attacked and taken over Akkad during the reign of Sargon.⁹⁹⁷ In this inscription Darru claims that he is of the MENES (an ESH) lineage - an autochthonous IGBO and a king of Akkad. Gutian rulers in Sumer were not allowed to bear the title of 'king' or 'Emperor' as Sargon and Menes did. They were governors under the gods of the time. The two possible translations (see Waddell's Sumerian pictographs under plate 94) are: BU ASH MEN ASH A-MEN-ASH MEN AKKAD KHAD or DAR BU AMEN ASH ASH KHAD AKKAD, each proclaiming King Menes as the AMEN an ESH, and as King of AKKAD.

Till date this inscription has been regarded as having unknown authorship, but through this transcription, we now know who wrote it. Darru was the King who ruled Ur, was the first of the two rulers before Gudea. He was the 15th Patesi (governor) while Gudea was the 18th. There couldn't have been more than 100 years between them. Gudea came to the throne of Ur ca. 2114

B.C. Darru would have been on the throne around 2200 B.C.! That is the likely date of the inscription! The inscription indicates that Sumerian kings of Egypt and Mesopotamia continued to perform pilgrimages to Obu Eri in the homeland long after the administrative center of Sumer had shifted to Ur (later called Mesopotamia). It was most likely on such a pilgrimage that the Gutian king Darru inscribed his name on the floor of the Obu Eri as pilgrims do everywhere. King Darru is insistent that he is from Menes lineage - an ESHI – which means 'Lord of Men', autochthon, son of the non-Adamic root-race of the Underground-dwelling God Amun/Atum/Ele an ADAMA if ever there was one!!!

With the importance ascribed to the word ESH among Sumerian kings, it is now possible to also figure out that the word Sumeru is derived from the Igbo phrase ESHI-UMU-ERI, meaning 'Esh, People of Eri', short for 'Esh People of Eridu' – a claim to the Eridu origin of the Esh Lords of Igbo land – the civilization that Uranos inaugurated by 450,000 B.C!

Things went wrong when Abraham crossed paths with Marduk bringing about the infusion of the Annunaki mentality (and DNA?) into the Aro bloodline. We see in this revelation that original Aros were IGBO, and proudly proclaimed that heritage, whereas latter-day Aros dismissed their IGBO bloodline as inferior, which we see as a sign of indoctrination by Marduk and Abraham. The Okpu Agu – Igbo Phrygian Hat which the Aros wear religiously more than any other group of Igbos to this very day, confirms them as the autochthonous Sons of the Earth-Dwelling Serpent – the Arobonagu. The fact that the Okpu Agu was the Sumerian pictograph for the word ERI and the symbol/emblem of royalty/kingship among all humans, indicates that the Aro kingship and all kingship of men for that matter was the foundational heritage of Eri which he embodied for the entire human race as the representative of Atum on earth and thus of the Double Truth of the Cavemen and the Adams.

This Double Truth proclaimed by the Lord of the Duat in The Egyptian Book of the Dead, is represented in the forked metal staff of royalty borne by the Eze Eri of Enugwu Aguleri and the Egyptian Pharaohs (plate 17a, b). The Eze Eri's metal staff is forked on the Upper side (representing Upper Egypt) while the Egyptian metal staff is

forked on the Lower side representing Lower Egypt! The Double forked staff of Egypt and Aguleri is a proclamation of the Temple of Two Truths located in Lejja. The Gutians (Aro/Igbo) and the Eri/Nris represent these two opposing Truths which must harmonize and accommodate each other if the world is to find lasting peace, for in Eri, who is both Atum and Annunaki, are the two genetic strings combined!

CHAPTER 29

THE WRITTEN EVIDENCE AT A GLANCE



Fig. 1a

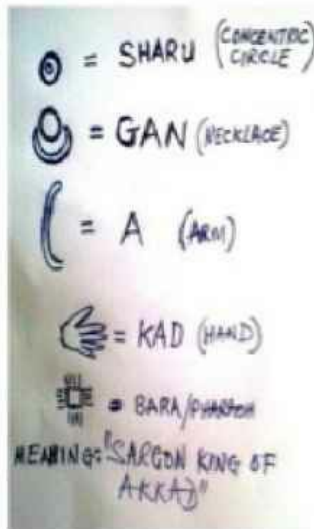


Fig. 1b



Fig. 1c

Fig. 1a-c (from left - Igbo Ukwu): Various pictographs of Sumer can be seen on this bronze stand: an arm curving to the right of observer is the letter A. The 'hand' is the syllabic sound KAD: meaning A-KAD! The forehead double concentric circle is the emblem of Sargon the Great and spells SHARU/SHAR, cf. fig. 1b, (right) Wadell's Pre-Cuneiform Sumerian letters: 998 concentric circle (SHARU). The image of a man is the Sumerian pictograph GIN. Together with the concentric circle it spells SHARRU-GIN Anglicized as 'SARGON'. Also the necklace on the man's neck is 'a crescent hugging a circle', which is the Sumerian pictograph KAN/GAN, meaning 'Garden of Eden'! The Omphalos/navel pictograph spells BARA ('Pharaoh'). See also surrounding Serpent Writing. The whole inscriptions on the body of the man read:

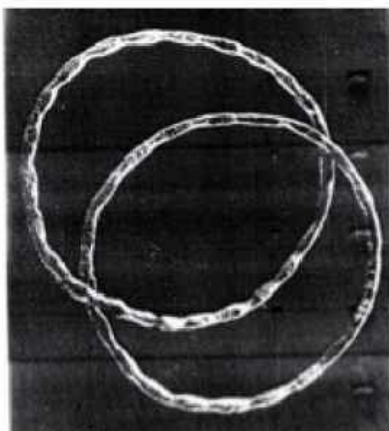


Fig. 2a



Fig. 2b

'SHARU KIN AKAD BARA GAN' – SHARGON PHARAOH OF AKKAD AT THE GARDEN OF EDEN. Note that the woman with emphasized Vagina denotes GIN (also meaning 'Garden of Eden' – EVE, see plate 86a, where the same woman is the Serpent of Eden 'PURU AR GIN'). Sargon (concentric circle) and Eve (the Vagina) together read 'SHAR-GIN' – SHARGON! This means that Sargon was just a figurehead. The actual ruler on his throne was the androgynous Mother Serpent of Eden – Eve/Sheshat. Indeed she is the one bearing the Ichi – the



Fig. 3a

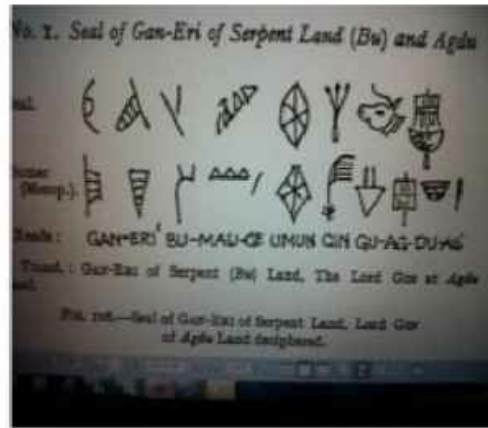


Fig. 3b

Igbo symbol of royalty and authority.

Fig. 2a (left): Igbo Ukwu – two copper rings joined into a Versica Pisces. No one could explain this symbol until now. The Sumerian symbol in the middle of fig. 2b (right), shows the inter-locked rings to be the pictograph for the word NER 999 - part of the Sumerian name of NARMER/MENES. Combined with the elephant emblem and ele-

phant horns in the tomb (see Fig. 2b and 7a: elephant seal is the pictograph for AM Waddell: Makers of Civilization, p. 570), the two spell NERAM or NARMER!

Fig. 3a (left): Igbo conical hat that Phrygians wore - Okpu-agu worn by local chiefs, initiates, king-companions is the cultural dressing of Igbo autochthons. Fig. 3b (right): the design of Igbo okpuagu hat is the Sumerian pictograph for the word 'ERI'! Next to it is the Sumerian letter BU, which stands for the "Serpent Land" where Akkad is located. BU is the Sumerian spelling (or Waddell's faulty transcription?) for the word EBO (also spelt IGBO). Fig. 4: Two symbols of two of Sumer's cities – (4a, left) the Grail Cup called UDU in Sumerian and in Igbo excavated in Igbo Ukwu, looking every inch like the Sumerian Udu Grail Cup in the inscription. It is the Sumerian pictograph for DU (4c, upper line). (4b, center): This decorated canine teeth recovered from Igbo Ukwu, can be seen to be a physical representation of the Sumerian pictograph in plate 4a (middle line). It is the Sumerian emblem and pictograph for UR/URI as well as the emblem for the city of URUK and of the nation of UR (Uruk



Fig. 4a

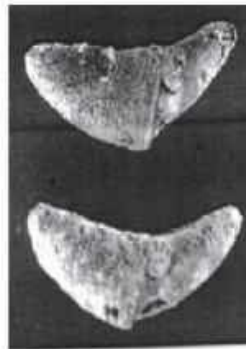


Fig. 4b



Fig. 4c

was the city ruled by the famous king Gilgamesh, but founded by Nimrud the patron of Lagash.

Fig. 5a. (left): The highly decomposed skull of the monarch buried in Oraeri - the city excavated under the present town of Igbo Ukwu, whom we have discovered to be Pharaoh Menes of Egypt! Fig. 5b (middle): one half of the copper crown worn by the monarch into the grave. It bears Sargon's emblem of the quadrangles.

However the double horns on it spell in mirror image MEN/MAN (the name of Menes). The quadrangles spell SHARU or SHA ERI (according to Waddell), which means 'Emperor' in Sumerian, and thus doesn't necessarily always apply to Sargon. Sum-



Fig. 5a



Figs. 5b and c





Fig. 6a



Fig. 6b



Fig. 6c

erian can be read from right to left and vice versa. SHAR-MEN means EMPEROR MENES! Fig 5c (right): Igbo Ukwu whirling Sun emblem worn by the monarch Menes to his grave (encircled by the inter-wined serpents symbol of Thoth). It has a total of twelve whirling sunrays. By its shape it can be seen to be the origin of the swastika with three concentric swastikas in it.

Fig. 6a (left): Igbo Ukwu rider on a saddled horse excavated in the grave of the monarch whom we now know to be Menes. The horse-rider wears the Igbo/Phrygian conical hat which is the Sumerian pictograph for ERI and LUGAL (KING). The saddled horse is the royal emblem of the Pharaoh Menes and was excavated with his body. The saddled horse was a Sumerian invention and gift to the world. Its presence in Igbo land supports our thesis that Igbo land was the capital of Sumer and Oraeri the archive/library/Hall of Records of Sumer's inventions and achievements. The Palm frond symbol on the rider's face and horse's body is the Sumerian symbol of the goddess of writing, Nisaba who, as Sumer's texts claim, tutored the inhabitants of Kish and Akkad. It is her claim to patronship of Akkad. The Palm Tree is the Sumerian Tree of Life (Axis Mundi) – the First Tree in the Garden of Eden. The rider holds a traditional Igbo wine drinking horn. Nimrud was the Wine god of the lineage of Bakkus and was characteristically called 'Lord of the Tree of Life'.

This then was an emblem honoring Menes as a royal descendant of Nimrud/Bakkus spiritual lineage! Fig. 6b (middle): The Fish is the Sumerian pictograph for KHA (the saviors from Sirius system) – the Ka primeval ancestors. The Apes are the Khemennu who also stand for the Immortal Kas represented in the Igbo forest god AD/ADU/ADAMAS – Sumerian Adites/Hindu Adythas! KHA and ADU form the generic word KHA-D or KHA-ADU – the title that King Menes and most Sumerian and later Arab kings bore proudly, which is also the generic origin of the Sumerian words AKKAD and AKKADIAN. Fig. 6c: the breastplate worn by Pharaoh Menes to the grave with some of his many beads. All Hindu kings wore breastplates and beads in the Mahabharata epic movies 1000 further indicating an Igbo Menes influence on Indian civilization.



Fig. 7a



Fig. 8

Fig 7a (left and middle, Igbo Ukwu): Ornate elephant heads with the quadrangle symbol of Sargon, pronounced SHAR/SHAR-ERI – 'Emperor' (see Fig. 1b above). Fig. 7b (right) from the Indus Valley Mohenjo Daro civilization of Menes: 'The famous Indus Wild Bull inscription is here revealed to be an inscription of Menes celebrating his royal conquests in India through the connotations of his emblems: the Fish (KHA), the Elephant (AM/MA), the Tiger (GU/TIANU – 'Land of the Lion') with Sumerian letters X for GAN (Garden of Eden), GUT ('GOD' top, center), the double horn MEN/MAN, the palm stylus ESH, meaning 'Lord/Conqueror'. Interpretation: "EMPEROR AKA MANESH, THE GOD AND LORD OF EDEN IN TIANU LAND." Tianu Land is Igbo land.

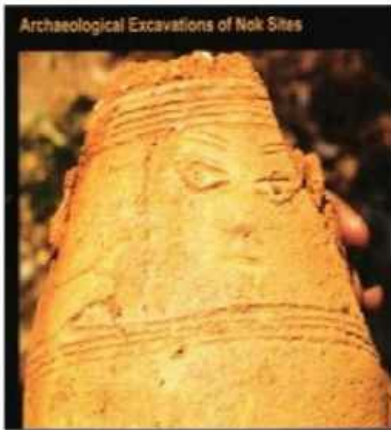


Fig. 10a



Fig. 10b

Fig. 8a left, (first letter, top line left): The crescent Moon hugging the sun disc is another Sumerian pictograph for GAN (Eden), derived from Fig. 8b (right) – a Prehistoric Sun and Moon-Shrine in Lejja, Enugu State. The central pile of slag covers a bottomless pit. This is the Egyptian ‘Table of the Sun’ sought by King Camby-ses, said to be located in Sub-Saharan Africa? Certainly this is the crescent and sun-disc landmark represented by the Sumerian pictograph for GAN and is thus the physical symbol of the Garden of Eden in West Africa.



Fig. 11

Fig. 9a (left): The Sumerian X pictograph is another symbol for GAN (“EDEN”). It appears to be the origin of the Swastika, in its Indus rendering (top line). Fig. 9b (right): Native Igbo Mbari X – the shrine symbol of the Earth Goddess is an obvious indication of the Nigerian location of Eden.

Fig. 10a, b: NOK artifacts from Plateau State in Middle Belt Nigeria. The eyes are obviously symbolizing the crescent moon hugging the sun-disc – the Sumerian pictograph for “EDEN”. Added to the crescent/sun-disc both

create the word MA-GAN. The upward-slanting stripe above each dotted eye (left) is the Sumerian Ogham letter M. The two stripes above constitute the Ogham letter G. The five horizontal lines around the head is the Ogham letter N. Again MGN reads MAGAN in Ogham, which often does not use vowels. Fig. 10b - The cross-hatching hairstyle is the Sumerian pictograph for the word SI/SIG, which means ‘Official’ in Sumerian culture.¹⁰⁰¹ For Ogham table see Fig 14 below.

Fig. 11- James Churchward (The Lost Continent of Mu): A sample of a Sumerian inscription from ancient Mexico, miss-classified by James Churchward as a writing from the lost continent of Mu.

OUR TRANSCRIPTION:

- A head is the Sumerian pictograph for SAG (AZAG)
- Each concentric circle on the ears is the pictograph for SHAR (SHA – ERI)
- Four joined stripes read SHA, also spelt ESH
- Three dots read MAD
- Six Dots read MAD-MAD.
- Shape of eyebrows is the Sumerian letter A
- The Lips and Eyes form one type of letter. It is the Canaanite (a child of Sumerian) letter AYIN, which means ‘God’.

- The whole script reads MAD-ESH MAD-ESH! ESH-AZAG, ESH-ERI (SHA-ERI)! A- AYIN A-YIN!

EXPLANATION:

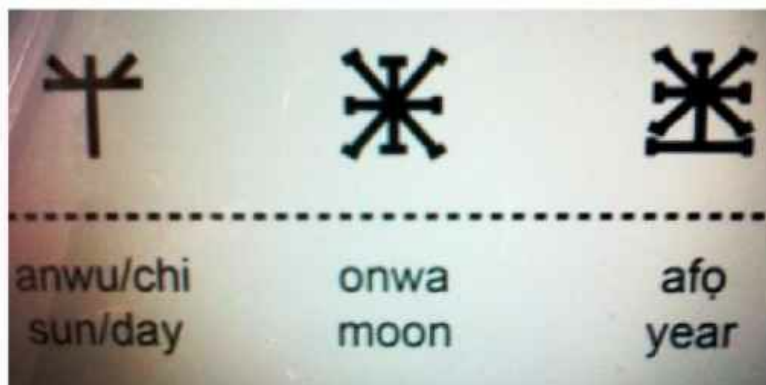


Fig 12

globe, as expressions of honor.1002 SHA-ERI (Lord ERI) is an intonation of the name of 'ERI' as Lord. ERI is one of the names of Amun (otherwise called EL) as the Father of the Gods, who authored The Egyptian Book of the Dead.

3. AYIN means GOD in Canaanite. When the extra A is added, it becomes A-AYIN – an intonation of god's name in worship! The whole text is a praise worship of the Father of the Gods, who is intoned in several names: AZAG, MAD-ESH, ESH-ERI, and AYIN!

Summary: These are pure Sumerian letters. The gods intoned in the inscription are gods of Egypt and Sumer. These inscriptions were found among a large cache of ancient monuments found in Mexico, South America and recorded by William Niven in *The Children of Mu*, reproduced by James Churchward in *The Lost Continent of Mu*, 1931. Both authors concluded that they were writings from a lost continent of Mu. Our conclusion based on this transcription and on our assessment of most of the inscriptions listed by James Churchward and William Niven, is that these letters and writings were executed by West African Sumerians. In fact we have found no evidence of any lost continent in the Pacific, except the lost civilizations of the African continent! The letters do not necessarily constitute evidence of a lost continent of Mu, rather they are evidence of a worldwide Sumerian civilization from a single pre-historic location, which we now know to be West Africa.



Fig. 13a



Fig. 13b



Fig. 13 c



Fig. 13d



Fig. 15a

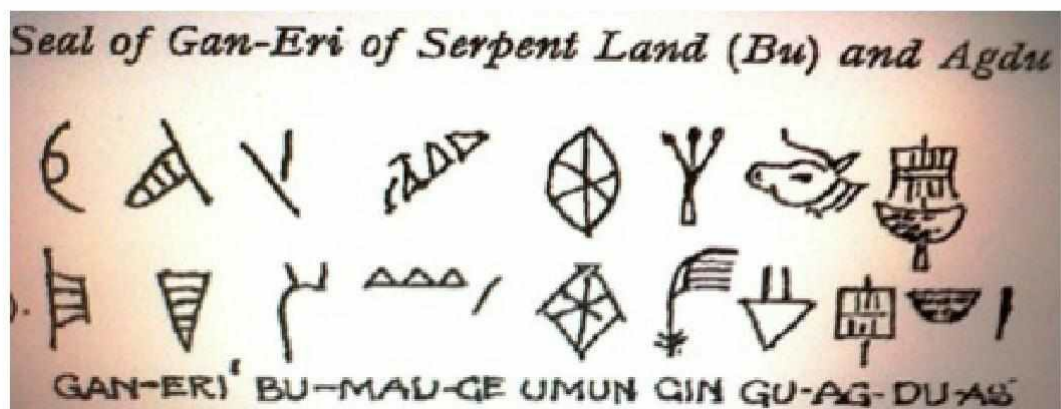


Fig. 15b



Fig. 16: This Igbo native obu is decorated with Sumerian pictographs including the inter-wined serpent symbol of Thoth. The closed X is again the Sumerian pictograph GAN - 'Garden of Eden'! Three triangles at the base of the X on the door can be seen below (Fig. 18). It is the Sumerian pictograph for MAU (Igbo Mmuo – 'Spirit/Masquerade'. The name befits a masquerade house or a Shrine. Three equilateral triangles are always found on Igbo shrine objects. They indicate the presence of deities.

Fig 17: Three equilateral triangles in the center form the Sumerian pictograph for MAU (see Fig. 16, Igbo Shrine Door has the same letters). The pictograph for ERI - the Igbo Okpu Agu (Phrygian hat) is the second letter from left. Another pictograph for GAN (Garden of Eden) is the Crescent and Sun disc (top left, derived from the Dunu Oka Shrine in Lejja).¹⁰⁰⁵ The letter BU is a shepherd's crook/staff (walking stick) with horns. It stands for SERPENT PEOPLE and means BU (IGBO) LAND – the people who wear the Okpu Agu.



Enlarged image of Fig.17



Fig. 17

CHAPTER 30

POSTSCRIPT: THE WORD THAT BECAME SPACE – WAS IGBO THE LANGUAGE OF THE BIG BANG?

COSMIC WORDS OF SUMERIAN/IGBO ORIGIN

The question – ‘Was Igbo the language of Creation?’ has been made necessary because of the fact demonstrated in this and our previous works on the same topic, that Igbo is not only an ancient language, the most likely mother-language of humanity, but also, perhaps the language of creation and of the Creator. An Igbo language of the Creator is a question that arose when we discovered that the Sumerian word for ‘to create’ originated from the cleaving asunder of planet Sumerian Tiamat/Greek Gaia by planet Nibiru, resulting in the creation of the planet Earth, and that the linguistic and meta-linguistic phenomena that arose out of this cosmic event are preserved in Igbo language! Accordingly, the Igbo word for ‘cleave asunder’ and the Sumerian word for ‘cleave asunder’ are Kie and Ki respectively. Because the cleaving asunder of Tiamat (Greek Gaia) led to the creation of the earth,¹⁰⁰⁶ the Sumerian word for ‘earth’ is the same word that describes the ‘cleaving’ - Ki. The Igbo word for ‘create’ is Kie or Kee, and is obviously derived from that cosmic event that brought about the creation of planet earth. When the Nibiru first landed on earth (ca. 450,000 B.C.), they used the word Ki to connote earth; thus as the Annunaki leader, Ea was the Lord of Operations, he was named EN-KI ‘Lord Earth’, which implies that Ki is a Nibiruian term that later became Sumerian and Igbo. The Semitic word for Greek Gaia (Sumerian ‘Tiamat’) is Gweye (meaning ‘Ravine of Water’, because when the planet Gaia was cleaved asunder, one half was covered with water creating a very deep ravine.¹⁰⁰⁷ A ‘wide ravine’ is Semitic gwe, while ‘Ravine of Water’ is Gweye. The Greek word Gaia is derived from Semitic gwe/gwey.¹⁰⁰⁸ ‘Ravine’ is Ngwo in Igbo and ‘Ravine of Water’ is Ngwo iyi in Igbo language! We can thus see that the Sumerian name of the Pre-earth planet Gaia is an Igbo word in sound and in meaning. Another cosmic word that is Igbo in origin is the word ‘cosmos’, drawn from the Greek through Semitic qsm, which means ‘to divide, arrange/spread outwards’.¹⁰⁰⁹ This word is a cognate of Igbo kesama/Kwasama – ‘to divide, to arrange/spread outwards’! These examples cannot be coincidental. It can be seen that Igbo language is at the root of the Semitic languages, and not only the Sumerian. Once again we see Igbo at the root of Indo-European languages.

When words of the same sounds and meanings occur in two seemingly unrelated languages, the phenomenon is called cognate. Cognates indicate genetic relationship between two or more separate languages and between the people who spoke them. The Semitic word qsm is a child of the Akkadian, the latter-day Sumerian Lingua Franca of the Old world. Thus did the Akkadian word qsm survive in modern languages from Greek into other European languages as Indo-European ‘cosmos/kosmos/kosm’. An extensive analysis of the word and range of meanings of the word qsm in Igbo easily reveals that it is a word that bears the Genetic Code of the Cosmos – a Genetic Code only fully readable and understandable in Igbo language. What we are saying is that the full range of meanings of the Igbo synonym for the etymon qsm has the full range of all the features of the cosmos according to the scientific definition of the concept! This is only possible if Igbo is a cosmic language, and beyond that, there are other larger issues that would qualify Igbo as a language that harbors the secret of creation itself. The Semitic KSM (Cosmos) has several cognates in Igbo: KWASAMA, KWUSAMA, KWOSAMA, KWESAMA; KWA-SAAM, KWUSAAM, KWOSAAM, KWESAAM - each alluding to an aspect of the constitution of the Cosmos (see below):

1. Kwasama - Arrange/Spread (it) out! Kwasaa m – Arrange/Spread me out! Akwasaa m
 Ð I am arranging/spreading (being spread) out! Kwasaa also means 'Cough out and spread out'!
2. Kwasama – Sweep (the waters) outwards! Kwasaa m – Sweep me outwards! Akwasaa m
 Ð I am sweeping (being swept) outwards!
3. Kwasama – Broadcast the song! Kwasaa m – Broadcast me as a song. Ekwesaa m – I am broadcasting the song/I am being broadcast as song.
4. Kwusama – Spread/Broadcast the word! Kwusaa m – Broadcast the word that I am!
 Ekwusaa m – I am broadcasting the word/I am being broadcast in words.
5. Kesama – Divide and Spread outwards!

The addition of the vowels i- and o- before a verb creates the pronouns 'You' and 'he/she', respectively, as in I kwesaa – 'you are broadcasting;; O kwesaa – He/she is broadcasting ...). In Kwasama, Kwa ('spread/arrange') is a transitive verb in which the object is in a solid state, e.g. blocks, sticks. The object implied in the Igbo etymon kwa is essentially in a plural state of sameness: plural, physical items which when arranged or rearranged will fall into some kind of orderliness or pattern. The instrument used to execute the kwa action is the hand. (Kwaa 'cough!' is intransitive.)

In Kwasama, Kwo ('sweep out') is a transitive verb whose object is a liquid form. In the Igbo usage, kwo implies the use of an instrument - a broom to sweep out water. We are reminded that in the Biblical creation story from the Hebrew Torah God used the Hebrew word qavah for "Sweep/gather the waters!" Qavah is Igbo Kwo vah (Aguleri Dialect) meaning "Sweep the Waters!" This also supports the notion already illustrated from Egyptian ancient records that a primeval cosmic event that happened in Aguleri brought about the appearance of the Island of First Creation in Primeval Igbo land. That event, as already illustrated in Chapter 28, was the basis of our thesis that Aguleri was original mythical Heliopolis/Jerusalem/Babylon! Kwe applies to song. Ukwé is the word for song. Like all the other three instances, Kwasama is a command. It is a command to intone a song and to broadcast the song continually (-ma implies continuous tense)

In Kwusama, Kwu is the act of speaking. Okwu means 'Spoken Word'. In kwusama and kwusaa m ('broadcast me!') the injunction seems to come from the Word Itself (first person) to another (second person) to broadcast the Word (first person). In ekwusaa m ('I have broadcast myself') the subject is celebrating his/her own successful execution of this instruction – in other words, the act of self-broadcast. This could be interpreted to mean that the orders were actually given to self, rather than to any second person. This means that there might have been only ONE person involved in the act of Creation: ONE entity acting three roles – the speaker, the hearer and the executioner of own command (creator). This is in consonance with the metaphysical belief that God fragmented himself during creation, to bring about the Speaker (God the Father), the Hearer/Creator (God the Son) and the Created (the Universe).¹⁰¹⁰ All these are revealed as contained in the Igbo meaning of the Semitic word QSM. This situation is also applicable to the other three commands kwasama, kwasama and kwesama. As we have seen in the Chapter on the Gutians, Semitic was a dialect of Sumerians mostly spoken by the Igbo Gutians of Ur, who according to Stephen Langdon in the Christo Raul website already referenced, was one of the dialects spoken in Sumer and was transported by the Sumerian migrants to the outside world.

SUMMARY:

What we see above is that the four variations of the utterance QSM could be summarized as follows:

a command from first person to a second person to execute action (intransitive) - kwasama

a command to execute continuous action - kwasama

a command from first person to second person to execute action on the speaker of the command (transitive)

- kwasaa m affirmation and confirmation of self-executed action – akwasaa m celebration of continuous self-

executed action as a state of being – akwasaa m. In summary, what the letters qsm say in Igbo language are as follows:

1. Sweep the waters outwards according to the laid-out pattern (Kwo)!
2. Arrange the blocks outwards according to the laid-out pattern (Kwa)!
3. Speak the Word and broadcast it continuously in all directions (Kwu)!
4. Sing the Song and broadcast it continuously in all directions (Kwe)!
5. Divide and continue dividing and arranging outwards (Kee)!
6. I AM the Waters, sweeping myself outwards infinitely.
7. I AM the blocks, building creation as I spread myself out according to my predetermined order.
8. I AM the Word speaking, dividing and broadcasting myself infinitely.
9. I AM the Song establishing my harmony into my creation that I AM.

THE WORD IS THE CREATOR AND THE COSMOS

What we see above is a Voice speaking in continuous tense, giving an endless Command; a Command charged with an intrinsic Order that must be obeyed; a Command to spread out while maintaining this Order ad infinitum. The command in itself is a Living Word ordering the cosmos (itself) into being by creating space, harmony while building blocks of matter. This is a practical illustration of the Biblical claim that “In the Beginning was the Word, and the Word was with God and the Word was God”. Indeed, as we see here, the Voice speaking the cosmos into being is the Cosmos itself. Only in the Igbo meanings of the word ‘cosmos’ is it possible to fully understand the meaning of the concept of the Word being the First Cause – the Creator that is God and with God, through whom all things were made. The implications of this illustration is far-reaching for the study of Igbo as the Mother of Languages, because it demonstrates that Igbo was not just the first language of the earth (being the language of the cave men),¹⁰¹¹ but also the Mother-language of the cosmos itself. Do these revelations not illustrate Zecharia Sitchen’s discovery that language/words are the content of the DNA; that IGBO was the content of the DNA of the Cosmos and as such the content of the DNA of all life-forms within the cosmos, including the DNA of humanity? Could we equally adduce that IGBO was the language that ‘God’ spoke to bring about Creation?

WHO IS THE CREATOR?

In Igbo language one can change the subject and doer of an action by placing the vowels/pronouns i, o, e, a before the main verb. Thus kwasa m(a), kwesa m(a), kwosa m(a), kwusa m(a), kesaa m. assume new meanings when vowels are placed before the consonants qsm. Then what we get is: ‘You/he/she spread me outwards!’ ‘You/he/she broadcast me as song!’ ‘You/he/she sweep me outwards!’ ‘You/he/she broadcast me through the spoken word!’ ‘You/he/she divide/share me out!’

THIS WOULD IMPLY THAT THE CREATIVE FORCE RESIDENT IN THE UNIVERSE IS WITHIN EVERY INDIVIDUAL APART FROM BEING RESIDENT IN THE COSMOS ITSELF. In other words, every person is a creator within the cosmos, and the act of creating the cosmos is not exclusive to the Creator who spoke The Word at the Beginning of Creation. Accordingly, Creation is forever being re-enacted in speech by everyone in existence with the power of speech and song, including the birds.

The definition of the word Cosmos says that it is “the universe, viewed as an orderly whole, self-inclusive and harmonious”, ever expanding outwards.¹⁰¹² Every aspect of the above definition is embedded in the Igbo meanings of qsm: ‘universe’ literally means ‘one song, one word’ – that one word is qsm; the song is Kwesaa m (‘Broadcast me as song!’). The song is also the harmony. The concept of ‘orderly whole’ is embedded in the variation Kwasaa m (‘Spread me outwards in an orderly manner!’). The concepts of Wholeness and Self-inclusiveness

are embedded in the letter -m-, which implies 'Me/I Am' in Igbo. Scientists insist that the universe is ever expanding. The concept of an ever-expanding universe is captured in the transitive Igbo concept of -saa 'outward spread', as in kwa-saa, kwu-saa, kwe-saa, kwo-saa, kesaa. The words 'arrange', 'order' and 'harmony' all indicate a conscious intent, a plan; and where there is intent - a plan - there must be a thinker and a doer, a subject who is the originator of that plan. Where there is a song, there is a singer. In fact the very word 'uni-verse' implies a Song of Unity/Wholeness intoned by a Primal Individual who is the conceiver of Song.

WHAT THE IGBO ETYMOLOGY OF THE WORD 'COSMOS' REVEALS

What the Igbo etymology of the word 'cosmos' reveals is that

1. The Cosmos began as a Thought conceived by someone.
2. That Someone Uttered a Spoken Word (produced a Sound), a Command.
3. The Cosmos burst into being through that Utterance - that Command of that one who, having existed before it, had intended it, conceived it, planned it and brought it forth.
4. The Igbo word for 'cosmos' contains all the known scientific features/characteristics/functions of the cosmos.
5. Accordingly, the particle/wave duality of the Atom as illustrated in Quantum Physics is implied in the Igbo commands kwasaa ('spread the blocks!') and kwesaa ('Intone and spread the Song!'). The blocks would be a reference to the Particle Cube Geometry, which defines the building blocks of matter, while the Song/sound refers to the Wave/Sound geometry of Quantum Physics.
6. The Big Bang as the opening sound that brought the universe into being - the Primal Command/the Word of the Creator of the cosmos, corresponds to the Igbo word Kwusaa ('Utter the Word and spread it infinitely in all directions!') The idea of an ever- expanding universe corresponds to the present continuous tense implied in the Igbo Commands -ma as in kwesa-ma/kwosa-ma/kwusa-ma...

Other revelations from the Igbo meaning of qsm are:

7. That this Primal Word is in itself an injunction to "create by bringing Things into Existence and simultaneously spreading and arranging them, harmoniously in accordance with a predetermined order".
8. That the initial sound of the Command otherwise called The Word by religionists is the same concept that Scientists call 'the Big Bang'.
9. That the Big Bang was not an accidental, inharmonious, impersonal explosion, as implied in the idea of a Bang, but rather a preconceived, personalized, harmonious utterance - a song intoned by the One who plotted the cosmos and commanded/sang/spoke IT into being.
10. That the Big Bang was a Big Command!

Thus have we demonstrated through the Igbo etymology and semantics of the word 'cosmos' the Biblical claim that the Word and God (whom we identify as the One who pre-existed the cosmos) were present at the Beginning; that the Word and its Speaker are One (the Word was God);; and that without the Word "was not anything made that was made" (that all things came from the Word). That the Speaker was the Thinking Mind before the Beginning and the Word was the Creative aspect of Thinking Mind; and that the Universe was the physical emanation from Thinking Mind and ITs Spoken Word (the Trinity of Mind, Sound and Form).

In consonance with the organic and creative nature of the Primal Word qsm, Igbo – the primal language, is organic, and the ancients delighted in its various organic puns, as we have demonstrated in this work.

IS IGBO A COSMIC LANGUAGE?

Speaking in Scientific terms, what the above analysis has demonstrated is that the process through which the Word became the ordered space that we call 'Cosmos' or the Universe, with its galaxies, constellations and plan-

ets revolving according to fixed laws has its genetic roots in Igbo language. It would be hard to replicate this in any other language in existence. The existence within the Igbo cognates for qsm, of the very laws that birthed the cosmos, implies among other things, that Igbo might have been the language that emerged out of the birth of the cosmos. If this is the case, it should also be possible to demonstrate that Igbo language and philosophy have a basis in cosmic science and cosmic law. The above prognosis suggests that Igbo language and traditions may be rooted in cosmic science.

As mentioned earlier, Zecharia Sitchin demonstrated in *The Cosmic Code* that what is encoded in the DNA of all life forms on earth, when transcribed into letters, turns out to be three-letter words: "These three-letter groupings, it has been established, lie at the core of all life-forms on earth because they spell out chemically and biologically the twenty amino acids whose chains form the proteins of which all life on earth – and probably elsewhere in the cosmos – consist."¹⁰¹³ Is it also a coincidence that Igbo language consists essentially of three-letter root-words as in ala, ama, isi, onu, iga, iru, tuo, mee, etc. (not excluding qsm). Sitchin further demonstrates the mystery of the relationship between language and DNA by quoting a Biblical passage, which says, "Death and Life are in the language".¹⁰¹⁴ A number of questions arise from the foregoing, whose answers seem surprisingly to be in the affirmative: Is Igbo the language that supports (upholds) the existence of the cosmos? Did Igbo originate with the cosmos? Is Igbo as old as the cosmos? Is Igbo the language of the One who spoke the cosmos into being?

THE WORD AS THE CREATIVE POWER OF THE ONE

Timothy Freke ET. al., in their commentary on Thoth's *Hermetica*¹⁰¹⁵ noted that the concept of the Word as the Son of God who was with God at the Beginning, and through whom all things were made, was borrowed by Biblical scholars from Thoth's *The Hermetica*. In Igbo oracular speech, otherwise called Afa (the mediumistic language in which dibias/Shamans bear the message of their muse) the 'Word of the Creator' is called Atu.¹⁰¹⁶ In *The Hermetica*, Thoth calls the Creator Atum. We can see a link between Thoth's name for the Creator and the Igbo name for The Word of the Creator, for after all, the Word IS the Creator: "The Word was God". Thoth says in *The Hermetica*, "Do you think that Atum is invisible...? Nothing is more visible than the Atum. He created all things so that through them you could see him... He manifests himself in everything."¹⁰¹⁷ Thus Thoth's Atum is one with Igbo Atu, for Igbo Atu means symbol/sign/example (as in atumatu/ima atu). Interestingly, the word Atu implies 'a pattern', 'a method' 'an established order'. Atu then is that established pattern or order immanent in the qsm command of the One. This pattern, this geometric expression no doubt originally existing in the Mind of the One, can be seen in every unit of creation, in the microcosm and the macrocosm. It can be seen in the famous platonic solids how the established geometric design of the One Atum determines the geometric shapes – Atu - of all crystals and solids.

WAS IGBO DIALECT OF THE AUTOCHTHONS BIRTHED BY TIAMAT DURING THE BIRTH OF THE COSMOS?

As the Creative Word Atum gives the Command, the Atu determines the geometric shape of the created thing as it issues forth in response to the command of the One. Igbo Oma Atu means 'the Designer of the Design', Ima Atu means 'to design the Design'. Oma is also the name of the Mother Goddess – the Sea of Being, and Oma is the name of the Omambala Lake in Aguleri, which we have identified as the Primeval Nun – that Primeval Lake where Atum supposedly rose from the Deep at the Zep Tepi - the Moment of First Creation. It is no coincidence that this Lake is where Eri chose to make his grand entrance into Igbo land at the end of the Deluge to once again begin a New Beginning of the World. It is also no coincidence that the name of this River/Lake Oma-mbala ('Square of the Mother Goddess') is the root of the word 'Ti-ama-at'. In fact the word Tiamat could be rendered

into Igbo as *Ite-Oma-Atu*, whereby *Ite*, which literally means 'Pot', would assume the larger metaphor of world/planet/cosmos. *Ite-oma-atu* means in Igbo 'The Pot that Determines the Structural Plan of the Cosmos'.

The idea of the cosmos, the world or the planets as earthenware pots is not new, for in fact the concept is represented in a pre-historic African cave-painting in which a Mother-Goddess is overseeing some planets and more than one solar systems represented as earthenware pots geometrically linked together (plate 95).¹⁰¹⁸ The matriarch in the image, needless to say, is the Mother Goddess of the Solar system, Tiamat; and it further reveals that she is also the mother of other solar systems and galaxies beyond our own. This image is evidence in support of a conclusion that cavemen knew that a Primeval Mother was responsible for the birth of the Solar system, planets and galaxies – a concept expressed in *Ite-Oma-Atu* - the Igbo translation of Tiamat! The fact that this mystery is expressed in the language/dialect of the Igbo Cavemen certainly means that the genealogy of Igbo cavemen and Igbo language go all the way back to Tiamat's pristine motherhood of the cosmos. Further evidence that it was the Igbo who brought the cosmic tradition of Tiamat/Gaia and of her son Uranus into the world is the fact that the two names by which Tiamat/Gaia is known in the world are Igbo words. All this is supported by the fact that the God of the universe is called Amma (Oma). Amma is of course Amun/Amen – Igbo Amana – who lives in the earth as the Earth-Goddess. The question then arises, was the Igbo dialect of the cavemen birthed by Tiamat during the birth of the Cosmos? This question might sound preposterous on face value, but there is every evidence to support such a proposition.

All this reveals that Tiamat was the Mother Deity of the Universe and Solar system, but also the resident planetary deity representing the One Mother who is the Sea of Being. Indeed, the Sumerian texts say that Tiamat was the Mother of all the planets in the solar system and that the Sun ('Apsu') was the Father. Again the word Apsu, Igbo Akpu osa - 'Ball of Light' - is equally derived from Igbo language (dialect of the autochthons) just like Tiamat (*Ite Oma Atu*) and Gaia/gweye - (Igbo Ngwo Iyi). The fact that the two Sumerian names for Apsu and Tiamat – the Primeval Father and Mother of the Solar system – are from the dialect of the Igbo autochthons (Orlu/Okigwe), would tend to confirm rather than disprove claims by Igbo oral tradition that the cavemen Igbo are the first inhabitants of the earth. We call them children of evolution – the uncreated. The Nag Hammadi calls them Adamas (*Ad-Oma* - 'Seed of the Mother Goddess'), which as demonstrated in this and our other works, is their native name in Igbo land. Apsu and Tiamat/Gaia were in existence long before the earth was created. However, as the Sun, Apsu is equivalent to Atum, it stands to reason that he did not create Tiamat, but rather Tiamat gave birth to him, just as the Sun-God Atum rose out of the Womb of the Water Goddess Nun. Sumerian authors were known to have changed history to favor Marduk after he assumed the god-ship of the earth from 2,000 B.C. onwards, and records involving Tiamat were heavily doctored to deface her and deny her motherhood of the cosmos.

Whereas the Aguleri dialect is the dialect that captures the self-birth of the Sun-god Atum on planet earth, the Orlu dialect of the autochthons captures the Pre-earth language of Tiamat and Apsu. This means that the Orlu cavemen dialect of the autochthons is infinitely older than the Aguleri dialect of Omambala. One was before the other, for whereas the one expresses the creation of the Solar system if not the cosmos, the other expresses the creation of the earth! We remember that it is said that the God Uranus (Atum) was the son of Tiamat, which makes him an expression or incarnation of the Sun just as the earth is the incarnation of Tiamat.

APSU, TIAMAT AND THE VOID

About the emergence of Tiamat from "the Primordial Waters", the Sumerian texts say: "In the Beginning when in the Above the gods in the heavens (planets) had not been called into being, and in the Below Ki (Earth), the Firm Ground, had not yet been named. Alone in the Void there existed Apsu... Alone did Apsu reign in the Void...Tiamat the Mother of All, as spouse for himself he (Apsu) fashioned. A celestial Mother, a watery beauty she was indeed! ...Then it was that the two their waters mingled, divine children (planets) between them were brought forth."¹⁰¹⁹

It is clear from the above that until Tiamat came into being, there was nothing but the Void and the One who reigned in the Void. Tiamat brought multiplication into the Void. Tiamat brought about creation by opening the door of her birth canal for the planets to pour forth. That birth- canal is the foremost emblem of Tiamat and of all mother goddesses. It is the shape of the quadrangle or the diamond (plate 96a). Interestingly the quadrangle is the commonest symbol of the Mother Goddess in Igbo ama ana native tradition of the autochthons. The symbol of Tiamat in the Sumerian and Igbo tradition is a chain of quadrangles joined end to end plate 96b. It is formed from the joining of multiple Xes end to end. Since X is the Sumerian symbol of Eden, a chain of Xes joined end to end simply connotes a chain of Edens from the earthly Eden right back to the very first Eden that birthed the cosmos. This symbol in itself shows that Tiamat was not fashioned from the Void, SHE was the Void!

The Nag Hammadi Scriptures actually says that the quadrangle is the symbol of the Mother Goddess who is at once Mother, Father and Child. The Nag Hammadi says that this mystery subsists in the letters NNN. Again it is only in Igbo language that the words for 'mother', 'father' and 'child' all begin with N, as in nne (mother), nna (father), nwa (child). The Nag Hammadi put it this way: The Father-Mother-Child are the Voice-Speech-Word. "The Voice came forth from Thought. It exists in three abiding Entities: The Father, the Mother and the Child ... three powers, three names ... Thus they exist in the three nnn, three quadrangles, secretly in ineffable silence." The Mother says, "This is I myself... First Thought ...Through me all things took shape. I am the Mother." 1020 The Voice is passive. It came forth from First Thought (Mother) as Speech, which is active, and the result was The Word (the Child). This reflects the geometry of Creation at every point, from the Cosmos to the insect, and reveals that the Sumerian texts about Apsu and Tiamat were likely manipulated to alter the otherwise matri-focal early history of the cosmos in favor the male-dominance of Marduk.

The evidence that The Nag-Hammadi nnn (nne, nna, nwa), the quadrangle of Tiamat and the Adamas mystical tradition also propounded in The Nag Hammadi Scriptures all abide in the native Igbo language and tradition add up as proof that The Nag Hammadi Scriptures are the scriptures of the Cavemen tradition, which Jesus, claimed that he came to propound (as already noted, Jesus admitted in his journey through the Far East that he came to propound the message of the Barbarians). Igbo language of the First People comes all the way from Tiamat – the Mother of the Planets - and past Tiamat to the Primal Speech (Primal Mother) that birthed the Cosmos, and Its Primal Word (qsm/kwasama)! As a matter of fact, the word Qsm, could also be spelt Ksm, for Q has the phonetic quality of K in Sumerian, Egyptian and Hebrew. Igbo ksm (as in kasama, kesama, kusama, kosama) gives the following meanings, respectively: 'broadcast and spread continually', 'create and cause to multiply by sharing and dividing continually', 'scatter and spread out continually', 'broadcast the tale continually'. Even here the original meanings in qsm are not lost, they are even enhanced by the K etymon. In fact the injunction to create and multiply by dividing and sharing, which is embedded in the Igbo word kesama, captures the very essence of Creation in the Cosmos, and concludes our pile of proofs that Igbo is a language that grew out the Primal "Word which was with God at the Beginning" of Creation!

IS IGBO THE LANGUAGE OF THE ONE?

In The Nag Hammadi Scriptures it is written: "The One is not a part of the things that exist... It is not a part of the aeons (eons) of time. It is eternal realm, at peace, dwelling in silence, at rest before everything..."¹⁰²¹ Since the One is never a part of the things that exist, and since IT dwells forever in Silence, IT cannot be said to be the same being who spoke the Cosmos into being. Thus, we ask, who then spoke creation into being? The answer as revealed in Igbo language is: The Word. By uttering itself (ekwusaa m – 'I am the word, broadcasting myself') the Word brought creation tumbling into existence. Again The Nag Hammadi calls The One "the One Who Is".

GOD IS A SHE, NOT A HE

Quantum Physics has identified the Unbroken Wholeness of Being as “That Which Is”.¹⁰²² This Unbroken Wholeness is also called ‘The Great Sea of Being’ by philosophers. The Nag Hammadi says The One Who Is produced a reflection of Itself. She is the First Thought, the Image of the Spirit. She became the Universal Womb for she precedes everything.¹⁰²³ This reflection of the unknowable, ineffable One Who Is, is needless to say, the One who says of Herself to the Word, “Sweep me outwards”;; for it is said of her in The Nag Hammadi -

I am the image of the Invisible Spirit.

Through me all took shape...

I am movement that is in the All

She who exists before All... I move in every creature... I am before All and I am All...

I make the waters surge...

It is clear from this that as related above, The One Who Is was not directly involved with the creation of the Cosmos, rather it was Its reflection – the Great Boundless Sea – The Mother (She Who existed before All) that spoke creation into being: “Through me all things took shape.” When the Mother/the Boundless Sea says that all things took shape through her, she is demonstrating that the pattern (Atu/geometry) of creation (Cosmos) is immanent in her. When she says that she is movement, and that she moves in the All, it means that she is that outward-spreading action that commanded itself to continuously spread outwards. When she says that she makes the waters surge, she is affirming that she is the broom-like fingers that sweep the waters in all directions, according to the pre-conceived pattern dwelling in the mind of the One whose reflection she is. She is “the First Thought”, the Primal Speaker, the Primal “Speech” and the Word! Of course the ‘waters’ being referred to are not liquid waters of the seas and rivers, rather it is the Sea of Spirit, the Sea of Being. It is what Quantum Physics refers to as the wave or the wave function of matter as opposed to the particle or physical universe.

Of the four Igbo variations of the renderings of qsm, three were referring to wave-functions (kwo, kwu, kwe – ‘sweep the waters’, ‘speak’ and ‘sing’), and only one refers to a solid state (kwa – spread the blocks), and even then only partially, for Kwa also means ‘to cry/cough’.

The fact that This Sea of Being is characterized by Movement (I am movement that is in the All) confirms that She - the Great Sea is the Wave, and that the wave is the Mother of the particle. We can thus say without fear of equivocation that - In the Beginning was the Word; and the Word was with the Mother and the Word was the Mother! The Word was Her Child – Her Thought, Her Idea/Seed and it was her Speech, her Song. Through Her Word All things were made, and without Her Word/Command was not anything made that was made. It can be seen from these revelations that the most fundamental essence of Truth is missing from the Christian doctrine and from most religious doctrines being touted in the world. The God of the Universe, the God of Creation, indeed God the Creator, is a Mother, a female Entity, a She! Never a He or a Father, but an androgynous Mother! The idea that God is a female androgynous Entity is no more new. But what is hardly known is that The One Who Is, being outside the realm of Creation and Existence, being non-Being, is Genderless, and can therefore NOT be claimed to be Male or Female. In other words, the ONLY God that acts within and influences Creation is The Mother!

THE GENESIS CREATOR GOD WAS AN IGBO NATIVE-SPEAKING DEITY

It is important to mention that the Creation of the Universe is different from the Creation about which the Hebrew and Sumerian Genesis narrate. Hebrew Genesis Creation, as already illustrated in our earlier chapters, was the story of what happened when Enki was organizing the environment in Eden in the first week that he and his companions spent on earth. However, the Sunrise from the depths of the Ocean on the First Day of Creation refers to the emergence of the Sun God whom the Egyptians call Atum¹⁰²⁴ who rose from the depth of the chaotic Waters of Nun at the First Zep Tepi when the Earth Came into Being from Tiamat, and spoke in Igbo saying, Haa ya owara (Egyptian hai uwr/Hebrew Torah haaya uwr) - "Let there be Light!" ¹⁰²⁵ Why on earth would the Sun God emerging out of the Primeval Cosmic Waters of Tiamat speak in Igbo and not in any other language, if not that Igbo language is the Mother Language of the Cosmos!¹⁰²⁶ All the words that God spoke during the creative act as reported in the Torah and in The Egyptian Book of the Dead (from Ralph Ellis' research reported in Eden in Egypt) were Igbo words, without exception! This is a major discovery and one whose implications, to say the least, are far-reaching for the study of human origins in general and of Igbo language in particular! Again we are reminded of the fact that DNA is composed of words - Igbo words?

Ralph Ellis in *Eden in Egypt*, writes that the Biblical Genesis story is a story borrowed from The Egyptian Book of the Dead in which God/Atum emerged from the Primeval Waters of Nun (meaning 'Flood Waters' in Hebrew and Egyptian), by commanding the chaotic waters to be gathered together in one place to allow dry land to appear. This, he said, was the second act of creation and the Second Day,¹⁰²⁷ implying that the First Act of Creation was something else that happened at a different Time Span – perhaps the First Zep Tepi - the Creation of the Solar System? Or was this a differentiation between the original Creation of the Earth and the Redemption of the earth from the Waters of the Deluge? Biblical Genesis¹⁰²⁸ says that God "divided" the raging waters into two separate parts and then "separated" the waters above from the waters below, and commanded the waters below to "be gathered/swept to one place" to allow dry Land to appear.

According to Ralph Ellis, the words that God spoke to the waters were rendered as quavah in Hebrew and khef in Egyptian. Both words are cognates of Igbo language, and only in Igbo language do these two words have the full range of meanings implied in Genesis. Hebrew: קָוָה, קָוָה qâvâh/Egyptian Qaf - to bind together i.e. collect;; gather together (as in 'sweep'): Igbo kwoo va/kwoo fa means 'sweep the waters together'. Hebrew [חֵף] khef/Egyptian Khef - 'tie/bind them together'/Igbo kee fa: 'tie/bind them together', 'divide/separate them'. Igbo kee also means 'create', which serves as a pun for God's creative act! Ellis also wrote that the word that is used in the Torah for God's 'command' is Hamara. Hamara is also the Igbo word for 'command' in Orlu dialect of the autochthons!

All these leave no shred of a doubt that the Creation story as scripted by the Hebrews and Egyptians was an original Igbo story retold by Egyptians and Hebrews from Sumerian/Chaldean Igbo originals. It confirms that Igbo were the First People, the ancestors of the Sumerians, Egyptians and later, the Hebrews. We have already demonstrated that the creation story of the rise of the Earth-God Atum/Ele/Amun of The Egyptian Book of the Dead – the Sun-God, Son of Nun, from the depths of the chaotic waters along with the Kas Primeval Ancestors, was an event that took place at Omambala Lake in Aguleri in the First Zep Tepi! This seems to be confused by the Genesis authors with what transpired in the first week of the Annunaki arrival on earth when Enki separated the marshy waters of the Delta from the rain waters: "For the waters that from heaven rain a gathering place to make. Thus were the waters below from the waters above separated, marsh waters from sweet waters asunder we set. And it was evening and it was morning - the second day on earth it was."¹⁰²⁹

COMMUNION – AN IGBO TRADITIONAL GIFT TO THE WORLD

It is said in The Nag Hammadi Scripture that “as everything exists within The One in unbroken wholeness, so the Mother is within the Son and the Son is within the Mother, and both are within the One, and the eons (gradations of Time and Space) are within them both.... This unity is called Communion. The act by which the Mother gave birth to the Son (the Word), and the Son gave birth to the eons of time and the eons gave birth to all of creation, is called the “Root Idea” behind the concept of Evolution. It proves that evolution is not accidental or erratic, but rather it is the slow process of realization and actualization of the original Thought of the One – a Thought whose nature is a Seed as well as an Idea.”¹⁰³⁰ It is this original Idea/Thought of the One that the cosmos is called upon to express and maintain. This Order immanent in the Word can be expressed as Communion: unity, One in All and All in One - One for All and All for One.

The idea of Communion is embedded in the Mother Goddess as the Creating Entity. It abides in her Igbo name Eke, and is diametrically opposed to the Igbo Name of the male Creator God Chukwu-Okike. Eke means literally ‘Not to Divide’, while Okike means ‘Dividing’ or ‘Division’. As both names indicate, the Mother creates by maintaining wholeness through the Word, by not dividing; but the male deity creates by dividing, breaking, scattering (kesama) as if with an instrument such as a knife. It appears that the male deity (son of the Mother) creates solids/blocks, while the mother creates waves (Waters) – thus expressing the particle-wave duality of Quantum Physics as argued in Catherine Acholonu (1995): *The Earth Unchained: A Quantum Leap in Consciousness – A Reply to Al Gore!* The implication is that the killing of Tiamat by planet Nibiru – the Annunaki home-planet, as recorded in most Sumerian Literature, marked the beginning of the Age of destruction of the intrinsic order of the universe or the solar system. Henceforth female deities were hunted down and killed with a weapon (implied by phallic symbols). When the Annunaki arrived on earth, they set up structures that were at odds with nature and called them cities. Since then civilization has been creating destructive structures that rise ever upwards overthrowing the natural order of the Mother rather than cooperating with her.¹⁰³¹ This is the difference between creation by not dividing (eke) and creation by dividing (okike).

IGBO UKWU TORUS/HYPER-DOUGHNUT - A REPRESENTATION OF EINSTEIN’S UNIFIED FIELD THEORY AND FRACTAL GEOMETRY

Communion as the Root-Idea of the creative principle of the Mother is an organic union exemplified in geometry through the Cube and the Hexagram (plate 97/98),¹⁰³² both of which are extensions of the Delta (equilateral Triangle) and the Quadrangle of the Goddess, all of which are expressions of the concept of the unbroken unity within the Mother’s Cosmos. This theme of unbroken union or the interconnectedness of all things has been consistently pursued in our previous works. Of late this indigenous African concept has been discovered by some Western scholars of Sacred Geometry.

An example is the Resonance Project Foundation by a team of scientists led by Nassim Haramin. In their online publications Haramin ET. al. are now raising the clarion call to scientists in the West that African native geometry, which they express as Fractals is the future of Science: Instead of seeing ourselves as separate from everything around us, this (newly rediscovered science of the ancients) allows us to recognize that we are embedded in a fractal feedback dynamic that intrinsically connects all things via the medium of a vacuum structure of infinite potential. This research has far reaching implications in a variety of fields including theoretical and applied physics, cosmology, quantum mechanics, biology, chemistry, sociology, psychology, archaeology, anthropology, etc.... A fundamental understanding of the dynamics of this interconnectivity redefines the lens through which we see the universe and our place in it, and leads to theoretical and technological advancements that move us towards a sus-

tainable future. This new approach to the physics of universal forces has the potential to solve the most pressing issues of our times...".¹⁰³³

This Fractal Geometry, which relates to what Albert Einstein had called the Unified Field Theory is expressed in the Igbo native tradition of the Kolanut. The Igbo believe that the Kolanut because of its many conjoined lobes (cubes) are One in essence but many in appearance. Thus the nature of the Kolanut is seen as the nature of the Goddess ("He Who Brings Kola Brings Life, Unity, Oneness, Love, and Brotherhood" – so say the Igbo whenever they offer Kolanut at a gathering.) The idea of the Unified Field Theory is native to Igbo – the Children of the Eternal Goddess, the Elder Brothers/Sisters of Humanity! The Sumerian ancients of Igbo land expressed Einstein's Unified Field Theory 5,000 years ago in an ancient diagram cast on bronze. This diagram is now celebrated among African scientists of the University of Nigeria, Nsukka School as a Model of the Unified Field Theory after the publication of *They Lived Before Adam* (2009) revealed the importance of Igbo Ukwu geometry to the overall understanding of the Theory of Everything¹⁰³⁴ akin to what Theoretical Physicists Stephen Hawking and Michio Kaku¹⁰³⁵ called Torus/Hyper-Doughnut, respectively (plate 97).¹⁰³⁶ The Igbo Ukwu Torus is the actual Pre-historic illustration of the new Fractal Geometry now being studied in the West, which is rooted in Ifa/Afa expressions. The use of interconnected equilateral triangles and the organic distribution of dotted lines within these triangles demonstrate fractal geometry and how they are integrated into everything in the native Igbo world and tradition.



Plates 97: The Torus excavated at Igbo Ukwu showing inter-connected hexagrams.

We have developed a diagram that demonstrates the Unified Field Theory (Theory of Everything), by showing how units of atoms and molecules inter-connect infinitely throughout the cosmos. This is made possible through an infinite number of hexagrams containing an infinite number of cubes fanning outwards in all directions ad infinitum (plate 98)!¹⁰³⁷ A hexagram/hexagon (a six-sided plane) is a one-dimensional cube, while a cube is a four-dimensional hexagram. Their relationship is like that of a seed to a tree, the idea to the substance, the wave to the particle. As can be seen in the diagram (plate 98) a hexagram contains a cube and can be said to be a flattened out cube – a sleeping cube. When the sleeping, or folded hexagram opens up, growth is born in the form of a multiplication of cubes. These become the body of the created thing as the idea becomes the substance and sound be-

comes blocks of matter. Thus the hexagram is the representation of the Word, which becomes ‘flesh’ in the cube! Because the hexagram and its integral cube is the only geometric shape that sustains the infinite interconnectedness of all things in the cosmos from the first to the sixth dimension and beyond (the hexagram is a one dimensional plane, while the cube has six planes representing six dimensions), it is the geometric representation of the Unified Field Theory. The Cube-Hexagon is thus the most basic geometry of matter, from the smallest molecule of light to a human body and the entire universe – all are systems of interconnected cube-hexagons. Thus to control the hexagram/hexagon is to control the cube. This is the power of what the layman calls magic and the scientist calls the power of mind over matter. Accordingly the German word for ‘magic’ is Hexe! The Igbo Ukwu bronze Torus/Hyper-doughnut with its interconnected hexagons is thus the representation of the Theory of Interconnectedness of all things in the universe – again the demonstration of what Albert Einstein called the Unified Field Theory!

The Language of Afa (which the Yoruba call Ifa is an ancient Igbo form of expression used by the ancients of Aguleri. In the not so distant past the Afa dialect was the normal mode of speaking in every Aguleri household especially among the elders. Accordingly, Aguleri is the only place in Igbo land where everyone still understands Afa without having to undergo Dibia training to learn it. The Yoruba, Benin, and other Kwa peoples of Nigeria all use the same originally Igbo Afa parlance which was the native dialect of the ancient town of Aguleri. But the Yoruba call it Ifa. The Yoruba, Benin and other non-Igbo users of Afa/Ifa language of Dibias have been making use of Afa parlance without knowing the literal meanings of the expressions and without knowing that they are using Igbo words, and the priests of these traditions all confess that no one knows the meaning of the words. That is not quite correct, because the words are very much Igbo. Afa is the Igbo dialect of the Dibia’s Muse. It is the dialect that the Ka (Aka) Spirits of the Igbo First People used to communicate with Igbo Shaman/Dibias.

Accordingly Aka means Spirit Entity. Other very common Igbo words within the 16-word Matrix of Afa are Ofu – ‘One’, Ubala – ‘Multiplicity’, Okala – ‘Half/Duality’, Ora – ‘Sun’, Ete – ‘Unified Field/Cosmic Net’... The word ‘Net’ is from Igbo Nne Ete, which captures the Great Sea that connects all things in Communion, otherwise called The Unified Field. The Igbo phrase Nne Ete literally means ‘The Interconnecting Mother Net’ – an obvious reference to what the Igbo Ukwu Torus represents (plate 3). The literal meaning of Ete is ‘Palm Tree Climbing Rope’. And since the palm Tree is the Universal Metaphor of the Axis Mundi (which according to Wikipedia is the center of all existence, as Igbo land is the ‘Median’/center of the world), Nne Ete (Mother Net) is the representation of the Eternal Sea of Being interconnecting all things through the Unified hexagonal Grid represented in the Igbo Ukwu Torus. At this point it is important to reiterate that Sumer is said to be the location of a set of invisible pyramids that form the “Bond Heaven Earth” at the center of the world and of the Universe! Evidence emerging in this section add to its confirmation.

This is important because it means that the so-called Fractal Geometry is Igbo Geometry. From the above analyses, we can go further and say that Fractal Geometry is the Igbo DNA Geometry. The fact that Afa Language is an Aguleri gift to the world speaks volumes again in support of Aguleri as the Primeval Island of First Creation. In other words, the study of Ifa/Afa and of Fractal Geometry is not complete until it is connected to Aguleri and to Igbo land for the simple reason that Afa/Ifa is native Igbo language.

COMMUNION - AN IGBO GIFT TO CHRISTIANITY

The geometry of the interconnectivity of all things was known to the Sumerian scientists of Agade and preserved in the bronze artifact excavated in Igbo Ukwu which, as illustrated in *They Lived Before Adam* (2009) and *The Lost Testament of the Ancestors of Adam* (2010) is the original, ancient model of what Stephen Hawking called the Torus, Michio Kaku’s Hyperspace, Philip Emeagwali’s Hyperball Design of the Internet - all of which represent an invisible universal grid of interconnected hexagons published online by National Geographic that connects the whole universe and everything in it. 1038 Nassim Haramin’s break-through research is inspired by codes found on ancient documents and monuments from Africa and around the world and lends more than enough

credence to our hypothesis that the ancients were privy to sacred knowledge yet to be tapped by modern scientists. The Igbo theology of Communion, which is the Origin of the Hebrew and Christian related concepts is a case in point. It shows how much modern man needs to learn from the native cultures of the planet to advance the survival of humankind.

In Igbo land this Seed Idea of Communion is personified (incarnate) in the Kola-nut seed. The kola-nut is a very apt demonstration of the idea and spiritual essence of Communion because it usually comes in two to six lobes (and more) bound together into one seed. Long before Christianity ever crossed Igbo borders, the Igbo actually believed, and still believe that the Kola nut is the embodiment of Deity/God/the Cosmic Mother; that it is a witness between God/spirit beings/deities and man and between man and man; that it is the embodiment of Divine Justice, Divine Life, Truth, and above all the Union of the One with the All, the Goddess with the Community and the Community members among themselves. As the Living embodiment of the Earth Mother, Igbo communities swear on the Kola nut, and expect swift justice to be done. No one knows how long the communion Kola nut ritual has been with the Igbo, but it does appear to have been with them from their earliest days on the planet, which is why it has never shown any sign of dying out as many other customs have.

The Kola-nut ritual seems to have arisen from the collective consciousness of the Igbo – a period described in legends and folklore as the ‘Eternal Day’ when death had not yet come into the world and the Igbo lived in unbroken Communion with God (the first Zep Tepi). It was this unbroken Communion that coalesced into the Kola nut. An Igbo folk legend tells about the coming of the kola nut in the era of the Eternal Day when neither death nor plurality, nor night had come into the world. In that era a god descended onto the earth to become food for gods and men. He became the kola-nut and his companion and beloved friend, another god, unwilling to part from the former, decided to become the alligator pepper with which the kola nut is eaten. Unwilling to take on a separate existence or name, its Igbo name became Ose Oji (‘Kola’s Pepper’). The era of Immortals was called Ndi Mbu – ‘First People.’¹⁰³⁹ The Igbo concept of Communion kola-nut emanate from this Era.

The concept of communion as the sharing out of a sacrificial meal is also expressed in the qsm variants - Kesama – keep on sharing/distributing; kesaa m – share me out, distribute me!

(Kesaa and kiesaa both mean ‘to create by dividing/sharing/distributing’). The implication is that even in sharing, dividing, the Wholeness of the Mother in the created thing is not lost. Like the inter-joined equilateral triangles of the Igbo Ukwu Torus, hexagrams and quadrangles, the sharing of kola-nut communion seed is a demonstration of the unity in diversity – the unbroken wholeness that subsists in the individual parts of the Whole, is illustrated in the Kola-nut Communion. Kolanut is the sacrificial meal that unites those who partake of it is the Bakkus ideal also lived out by Nimrud. This Igbo concept of the sacrificial meal is illustrated in the Christian passage ‘Unless you eat my body and drink my blood, you cannot have life in you.’ And again ‘Unless a seed fall down to the earth and die, it cannot bear fruit’. This takes us back to the sacrificial planting of the bodies of Eri’s first son and daughter to engineer the food crops yam and palm tree, cocoyam and Ukwu (Igbo breadfruit), respectively, to provide food for the survivors of the Deluge in the early years of Eri’s arrival in Igbo land.

CONCLUSIONS: THOSE WHO FROM HEAVEN CAME AND THOSE WHO WERE CAST DOWN

Civilization was brought to earth by the so-called extra-terrestrial “sons of god who mated with the daughters of men” and bred Homo sapiens. Geneticists say that this took place around 200,000 BC.¹⁰⁴⁰ These beings were called in Sumerian records NFL (in Semitic, meaning ‘to be cast down’) and in Biblical Genesis NFL is verbalized as Nephilim - another name for the Annunaki.¹⁰⁴¹ The Igbo equivalent term for Sumerian NFL is Enufulu (‘Was Cast Down’). From the Igbo meaning of this term, it is obvious that the Nephilim did not just come from the stars as explorers or civilizers, rather they were cast out from ‘heaven’. They were the lawless hordes whose planet was ejected from its original position in the galaxy.

Once again we see that Igbo was the language spoken not just by the human population in Sumer, but also more importantly by those out of whose midst the Nephilim were ejected! For since the Sumerian/Semitic etymology of the word Nephilim, is rooted in Igbo language, then it means that Igbo was the Lingua Franca of the ancient Sumerians; that Igbo was indeed that mother tongue lost in Babel. Naturally, the Nephilim would choose to call themselves 'those Who From Heaven Came', but it is those who know that they were defeated, rejected and cast out from a society where they had formerly belonged, that would call them 'the cast out/pushed down Ones'

– Enufulu. In other words the Igbo word Nufulu presupposes the existence on earth, of those from whose mother civilization the Nephilim had actually been cast out! In fact the Igbo term enufulu implies 'rejected out-cast', but also 'ejection by application of force'. Igbo nufu means 'to push out forcefully'. The fact that Nibiru, the planet of the Nephilim is the only planet in the Milky Way with a retrograde orbit (it orbits backwards in an opposite direction from the other planets) is a confirmation of the meaning of its Igbo name – 'the pushed out ones'. From the Igbo meaning of Nephilim/Enufulu it is clear that Nibiru (Nufuru is another dialectal variation of the Igbo word Nufulu) was pushed backwards away from a galaxy or solar system to which it had previously belonged. This confirms the Genesis claim that the devil was cast out from heaven and his angels with him. We can only imagine the kind of force capable of making a planet several times larger than the earth to reverse its orbit and begin running a retrograde course through the solar system. Enuma Elish says that Nibiru then landed into the Solar System and began to orbit the sun from the far reaches of the galaxy, and became the 12th planet (which included the moon). 1042 Nibiru takes 3,600 years to complete one orbital course round the sun.

In the Adam Trilogy, we have affirmed that the celestial battle reported in Biblical Genesis which saw the Nephilim being cast out from heaven, was a battle between them and another set of heavenly beings from the Sirius star system. This implies that Nibiru was once a member of the Sirius system of stars. We have consistently found evidence that Igbo was a language brought down by the Sirians and that the Sirian/Igbo root-word Eshi/Nshi was derived from the generic/tribal name of the beings from Sirius. The other clan of Extra-terrestrials who were the enemies of the Nephilim were also on earth even before the arrival of the Nephilim. They are the actual Sons of God who were on earth evolving as cavemen millions of years before the Nephilim/Annunaki arrived. They were the beings that initiated human evolution as opposed to the Annunaki Creationism. As we illustrated in *The Lost Testament*, after the Nephilim Annunaki arrived and began making plans to create man, the Sirians also sent their own team to ensure that whatever was created had their own Sirian spiritual signature on it. Accordingly in *The Emerald Tablet of Thoth* the Atlantean translated by Maurice Doreal it is revealed that the "Sons of God... descended and created bodies (for themselves), taking the semblance of men as their own. Thus the Sirians moved among the Nephilim intermarrying with them just to ensure that things did not get out of hand. This was how Thoth and Innana (Sheshat/Nissaba) two Sirians masquerading as Nephilim/Annunaki were able to play the double roles they played. In *The Emerald Tablet* it is recorded, The Masters of everything said after their forming":

We are they who were formed from the space dust; partaking of life in the infinite ALL; living in the world as the children of men, like and yet unlike the children of men. Then for a dwelling place far beneath the earth's crust, blasted great spaces they by their power, spaces apart from the children of men. Surrounded them by forces and power, shielded from harm they the Halls of the Dead. Side by side then, placed they other spaces, filled them with Life and with Light from above. Builded they then the Halls of Amenti, that they might dwell eternally there living with life to Eternity's end (Tablet II).

This was how the Underground habitations of Amun/the Khemennu known as Amenti/the Duat were created. The Emerald Tablet reveals the number of these Sons of God who came to earth on the salvage mission as thirty-two: "Thirty and two were they of the children, sons of light who had come among men, seeking to free from the bondage of darkness those who were bound by the force from beyond". This passage from Thoth paraphrases the Yoruba Ifa record, which insists that sixteen twin (androgynous) sons and daughters of god (totaling thirty-two) came to earth to save creation and humanity from the invasion of the ones of Evil – the Annunaki. Sixteen is the

total number of Afa seeds, which these Sirian ancestors bequeathed to the Shaman priesthood of Igbo land and from which they deliver their spirit messages to the Igbo and their descendants.

THE SERPENT GODDESS WADJET – CONSORT OF ATUM/AMMUN IN THE DUAT

Google and Wikipedia results on Serpent Goddess of Egypt threw up the name Wadjet. Google result on Wadjet was very revealing (Uatchet, Uto, Ejo, Wadjit): Usually portrayed as a rearing cobra, she was inextricably linked with the Uraeus, the archetypal serpent image of kingship borne on the royal crowns of the Pharaohs. As the Uraeus she was 'She who rears up', or "King Cobra who climbs onto the Head" (which in Igbo means Ori-ishi – origin of Uraeus). Wikipedia listing on Wadjet says that she was the Cobra consort of Atum, whom she bears as a Sun disc on her head (plate 95d). Wadjet as the coiled Cobra with Sun-disc is the commonest image of Egyptian Pyramid Texts and of the Duat. In bearing the Sun-disc on her head, Wadjet is the Moon in whose perfect arch the Sun sits, forming the Eye of Ra, the Boat of Millions of Years, the crescent and sun disc of the Duat, and the crown of goddesses of Egypt. As the crescent moon (plate 95b), Wadjet is the Moon goddess, which is a vital aspect of Tiamat/Gaia. She is the many-faced goddess including the lioness Sekhmet. In Igbo Land her equivalent would be the earth-goddess and Idemili, who forms a confluence with Omambala Lake under the name of Ezu River. She has thus also many names in Igbo land as she flows from community to community. In Mmaku community in Ogwu, Enugu State, she is called Mmamụ.

BU/BO/IBO/MBO/IGBO/ABO – THE FIRST PEOPLE OF THE EARTH

Research is consistent in revealing that a race with the generic root-name BO (Sumerian Bu) now scattered all over the earth, were the first dwellers on planet earth. They were the first inhabitants, thus the name has been consistently retained by cave dwellers around the world. The Bo of India are forest dwellers. The Bo of China live in caves. The Mbo of Southern Cameroon also were forest dwellers. The Abo of Australia from whose name the word Abo-origin (Aborigine) was coined, are also forest-dwellers. All these peoples are from one global race of cave-men who were on earth even before Homo Sapiens (Adam) – the ancestor of Modern Man came into the picture, as the "older than Adam Y Chromosome" of an African American from South Carolina recently discovered by Geneticists in USA has shown. Wikipedia says that the Bo of the Andaman Islands in the Indian Ocean bear the tribal name AKA with eight other Andaman (from Igbo Adama) tribes of island. Aka is of course the generic title of the Kas/Kashis of the Egyptian Island of First Creation, as illustrated from Egyptian mythology! It is the title that the Pharaoh Menes so proudly coveted. The Wikipedia entry on the Bo of Sichuan province in China shows that they too were cave dwellers who left many inscriptions on rock surfaces and in caves. The fact that a number of the inscriptions they left on rock include Sumerian letters (eight- pointed star, cross in a circle, swastika, concentric circle, sun-symbols, etc. plate 99)1043 supports a thesis of a West African/Sumerian origin of the Bo of China, and implies that all Bo peoples are migrants from the Sumerian BU tribe Mother Culture of all Aboriginal peoples, and that these are branches from the IGBO/EBO people of ancient Sumer. The Egyptians and ancient Sumerians before them call the cave men Khemennu - Khem for short. The Igbo equivalent is Oke Mmanu or Eke Mmanu, which mean 'Land Deity has Created a Human Being', 'Great Human', 'The Man God has Fragmented Himself', 'The Beauty of Anu (Mma-anu) is Sharing Out Himself'. We do not yet fully understand Who or What Anu is, even though it is a title borne by the gods of the Cosmos, but we suspect that it is the title of Ammon/Amma – the God-King of the Sirius and Orion constellations – a highly coveted title that even the kings of Nibiru bore. However Ani – a derivative of Anu and An, is the Igbo word for 'Earth' – thus, the Land deity who subdivided Itself to become the first Cave-People is the androgynous Earth God Ammun/Atum.

Powerful revelations emerge from the rock-paintings of the Bo tribe of China (plate 99). For one thing, they confirm our thesis that writing was invented by cave men and not by Homo sapiens! The eight-pointed star of the Khemennu and the five-pointed star of Orion are among the Bo cave-men inscriptions (plate 99). This confirms the Orion/Khem origin of the cavemen and their link with Osiris as a major incarnation of Atum/Chukwu Abiama – the Igbo Cave-God/Creator of Man.

A very vital revelation from the Bo inscriptions in China is that all their inscriptions are of various kinds of stars, including the twelve-pointed star, also found in Igbo Ukwu, the six- pointed star – so-called Star of David, even the Concentric Circle espouse by Sumerian King Sargon – all pointing to their vast astronomical orientation and the cavemen foundation of the Sumerian civilization. The equal-armed cross in a circle, which is the Igbo Ozo Cross (the Templar Cross/Maltese Cross) which we found on the monoliths of Ikom (plate 99, cf. plates 79/80) is one of their commonest pictographs. We have already discussed this cross as a cartographical symbol signifying the Median i.e. Median Biafra (the Center of the Earth/the Navel of the earth/the Omphalos) – the same spot where there exists an underground pyramid aligning with the Giza pyramid and marking the navel of the Universe. Biafra, as we have already noted is the ‘Land of the Rising Sun’ – Igbo land – the Heaven of Atum/Chukwu Abiama. It is to this Heaven (the Duat) that the Cross in a Circle refers!

We noted from Jesus Was in India, that Jesus claimed that his message was the message of the Cavemen. An early Ethiopian/African painting of Jesus and his Crucifixion shows him as a Negro among Negro saints, surrounded by stars, wearing a five-pointed star halo of Orion on his head and the X symbol of Osiris/Orion around his neck (plate 100)! The five-pointed star, we remember, is the star of the Serpent God of the Duat Atum! This confirms Jesus as an incarnation of Osiris/Orion (an incarnation of Atum), whose other name is Khem. Khem is a name of the Khemennu and of the Igbos. It is a name of Ham, the son of Noah. It is the name of the god-man Igbo/Obatala as Osiris, and of Eri as the leader of the Khemennu. It is a generic name of the sons of Atum/Amun. The discovery of Jesus’ Maltese Cross - ‘the Cross in a Circle’ among the Bo cave-men inscriptions again brings into perspective the Igbo origin of all religion including Christianity, and the fact already discussed earlier that Jesus was an Igbo Adama.

ENDNOTES

1 Hermel Hermstein, *Black Sumer: The African Origin of Civilization*, Vol. 1, Pomegranate Publishing, London, 2012, p. 80.

2 E.O. Erim, "Traditions of Origin of the Idoma-Yala People," in *Alagoa, Oral Tradition and Oral History in Africa and the Diaspora*, 1990, p. 143

3 Hermel Hermstein: *Black Sumer: The African Origins of Civilization*, Pomegranate Publishing, London, 2012, p. 85.

4 Hermstein, *Black Sumer*, p. 128.

5 "A Preliminary Study of the Anthropological Implications of Central Ijo Traditions of Origin", by Aby Derefaka, in E.J. Alagoa, 1990, p. 234.

6 E.O. Erim, "Traditions of Origin of the Idoma-Yala People," in *Alagoa*, p. 143

7 Adiele Afigbo, *Ropes of Sand*, p. 4; Erim, p. 143.

8 See Zecharia Sitchen's *Earth Chronicles* and computations of the date of the Deluge in *The 12th Planet*, p. 401- 409.

9 I have demonstrated in *They Lived Before Adam* that all the words that occur in Osaren Omoregie's *Great Benin* 1 as what the Benin refer to as Old Idu (i.e. Proto Niger-Congo) are all Igbo in sound and meaning. By this I was able to prove that Old Iduu or Proto-Benin was Igbo. Proto-Edo/Proto-Benin is Proto-Ijo, for as already noted, Ijo branched from Benin. By Herman's definition of Ijo as the earliest to separate from Niger-Congo, one would argue rightly that if Proto-Ijo was Benin, then Proto Benin or Niger-Congo would be Igbo. Also the Yoruba name for the City of Light/God is Ife. Ife means 'Light in Igbo but has no related meaning in Yoruba language, thus lending credence to an Igbo origin of Yoruba history.

10 "Ifa Literary Corpus as Source Book of Yoruba History: The Case of Early Ile-Ife" by Titi Euba, in *Alagoa*, p.125.

11 See *They Lived Before Adam*, p. 196. Aguleri was the first Mound City built and settled by Eri near the river Niger. It was destroyed and probably rebuilt in Igbo Ukwu. Eri's house was perched on a hill called Enugwu Aguleri (Aguleri Hill), even to this very day).

12 We found this out during the recent large-scale floods in Anambra and Kogi states. Aguleri is a land that records annual Floods that flow into the Niger, which we have revealed in a previous work to be the Niger-Nile Floods that feed Egypt's Nile. We were in Aguleri on field trip connected with the present work, and we saw first-hand what it means to live in the Niger-Delta marshes. The word Iji was flying around, and we asked what it meant. 'Flood', came the reply. We asked them if this word related in any way to 'Deluge', and the knowing answer of an elder was Delu-Iji!

13 In *The Lost Testament of the Ancestors of Adam*, our third book in the series, we demonstrated from numerous parallels between this Eri myth and Thoth's *The Emerald Tablet of Thoth – The Atlantean*, edited by Maurice Doreal, that Eri was Thoth.

14 See *The Lost Testament of the Ancestors of Adam* where we demonstrated that the Igbo cavemen who welcomed Thoth in the Land of Khem after the Deluge actually did survive the inundation.

15 Also published online under the title: "Every Language in the World Evolved from a Single Prehistoric Mother- Tongue", in *Analysis, Globalism, Historical Perspectives, Science and Technology News*, April 15th 2011. Also see <http://www.globalpost.com/dispatch/news/business-tech/science/110415/language-science-linguistics-mother-tongue-english-chinese-mandarin-africa>

16 F.N. Anozie, "Archaeology in Igboland: The Early Stone Age", in G.E.K. Ofomata, *A Survey of the Igbo Nation*, p. 13-23.

17 Zecharia Sitchen, *The 12th Planet*, p. 22

18 Zecharia Sitchen, *The Wars of Gods and Men*, p. 111

19 James J. Hurtak, "Subsurface Morphology and Geo-archaeology Revealed by Space-borne and Airborne Radar", published in *The Academy for Future Science*, 1986, Los Gatos, CA., USA

- 20 Herodotus thesis that the Niger was the source of the Nile has now been proved by Satellite Imaging as in the James Hur-tak publication cited above.
- 21 See National Geographic online "Out of Africa Route – Geno Project Human Migration Map". – <http://www-03.ibm.com/press/us/en/photo/35881.wss>
- 22 F.N. Anozie, "Archaeology in Igboland: The Early Stone Age", in G.E.K. Ofomata, A Survey of the Igbo Nation, p. 13-23
- 23 Ibid. P. 26.
- 24 As demonstrated in N. C. Ejituwu, "Stereotypes in Oral Tradition: The Case of Obolo (Andoni)," in Alagoa, p. 160.
- 25 Robert Bauval and Thomas Brophy, Black Genesis: Prehistoric Origins of Ancient Egypt, Bear and Company, Vermont, 2011.
- 26 L. A. Waddell, Makers of Civilization in Race and History, Online Publication, 1921, p. 37.
- 27 The Enuma Elish: A Babylonian Epic of Creation
<http://www.gatewaystobabylon.com/myths/texts/classic/enuma.htm>
- 28 The Lost Book of Enki translated by Zecharia Sitchen, p. 14-15. 29 The Lost Book of Enki translated by Zecharia Sitchen, p. 45, 71 30Ibid., p. 71.
- 31 Zecharia Sitchen, The Lost Book of Enki, p. 71.
- 32 Zecharia Sitchen (ed./transl.), The Lost Book of Enki, p. 93.
- 33 The Lost Book of Enki, p. 71.
- 34 Ibid., p. 73.
- 35 The Lost Book of Enki, p. 75.
- 36 The Lost Book of Enki, p. 73-74.
- 37 Ibid., p. 73-74.
- 38 The Lost Book of Enki, p. 74-75.
- 39 Sitchen, The 12th Planet, p. 292. 40 The Lost Book of Enki, Ibid., p. 292.
- 41 Ralph Ellis, Eden in Egypt, 2004, p. 81.
- 42 The Lost Book of Enki, p. 75. 43 The Lost Book of Enki, p. 76-77. 44 The Lost Book of Enki, p. 77.
- 45 The Lost Book of Enki, p. 93.
- 46 The Lost Book of Enki, p. 93.
- 47 The Lost Book of Enki, p. 93.
- 48 Zecharia Sitchen, The 12th Planet, p. 410; Robert Temple, The Sirius Mysteries, Destiny Books, 1987, p. 31-126.
- 49 The Lost Book of Enki, p. 71. 50 The Lost Book of Enki, p. 109. 51 The Lost Book of Enki, p. 230.
- 52 N.C. Ejituwu, Stereotypes in Oral Tradition: The Case of Obolo (Andoni), in Alagoa op. cit., p. 160.
- 53 Anozie, F.N., Archaeology in Igboland the Early Pre-history, in Ofomata, G.E.K., A Survey of the Igbo Nation, p. 17- 18.
- 54 The Lost Book of Enki, p. 101-102.
- 55 Genesis, 10:8-10
- 56 See Zecharia Sitchen's Earth Chronicles and computations of the date of the Deluge in The 12th Planet, p. 401- 409.
- 57 Sitchen, Z., The Twelfth Planet, p. 20
- 58 "West African/African American and Ancient Egyptian Connection" – Culture – Nairaland Forum:
<http://www.nairaland.com/1152576/west-african-african-american-ancient>
- 59 www.affs.org
- 60 Zecharia Sitchen, The Lost Book of Enki, pp. 235, 285.
- 61 The Lost Book of Enki, p. 197.
- 62 The Lost Book of Enki, p. 199.
- 63 The Lost Book of Enki, p. 196. A shar is one Nibiru year (3,600 earth years).
- 64 The Lost Book of Enki, the 10th Tablet.
- 65 Sitchen, The Wars of Gods and Men, p. 346.
- 66 The Lost Book of Enki, p. 283.
- 67 Zecharia Sitchen, The Wars of Gods and Men, p. 347.
- 68 Book of Enki, p. 283

- 69 The Lost Book of Enki, p.287.
- 70 Zecharia Sitchen, *The Wars of Gods and Men*, p. 347.
- 71 The Lost Book of Enki, p. 294.
- 72 The Lost Book of Enki, p. 302. In later chapters, we shall demonstrate that this region was located in the Nigerian Middle Belt, and that Tilmun extends towards Nsukka, where the Duat has its mouth.
- 73 The Lost Book of Enki, p. 302, 295, 300.
- 75 The Lost Book of Enki, p. 129.
- 76 The 6th Tablet of The Lost Book of Enki, p. 129-150.
- 77 See *The Gram Code of African Adam* for the detailed story drawn from Sitchen's translations of the Sumerian text *Enuma Elish*.
- 78 Catherine Acholonu ET. al., *The Gram Code of African Adam*, p. 391. *The Book of Jubilees*, Chapter, 105.
- 79 The monolith rubbings were conducted in 2012 by USA Ex-serviceman Sidney Davis Jr., who is a scholar in Hebrew Studies and African Prehistory.
- 80 N.C. Ejituwu, *Stereotypes in Oral Tradition: The Case of Obolo (Andoni)*, in *Alagoa op. cit.*, p. 160
- 81 Osaren Omoregie, *Great Benin 1*, Neraso Publishers, Benin City, 1997, pp. 63-65, 61, 54, 51.
- 82 Online publication, Creyola 1, "Nsibiri: The Pre-Colonial Writing of the South-Eastern People", in *Nairaland*, 26th April, 2013. Catherine Acholonu gathered this same information while researching for *The Gram Code: Interview with Sylvanus Akong*, the open-air curator of the monoliths.
- 83 Wallis Budge, *The Egyptian Book of the Dead*, Introduction, Dover Publication, New York 1967, p. cxviii. Ralph Ellis, *Tempest and Exodus*, p. 124.
- 84 The native Nsibiri/Nsibidi script of South-Eastern Nigeria will be treated in a later chapter and compared with Sumerian Pre-cuneiform inscriptions.
- 85 Ignatius Donnelly, *Atlantis: The Ante-diluvian World*, 1882, p. 278-279.
- 86 The Lost Book of Enki, p. 129.
- 87 Omoregie, *Great Benin 1*, p. 64-65.
- 88 In *They Lived Before Adam*, we demonstrated that the Adamas are a clan described in ancient Hebrew texts and also existing in Igbo land under the same name – Adamas. They are described in *The Nag Hammadi Scriptures* as the First Emanated Humans, who are One with the First Begotten Son of God and higher than the angels in eminence...
- 89 Ad-oma or Ad-ama are the First Humans. Some texts say they sprung from the earth. *The Nag Hammadi Scriptures* say they were created with the Christ before the angels and the archangels. See *They Lived Before Adam*. This race still exists in Igbo land and still goes by the name Ad-ama. They are Holy Beings – a race that crowns kings and can never be ruled over by a human being. *The Nag Hammadi* calls them "a people over whom no kingdom exists..." It is believed that Adam was Adama before the Fall and Adam after the Fall. The true meaning of this is only clear in the Igbo meaning of Adama as the god state and Adam as the fallen god state. This further supports our thesis of Igbo language as the original language of Adam and his ancestors.
- 90 Donnelly, *Atlantis*, p. 297-298.
- 91 In *They Lived Before Adam*, we pursued the thesis of the Igbo as a divine race of gods and their future destiny as the remnants of a savior race of humanity from the perspective of *The Nag Hammadi Scriptures*, the Cabbala and other esoteric and exoteric sources.
- 92 Likewise we had figured out in *They Lived Before Adam* that the word 'Ireland' is derived from Igbo Eri Ala Ndi or Ala Ndi Eri – 'Land of the Descendants of Eri', distinguishing the Annunaki from the Adites.
- 93 *The Emerald Tablet of Thoth the Atlantean* by Doreal (<http://www.en.bookfi.org>) is discussed in detail in Catherine Acholonu ET. al., *The Lost Testament of the Ancestors of Adam*.
- 94 Umeh, John, *Ndi Igbo, their Origin and Culture Area*, Enugu, 1999, p. 100.
- 95 Prof John Umeh, *Ndi Igbo Their Origin and Culture Area*, p. 108, 119. 96 Adiele Afigbo, *Igbo History and Society*, ed. Toyin Falola, 2005, p. 465. 97 *The Nag Hammadi*, p. 765.
- 98 Ibid, p. 766.
- 99 Nwankwo Nwaezeigwe, *The Igbo and their Nri Neighbours*, Enugu, 2007, p. xix. The statements were made in Igbo and have been somewhat adjusted in translations.
- 100 Nwaezeigwe, p. 95. Igalla are among the descendants of Eri, according to claims by people of Aguleri.

- 101 How the Adama culture relates to the Ezeoras of Enugwu Aguleri is yet to be ascertained. But in principle there is not supposed to be much difference, though the Adama culture appears to have been subdued in Enugwu Aguleri.
- 102 Nwaezeigwe, *The Igbo and their Nri Neighbours*, p. 110-114.
- 103 Nwaezeigwe, p. 112;
- 104 *The Igbo and their Nri Neighbours*, p. xix.
- 105 The present author is of the Adama/Ele lineage. This work was designed in the Spirit of the Resurrection of the Living Dead - and to open the eyes of those who yet still sleep, so that they will awaken and find their roots in the Igbo Odinana tradition where the Truth still lies unknown to many but known to the few silenced and despised by Christians.
- 106 This rite was recorded by M.D. Jeffreys and Onwuejeogwu and cited by Nwaezeigwe: *The Igbo and their Nri Neighbours*, p. 168; and Acholonu in *They Lived Before Adam*.
- 107 Nwaezeigwe, p. 168.
- 108 Quoted from Nwaezeigwe, *The Igbo and their Nri Neighbours*, p. 168.
- 109 This point has already been stressed in *They Lived Before Adam* and *The Lost Testament*.
- 110 New Testament - Mathew 2:1.
- 111 G. Schwartz, "Tod, Aufstehung, Gericht und Ewiges Leben nach den ersten drei Evangelientexte", *Via Mundi*, 55, 1988; cf. Schwarz, *Wenn die Woerte nicht Stimmen...* Munchen, 1990, p. 56-58. See also Holger Kersten, *Jesus Lived in India*, Penguin, India, 2001, p. 201. 112 In Achebe's *Things Fall Apart* Chi is translated as 'Personal God'. Chi, in Igbo Theology, however is the in-dwelling spirit of God in man': see our elaborate definition of Chi Theology in *They Lived Before Adam*, p. 120. 113 See the Introduction to *The Nag Hammadi Scriptures*, ed. Marvin Meyer, Harper Collins, 2007 under reference.
- The Nag Hammadi Scriptures were discovered in Egypt in the 1940s, lost in the sands. It was supposed to be the original African Bible, containing much of the mysteries that have been expunged from the mainstream Holy Bible.
- 114 For more on these topics check out David MacRichie, *Ancient and Modern Britons*, 1&2. Lushena Books, USA, 2008; "When Saxony was Black and England Had Black Royal Families" http://www.beforebc.de/all_europe/02-16-800-00-73..EnglandsFirstRoyalFamilyWasBlack.htm! "African Featured Nobility of Early Europe" http://www.beforebc.de/all_europe/02-16-800-00-51.htm! "Ferdinand and Isabel, The Catholics" (www.beforebc.de)
- 115 Quoted from Donnelly, *Atlantis: The Ante-diluvian World*, p. 282.
- 116 *The Book of the Dead*, p. xcix
- 117 *The Book of the Dead*, p. 252 and 253.
- 118 *The Book of the Dead*, p. cxvii.
- 119 This is illustrated in Acholonu, *The Gram Code of African Adam*, where we dedicated an entire 450-page book to the study of these monoliths.
- 120 The present priest of the god (Ozo Okonkwo Ozurumba), narrated to our researchers his sad ordeal when he was called by the god as a new priest. He went there, little knowing that it was forbidden to do so without covering oneself with ape hide. He nearly died of the encounter, until an old priest advised him to wash and rub ape's hide all over his body.
- 121 See *They Lived Before Adam*, where we gave a detailed analysis of this phenomenon.
- 122 Ignatius Donnelly, *Atlantis: The Ante-diluvian World*, p. 290
- 123 In *The Lost Testament* we have shown ample evidence that many religious and mystical Sanskrit words are derived from Igbo, indicating that Igbo rather than Sanskrit is the oldest language.
- 124 Ignatius Donnelly, *Atlantis: The Pre-diluvian World*, p. 281.
- 125 Plato, *Dialogues, Laws*, c.iv, p. 713, quoted from Ignatius Donnelly, *Ibid.*, p. 290.
- 126 David Mac Ritchie, *Ancient and Modern Britons* 1, pp. 147, 152, 166, 203, 126 - 127.
- 127 David Mac Ritchie, *Ancient and Modern Britons* 1, p. 257. The word 'gypsy' was derived from 'Egypt' and according to Mac Ritchie, was originally applied to Scotts who believed themselves to have descended from an Egyptian woman.
- 128 David Mac Richie, *Ancient and Modern Britons*, Vol 2, p. 87-93
- 129 David Mac Richie, *Ancient and Modern Britons*, Vol 2, p. 87-93.
- 130 *Ibid.*, p. 87-88.
- 131 The list of English words derived from Igbo language is endless, see *They Lived Before Adam* for examples.
- 132 David Mac Ritchie, p. 428.
- 133 *The Book of the Dead*, p. 281.

134 Nu/Nut/Neith is both the primeval waters of chaos from which the sun-god rose in the Beginning and the Sky on which the sun travels on his 'bark/boat of millions of years'. In the footnotes to the Book of the Dead Budge opines that the goddess Nut represents the sky and perhaps also the exact place where the sun rose, p. 246; her hieroglyph is the arching body of the sly, the horizon and an earthenware pot. She is usually represented as a woman bent backwards or forwards touching the ground with her feet and hands. The Sun travels along her body, Book of the Dead, p. ci, ciii.

135 Ancient and Modern Britons 11, p. 54. The English word Earl denoting a noble (originally it was spelt Erle) is also derived from Eri.

138 www.yemitom.wordpress.com

139 Abosede Emmanuel, Odun Ifa, p. 167-175; www.yemitom.wordpress.com

140 Donnelly, Atlantis: The Ante-diluvian World, p. 279.

141 See The Lost Testament of the Ancestors of Adam, p. 42 – 43

142 John Umeh, Igbo People, Their Origin and Culture Area, p. 17, 111.

143 The Lost Book of Enki, p. 285

144 The Lost Book of Enki, p. 300-301.

145 The Lost Book of Enki, p. 300.

146 L.A. Waddell. Makers of Civilization in Race and History, p. 321-322

147 Robert Temple, The Sirius Mystery, p. 248-249.

148 See online version of The Emerald Tablet of Thoth the Atlantean, by Maurice

Doreal <http://www.crystalinks.com/emerald.html>; and Acholonu et. al., The Lost Testament, where this book was profusely quoted.

149 Angulu Onwuejeogwu: An Igbo Civilization, Nri Kingdom and Hegemony, 1981, p. 22.

150 Published in soft copy online <http://www.crystalinks.com/emerald.html>.

151 Acholonu ET. al. The Lost Testament, p. 462.

152 Thoth, The Emerald Tablet of Thoth, Tablet 1.

153 Acholonu, The Lost Testament, p. 127., Onwuejeogwu, M., Afa Symbolism and Phenomenology, p. 23.

154 The Book of the Dead, p. 281, 256, cxix.

155 The Lost Book of Enki, P. 231.

156 As we have demonstrated in later chapters, Ur is a pun on Oru (Marshlands and Uru (Blessed Land), both implying that Ur (Nigerian/Igbo Oru) was the place identified in mythologies of the world as the famed 'Land of the Blessed' associated with the god Uranos/Ur-anos – the first king of Atlantis and father of its gods.

157 Ralph Ellis in Tempest and Exodus argued that Noah anchored his ark, not on Mount Ararat in the Middle East, but in Eden, in the same area where Adam was created. The Jewish Encyclopedia recorded that Adam's bones,

borne in the ark by Noah were buried in the land of Canaan by Canaan's descendant Melchizedek. Ignatius Donnelly in his book – Atlantis: The Ante-diluvian World has indicated that Canaanites and Chaldeans were descendants of the Black Adites.

158 Ifi Amadiume quoting Afigbo, Greenberg, etc. in African Matriarchal Foundations – The Igbo Case, p. 9

159 Ifi Amadiume, African Matriarchal Foundations, p. 7.

160 Amadiume, Ibid., p. 9 gives the examples of Igbo cognates in Bantu languages as evidence of Igbo origin of Bantu: Swahili mzee, Igbo mazi ('elder'); Gikuyu and, Igbo ndi – 'people'; Bantu languages nya, Igbo nya/ya/onye – he/she.

161 Osaren Omoregie, Great Benin 1, p. 1.

162 Omoregie, Great Benin 1, p. 33-34.

163 The Emerald Tablet, Tablet 1.

164 See Omoregie, p. 10.

165 Ibid., p. 88.

166 Great Benin 1, p. 34.

167 African Matriarchal Foundations, p. 38.

168M. Angulu Onwuejeogwu, *An Igbo Civilization, Nri Kingdom and Hegemony*, 1981, p. 22.

169 Onwuejeogwu, p. 40.

170Acholonu ET. al.: *The Lost Testament*, p. 116.

171 Onwuejeogwu, *Ibid.*, p. 40.

172 This same prophesy rings true in Aguleri, where Eri made his home. This is the day of the God's return.

173 Acholonu, ET. al., *The Lost Testament*, p. 372.

174 Omoregie, *Great Benin 1*, p. 36.

175 For more reading on the Eri civilization and its impact on Igbo land and environs, see full-scale research by Angulu Onwuejeogwu, A.E. Afigbo, Elizabeth Isichei, Nwankwo Nwezeigwe and other historians.

176 *Ibid.*, p. 81. The Hebrew term, "chosen people" might have originated from here.

177 Ife translates as 'Light' in Igbo language.

178Osaren Omoregie, *Great Benin 1*, *Ibid.*, p. 6.

179 Anambra River is famed to possess healing properties for as long as anyone can remember. The entire land of Aguleri, nay Anambra State, is a land where mythology is part of everyday life and gods/ancestors of mythology commune daily with the living through divination and through reported sightings, calling for a return to the old ways Truth, Justice and personal holiness.

180 *They Lived Before Adam*, p. 202.

181 *They Lived Before Adam*, p. 202-202.

182Osaren Omoregie, *Great Benin 1*, as paraphrased in *They Lived Before Adam*, p. 202-203.

183 A.E. Afigbo, *Ropes on Sand*, p. 12., mentions the Idu na Oba phenomenon in Igbo oral tradition.

184 The writers have personal experience of this.

185 Sitchen, *The Wars of Gods and Men*, p. 318,322. *The 12th Planet*, p. 84 – 85.

186*The 12th Planet*, p. 84 – 85. It is interesting to note that "Amorite chieftains established the first independent dynasty in Assyria ca. 1900 BC, and Hammurabi who brought greatness to Babylon ca. 1,800 BC was the sixth successor of the first dynasty of Babylon, which was Amorite. In *They Lived Before Adam* and *The Lost Testament* (p.

85) we gave undeniable evidence that the Benin were beholden to Enki's lineage – their Deluge mythology contained Sumerian recorded facts about the high and low-points of Enki's family life and that they claimed a divine fish ancestor – Enki. We also demonstrated that ancient Benin's unsurpassed military culture was evidence of Annunaki military training.

187 *Great Benin 1*, p. 82-84, 86-89

188 The Hebrew were probably from the Benin/Western Igbo stock in whose mythology this term was preserved.

189 Omoregie, *Great Benin*, p. 32.

190 *Great Benin 1*, p. 34.

191 *Ibid.*, p. 71, the New Jerusalem of the Book of Revelation has a similar measurement. Rev. 21:16-17.

192 L.A. Waddell, *Makers of Civilization in Race and History*, p. 321-322. In later chapters we amassed evidence to the effect that Oraeri, the city excavated underneath Igbo Ukwu was a replica of another older city – the actual Jerusalem/Heliopolis of the ancients – Aguleri.

193 *The Book of Jubilees or Little Genesis*, in *Forbidden Mysteries of Enoch*, edited by E. L. Prophet, Summit University Press, 1992, p. 427.

194 Sargon is the Anglicized form of Shar-kin from which is derived the title Sarkin used by Northern kings in Nigeria.

This shows that kings of Northern Nigeria were also descended from this Igbo royal lineage, or that kings from Eri lineage were sent to the North to rule. This is in consonance with the notion that Eri sent his followers and lineage to set up kingdoms and colonies all over the world. I have heard it often said that all Nigerian cities with the root word KA in their names are Igbo cities, as in Kano, Kaduna, Kafanchan. Here indeed is the proof.

195 In *They Lived Before Adam* (chapter 13) we analyzed the name Kwadmon and Kwa-in and showed that Kwa is the sacred name of the First Son of the Unconceived Father (Supreme God) – a name attributed in the Cabbala to Biblical Khem and his son Canaan, and, by our analysis, to the original Igbo aboriginal race. Kwa sacred title of the children of Iduu Eri is the connection link between the Igbo and the Aegean descendants of Kwadmon (i.e. Kwa- Admon, Kwa-Adam or Adam Kwadmon), who brought civilization, religion and writing to the Aegean Islands.

196 *They Lived Before Adam*, p. 394.

197 They Lived Before Adam, chapter 25.

198 Qua Eboe is the name of a river and of a Christian Church of the Niger Delta region based the Delta, Akwa Ibom and Cross River States. Akwa Ibom is the name of a state in the Niger Delta. Kwa/Qua is also the name of a river in Cross River State.

199 Ishaq Al-Sulaimani, "The Greater Igbo Nation" -

<http://mtofolives.ning.com/main/sharing/share?id=2011938%353ABlogPost%253A33467> 200 Ignatius Donnelly, Atlantis the Predeluvian World, P. 277 – 278.

201 Ignatius Donnelly, Atlantis the Predeluvian World, P. 277 – 278.

202 Tempest and Exodus, p. 89-90.

203 Yoruba myth of the Deluge has the god Obatala arriving from heaven laden with sacred sand, which he spreads on the ground creating firm land and then planting a palm tree on it.

204 See The Lost Testament where we demonstrated that Egyptian word/City 'Yebu' is 'Igbo' – a city and a tribe. 205 Sitchen, The Stairway to Heaven, p. 36, 71, says that Heliopolis the Greek name for Biblical On or Sumerian An, was the location of the oldest shrine of the gods of Egypt. It housed the original mythical Benben – a "celestial chamber in which the god Ra himself had landed on earth. At the city of An, Egypt's center of worship, the God Ptah built a special structure... wherein an actual space capsule could be viewed and revered by the people of Egypt. The secret object – the Benben – was

enshrined in the Het Benben, the Temple of the Benben, pointing skywards like a launch-tower or a rocket. The word Benben is said to be derived from the word bennu (called phoenix by the Greeks) a bird of creation – the form assumed by Atum (Atum- Re) when he perched on the Primeval Mound having risen out of Nun (Andrew Collins in Beneath the Pyramids, p. 52). Sitchen, Ibid., says that the root Ben implies the meaning: "shoot up to the sky". Igbo bee enu means 'fly up to the sky'.

206 Wallis Budge, The Egyptian Book of the Dead, p. xcvi-xcviii.

207 African Matriarchal Foundations, p. 9.

208 From the Igbo meaning of Atum (Atu – 'The Word of God') it can better be understood that it was The Word/Logos/ Christ (Igbo Chi) that spoke. It was the Voice of God that was heard, and what emerged was Light

209 Ralph Ellis, Eden in Egypt, p. 32-33.

210 Genesis 1: 6-9.

211 The Lost Testament, p. 380; quoted from Titi Euba "Ifa as Sourcebook for Yoruba History" in E.J. Alagoa 1990, p. 19-128.

212 Ralph Ellis, Eden in Egypt, p. 34.

213 Quoted from Ellis, Eden in Egypt, p. 34-35. All the Egyptian and Hebrew words in the creation commands are quoted from here.

214 An entry in the Online Jewish Encyclopedia says that Noah carried the bones of Adam in the ark and after the Deluge waters had subsided, he gave them to Melchizedek the descendant of Canaan, who directed by an angel, buried them in an unknown location. This supports the opinion that the Deluge ark anchored in the same place where Adam was created – the original home of his ancestors - the hairy barbarian cavemen (Khemites).

215 Eden in Egypt, p. 146-147.

216 Genesis 1:1, Genesis 1.

217 Quoted from Ellis, Tempest and Exodus, p. 43.

218 Eri oral traditions have it that Eri rose out of the very spot in Omambala Waters where Omambala meets with another sacred river called Ezu. There is believed to be a tunnel at that precise spot, from which Eri emerged as from the deep. The spot in question swirls continuously, and the natives claim that it is the holiest spot in all the

three rivers that meet there. If Eri rose out of the waters, then he was the earthly representative of God, as the Benin have claimed in their version of the Deluge myth. That would confirm Aguleri claim that Eri was really totally human, but rather an emanation of deity. It would make him one with Yoruba Son of God Ela/Obatala who was sent by His Father to create the world in the Beginning, and later to recreate the world inundated by the Deluge. This would make Eri a 'human' incarnation of the Supreme Being and of His Son – the Sun God proper. This coincides with the Egyptian tradition, which unites Thoth with Tem and Atum.

219 Oraeri means 'Eri Masses'! True to the name, the present Igbo Ukwu was the location of the original Oraeri city. 220 Great Benin 1, p. 82; Amadiume calls them Nri kingmakers, African Matriarchal Foundations, p. 43-45, while Onwuejeogwu (An Igbo

Civilization and Nri Kingdom and Hegemony) calls them Umudiana i.e. descendants of the original autochthonous earthlings. In other words the Ad-amas of Igbo land are the so-called Ad-ites whose origin goes all the way onto Atlantis and beyond.

221 P. 295.

222 Gaia is a name for earth among the Greeks. In Sumerian mythology Gaia was the name of the original mother- planet of the solar system that birthed the other planets. It later became the earth after it was hit and split in two by another planet from the outer galaxy.

223 This point will be taken up in a later chapter.

224 P. 297. 225 Prof Onuigbo, Head of the Institute of African Studies, who led the team; Professor Catherine Acholonu – Director, Catherine Acholonu Research Center, Abuja; Professor Damian Opat – Department of Literature, UNN; Dr. Sidney Louis Davis – Catherine Acholonu Research Center; Dr. Chukwuma Opat, Department of History, UNN. 226 Africa's most famous and greatest poet, the late Chris Okigbo of Nsukka of UNN wrote his only and most

famous poetry collection titled Heaven's Gate about this very phenomenon in Lejja!!!

227 Edwin Eme Okafor, "Economy and Politics: Factors of Technological Change in Nsukka Bloomery Iron Smelting", Nigerian Heritage Journal of NCMM, volume 4, 1995, p. 73-73.

228 Edwin Eme Okafor, "Economy and Politics: Factors of Technological Change in Nsukka Bloomery Iron-Smelting, Nigerian Heritage Journal of NCMM, Vol. 4, 1995, p. 89.

229 Professor Pamela Eze-Uzoamaka, Head, Department of Archaeology, University of Nigeria, Nsukka (UNN), in a paper titled "Iron Production and Change in Igbo land Nigeria", Ikenga International Journal of the Institute of African Studies, UNN, Vol 12, pp. 11-26, No. 1, Sept., 2011, states "C-12 dates recovered from (from Oxford University, London,) "indicate that smelting started as early as 2000 BC and continued till a few decades ago." P. 17, p. 15.

230 Interview with Professor Edwin Eme Okafor, Dean of Archaeology, UNN, July 2012.

231 The Stairway to Heaven, p. 182.

232 Sitchen, Ibid., p. 115. Considering that Utu is the Igbo word for phallus, and the Benben is an image of a phallus, it is possible that the actual original name of the Benben was Utu, and that someone among the past priests might have switched the name of the Benben with that of the tree to discourage promiscuity in the village.

233 The Myth of Eri maintains that he engineered the first palm tree. Yoruba Ifa myth of Obatala says he planted the first palm tree. There is an element of truth in this.

234 Sitchen, The 12th Planet, p. 267.

235 C.C. Opat, "The Ethnography of Otobo Ugwu Dunu Oka Lejja", unpublished paper, p. 13.

236 Bauval et.al. The Orion Mystery, p. 120-121.

237 Martin Bernal, Black Athena 2, p. 80.

238 The Book of the Dead, p. cxxvi.

239 This is confirmed by NASA satellite imaging published online by the Academy for Future Science under the title "Subsurface Morphology And Geo-archaeology Revealed by Space-borne and Airborne Radar"

©1986 James J. Hurtak, Ph.D. AFFS Corporation, Los Gatos, CA 95031 USA, www.affs.org

240 The only Bights on the African continent are the Bight of Biafra and the Bight of Benin both on the Atlantic coastlands of Nigeria.

241 Waddell, Makers of Civilization, 1921. See also Waddell, L. A., Egyptian Civilization, Its Sumerian Origin and Chronology and the Sumerian Origin of Egyptian Hieroglyphics, 1933

242 Late Ogbuefi Anukwume of Mmaku in Enugu State explained that Oke Mmanu means 'The Land Deity has

Created a Human Being'. It supports our notion that the Khemennu were the earthlings, the original ape-men. It also supports the Egyptian idea of Khemennu being the divine Sons and Daughters of Atum.

243 Adiele Afigbo, Igbo History and Society, edited by Toyin Falola, 2005, p. 111, 417.

244 John Umeh, Igbo People Their Origin and Culture Area, p. 167.

245 See Catherine Acholonu ET. al., They Lived Before Adam (2009) and The Gram Code of African Adam (2005) for details.

246 Umeh, Ndi Igbo Their Origin and Culture Area, p. 167.

247 John Umeh, Igbo People - Their Origin and Culture Area , p. 131.

248 L.A., Waddell, *Makers of Civilization in Race and History*, p. 532-533. Mitochondrial DNA results place Eve and Adam in Sub-Saharan Africa ca. 250,000 B.C. See Acholonu, et.al. *The Gram Code of African Adam*, Abuja, (2005) 249 Felix Chami: "Traditional Rites and their Celestial Alignments in Parts of South Eastern Nigeria", paper presented at the Oxford 18th International Symposium on Archaeo-astronomy, co-authored with J.K. Obatala, C.C. Opara, J.O. Urama and P. Eze-Uzoamaka: *Proceedings of IAU Symposium*, no. 278, 2011, p. 370-376.

250 Research by Dr. Quentin Atkinson published in the prestigious *Science Journal*, and reported in a *New York Times* article by Nicholas Wade under the title "Phonetic Clues Hint Language is Africa Born", 14th April, 2011.

251 L.A. Waddell, *Makers of Civilization in Race and History*, p. x.

252 Waddell. *Ibid.*, p. 236 – 237.

253 Sharkin/Sargon is the Nigerian title 'Sarkin' used in Northern Nigeria.

254 Wallis Budge, *The Egyptian Book of the Dead*, p. 281-282.

255 *Ibid.*, p. cxxxiii.

256 *The Book of the Dead*, p. cxxvi-cxxvii. cxviii, 280.

257 Wallis Budge, *Introduction to the Book of the Dead*, p. cxxx.

258 Sitchen, *The Stairway to Heaven*, p. 36.

259 *The Stairway to Heaven*, pp. 36, 50-53.

260 *Ibid.*, p. 52.

261 *Ibid.*, p. 51.

262 *The Book of the Dead*, p. 283-284.

263 *The Book of the Dead*, p. 283, 289, 368.

264 This phenomenon was observed by the Hanno expedition of Carthaginians to West Africa as reported in Herodotus, *The Histories*, 2004 edition, p. 89; Felix Chami, *The Unity of African Ancient History*, p. 158.

265 Located in Anambra State, also called Omambala.

266 In John Umeh, *Igbo People Their Origin and Culture Area*, p. 51, 164 -165, it is explained that ancient Igbo believed that the Great River was the place where the sun took a dip on its daily journeys (anyanwu adaa oshimili), and that the sun dwelt there as in a nest.

267 *The Book of the Dead*, p. 284.

268 Budge, *Introduction to The Book of the Dead*, p. cxxxiv.

269 Waddell, *The Makers of Civilization in Race and History*, (1921), p. 320

270 The three hills are located near the town of Ozalla, a border town with Dunu Oka.

271 See Zecharia Sitchen, *The Stairway to Heaven* where the path of the Duat is meticulously mapped with every geographical landmark clearly delineated. See also *The Egyptian Book of the Dead*, by Wallis Budge; *Beneath the Pyramids* by Andrew Collins; *Ancient Egyptian Mysticism and Its Relevance Today* by John Van Auken (2006 edition) and L.A. Waddell, *The Makers of Civilization in Race and History* (1921) .

272 Enugwu Aguleri to be precisely, located within Anambra East Local government area.

273 The forked scepter is the scepter of the Cosmic Goddess Tiamat and is the symbol of Upper and Lower Egypt.

The Eze-Eri bears his forked Scepter upwards, like Tiamat (plates 52/96), while the Pharaohs and gods of Egypt bear theirs downwards, indicating Lower Egypt. The forked scepter represents the horns of the horned cobra (AR) who dwells in the Duat, also represented on the image of Tiamat in plate 53. The Eri dynasty is thus the Female member of the Egyptian dynasty, while the other Egypt is the male member of the androgynous serpent.

274 *Makers of Civilization in Race and History*, pp. 326

275 Robert Bauval and Adrian Gilbert, *The Orion Mystery*, New York, 1995, p. 119.

276 Sitchen, *The Stairway to Heaven*, p. 50. As reported in published papers by C.C. Opata and George Ogbonna; Opata, C.C. and Apex Apeh, "Monuments as Evidence of Indigenous Technology in Africa: Inquiry into Dunuoka, Lejja Traditional Economy"; and Okagu George Ogbonna, "Weaving Technology among the People of Aku in Igbo

Eriti of Enugu State", both published in *Ikenga International Journal of the Institute of African Studies*, UNN, Vol. 12, No. 2, May, 2012.

277 Opata ET. al. "Monuments as Evidence of Indigenous Technology...", *Ikenga Journal*, p. 151.

Opata, C., "Ethnology of Otobo Ugwu Dunoka", unpublished paper, p. 12.

- 278 We met the priest of Ugwuele and he prayed for us and shared sacrificial cow meat with us (Dr. C. Opatá and I). The priest (Atama Ugwele), a man in his seventies, and very strongly built, is called Ugwu Ogo ('Hill of Blessings').
- Our next trip will take us to the Ama Ushi Hill inside which the Primeval Khemennu Pre-Adam Ancestors (Ndi Ushi) live!
- 279 The Stairway to Heaven, p. 48.
- 280 The Book of the Dead, p. cxxxiii, also says that the sun ends its journey in this place and enters into a gap in the hills called *peq*. The hieroglyph for *peq* is a bush fowl. Igbo *mpio okwa* (*peq*) means 'Bush Fowls' Hole'. The Egyptian word for this mythical land is Abydos/Abtu - Igbo Ad/Igbo Ata, as in Igbo Atama/Adama - 'Land of Priests'.
- 281 Genesis 41:45.
- 282 Interview with Dr. C.C. Opatá - a lecturer in the UNN Department of History - native of Lejja and researcher into the Lejja traditional culture.
- 283 Ralph Ellis, *Jesus Last of the Pharaohs*, Edfu Books, UK, 2001, pp. 295, 270-271. The Heliopolis of Egypt was a copy of the Heliopolis of the Duat, which according to Wikipedia and The Book of the Dead, was located in Eden.
- 284 Opatá, C.C., op. cit., p. 35.
- 285 Professor Pamela Eze-Uzoamaka, Head, Department of Archaeology, University of Nigeria, Nsukka (UNN), in a paper titled "Iron Production and Change in Igbo land Nigeria", in *Ikenga International Journal of the Institute of African Studies*, Vol. 12, No 1 (p. 11-26), states "C-12 dates recovered from (from Oxford University, London, "indicate that smelting started as early as 2000 BC and continued till a few decades ago." P. 17.
- 286 Zecharia Sitchin, *The Wars of Gods and Men*, p. 350.
- 287 Sitchin, *The Stairway to Heaven*, p. 52.
- 288 Isis using the stairway as her hieroglyph is a claim to being instrumental to facilitating the journey of her husband, Osiris, to heaven.
- 289 Sitchin, *The Stairway to Heaven*, p. 51.
- 290 Sitchin, *Stairway to Heaven*, p. 51.
- 291 C. Opatá, "Monuments...", in *Ikenga Journal*, Ibid., p. 40.
- 292 Umeh, *Ndi Igbo Their Origin and Cultural Area*, 1999, p. 75.
- 293 Ibid., p. 92, 75. Also called Ushi Aka, Aka Ushi, Ndi Ushi Akwu. The second generation, in whose time death came into the world, was called Lulu.
- 294 The fact that the *Homo erectus* were Igbo and that Igbo lived before Adam is the central thesis of our book *They Lived Before Adam*.
- 295 Umeh, Ibid., p.74.
- 296 Some say it was in this same river that Osiris was drowned.
- 297 Opatá, C.C. and Apex Apeh, "Monuments as Evidence of Indigenous Knowledge in Africa: An Enquiry into Dunu Oka Lejja Traditional Economy", *Ikenga International Journal of the Institute of African Studies*, Vol. 12, No. 2. (p. 32-47) p. 37.
- 298 Ibid., p. 18-19.
- 299 The Book of the Dead, p. cxxxiii
- 300 The Book of the Dead, p. cxiii
- 301 Opatá, C.C. and Apex Apeh, "Monuments as Evidence of Indigenous Knowledge in Africa: An Enquiry into Dunu Oka Lejja Traditional Economy", *Ikenga International Journal of the Institute of African Studies*, Vol. 12, No. 2, p. 40.
- 302 The Book of the Dead, p. 274-275.
- 303 The Book of the Dead, p. 275, 277.
- 304 "Iron Production and Change in Igboland Nigeria", *Ikenga International Journal of the Institute of African Studies*, UNN, Vol 12, No. 1, Sept., 2011, p. 20.
- 305 Unpublished paper by Dr. C.C. Opatá, titled, "The Ethnography of Otobo Ugwu Dnoka, Lejja" Department of History, University of Nigeria, Nsukka.
- 306 The Stairway to Heaven, p. 200.
- 307 M. A. Pinkham, *The Return of the Serpents of Wisdom* (1997), p. 38.
- 308 *Makers of Civilization in Race and History*, 1921
- 309 The Stairway to Heaven, p. 114, p. 200.
- 310 *Eden in Egypt*, 2004, p. 79 – 80.

311 Sitchen, *The Wars of Gods and Men*, p. 25-26. These finds confirm, as we have illustrated in our works, that the origin of the Hebrews in ancient Igbo land. 'Wawat' is the name of an unknown district in Upper Egypt. Upper Egypt are the Southern lands of West Africa. We think it is the same UaUa, Igbo Wawa in Enugu state, Nigeria.

312 Zecharia Sitchen, *The Wars of Gods and Men*, p. 347.

313 *Makers of Civilization*, p. 580.

314 Eze-Uzoamaka also quoting E.E. Okafor, *Ibid.*, p. 15.

315 Interview with Opata, C.C. in January 2013.

317 As copiously demonstrated in Nwaezeigwe and Onwuejeogwu already quoted.

318 Sitchen, *The Stairway to Heaven*, p. 51.

319 Opata C., "Monuments as Evidence of Indigenous Knowledge in Africa...", *Ikenga Journal* Vol. 12., No. 2, *Ibid.*, p. 40.

320 As we have already demonstrated in *The Lost Testament*.

321 Phyllis Schlemmer, *The Only Planet of Choice*, Online Google Books, p.2-7. – also see

http://archive.org/stream/TheOnlyPlanetOfChoice/planet_choice_djvu.txt

322 Sitchen, *The Stairway to Heaven*, p. 53.

323 Sitchen, *The Stairway to Heaven*, p. 52.

324 Sitchen, *The Stairway to Heaven*, p. 52.

325 *The Stairway to Heaven*, chapter 4.

326 *The Stairway to Heaven*, p. 47.

327 This is captured by Prof John Umeh in *Igbo People, Their Origin and Culture Area*, p. 34.

328 C.C. Opata, unpublished paper titled, "The Ethnography of Otobo Ugwu Dunoka Lejja", p. 12.

329 Ralph Ellis, *Tempest and Exodus*, p. 196 – 197.

330 Acholonu ET. al., *The Lost Testament*, p. 267.

331 It bears mentioning that the Otobo Dunu Oka shrine in Lejja is the only shrine in Igbo land and perhaps the whole world where two priests officiate at the same time.

332 Gary David, *The Kivas of Heaven*, Illinois, 2010, p. 360. 333 Zecharia Sitchen, *The Wars of Gods and Men*, p. 127. 334 John Umeh, *After God is Dibia*, p. 114.

335 Gary David, *The Kivas of Heaven*, p. 262.

336 *The Book of the Dead*, p. cxxxiii-cxxxvi.

337 Bauval et. al., *The Orion Mystery*, p. 179-180.

338 This theme is called Zep Tepi ('First Time') in Egyptian mythology. It is treated extensively in later chapters.

339 Robert Temple, *The Sirius Mystery*, p. 186.

340 Amaru Pinkham, *Return of the Serpents of Wisdom*, p. 25.

341 Opata C., unpublished article, *op.cit.*, p. 11-12.

342 Andrew Collins, *Beneath the Pyramids*, p. 25 – 36, 48.

343 Sitchen, *Stairway to Heaven*, p. 53, 54, 151.

344 *The Gram Code; They Lived Before Adam; The Lost Testament* and numerous articles online.

345 Anozie, F.N., *Archaeology in Igboland the Early Pre-history*, in Ofomata, G.E.K., *A Survey of the Igbo Nation*, p. 17-18.

346 Anozie, F.N., *Archaeology in Igboland the Early Pre-history*, in Ofomata, G.E.K., *A Survey of the Igbo Nation*, p. 17-18.

347 Anozie, F.N., *Archaeology in Igboland the Early Pre-history*, in Ofomata, G.E.K., *A Survey of the Igbo Nation*, p. 18.

348 Anozie, *Ibid.*, p. 19.

349 http://articles.timesofindia.indiatimes.com/2010-01-01/people/28125700_1_dark-matter-cells-discoveries

350 See National Geographic online "Out of Africa Route – Genome Project Human Migration Map". – <http://www-03.ibm.com/press/us/en/photo/35881.wss>

351 www.newscientist.com/article/n23240-the-father-of-all-men-is-340000-years-old.html#.Ug8ekCp5mK0.

352 Budge, *Introduction to The Book of the Dead*, p. cxviii

353 *The Egyptian Book of the Dead*, p. xcix

354 *Ibid.*, P. 280.

355 *Ibid.*, P. 274, xcix.

356 Ralph Ellis, *Eden in Egypt*, p. 79 and 132. 357 Gary David, *The Kivas of Heaven*, p. 267. 358 *Ibid.*, p. 266.

- 359 Donnelly, Atlantis - The Antediluvian World, p. 277 – 278.
- 360 The Kivas of Heaven, p. 260. 361 The Kivas of Heaven, p. 261. 362 The Kivas of Heaven, p. 261.
- 363 The Kivas of Heaven, p. 261, 269, 259.
- 364 King Menes known also as Narmer in Sumerian king-lists bore the Ofo club in his famous image in the Royal Ottoman Museum, Turkey.
- 366 Phillips Stevens – The Stone Images of Esie, 1978, published in Acholonu – The Lost Testament, p. 144.
- 367 The Kivas of Heaven, p. 267.
- 368 “Nsibiri: The Pre-Colonial Writing of the Southeastern People”, Nairaland, 26th April, 2013.
- 369 Online publication, “Nsibiri: The Pre-Colonial Writing of the South-Eastern People”, in Nairaland, 26th April, 2013. Catherine Acholonu gathered this same information while researching for The Gram Code: Interview with Sylvanus Akong, the open-air curator of the monoliths.
- 370 Ralph Ellis, Tempest and Exodus, p. 124.
- 371 A popular character in the Hindu Ramayana epic. www.sanatansociety.org/indian-epics-and-stories/ramayan.htm; www.valmikiramayana.net
- 372 The Mythological Origin of the Egyptian Temple (1969)
- 373 Beneath the Pyramids, p. 51, 36.
- 374 Ibid., p. 72.
- 375 Ibid., p. 72 and 73.
- 376 “Traditional Rites and their Celestial Alignments in Parts of South Eastern Nigeria”, paper presented at the Oxford 18th International Symposium on Archaeo-astronomy. Proceedings of IAU Symposium, no. 278, 2011, p. 370-376. Co-authored with J.K. Obatala, C.C. Opara, J.O. Urama and P. Eze-Uzoamaka.
- 377 Implying astronomical knowledge of the Ikom stone writers.
- 378 As demonstrated in the article by Chami et.al. and copiously in Acholonu’s The Gram Code, 2005.
- 379 All these have been discussed at length in our previous publications The Gram Code, They Lived Before Adam and The Lost Testament.
- 380 Robert Temple, The Sirius Mysteries, p. 31.
- 381 The Sirius Mysteries, p. 215.
- 382 Ibid., p. 216.
- 383 Geoffrey Parrinder, African Mythology, 1967, London, p. 46. 384 Quoted from Ralph Ellis; Tempest and Exodus, p. 25; Herodotus, The Histories, p. 84, 90, records that the mythical source of the Nile is the Niger.
- 385 Herbert Cole, Mbari Art and Life Among the Igbo, 1982
- 386 Ralph Ellis, Eden in Egypt, p. 187. The geometric relationship between Igbo ichi scarification and the Great Pyramid is studied in detail in They Lived Before Adam, and are advanced in several joint articles Theoretical Physicist Prof Alex Animalu of University of Nigeria, being serialized in African Journal of Physics.
- 387 Ellis, Eden in Egypt, p. 105 -107
- 388 Yoruba Ifa mythology says Obatala is the ancestor of the Igbo and the greatest of all the gods – the god of the resurrection.
- 389 Quoted from Ellis, Tempest and Exodus, p. 43
- 390 Zecharia Sitchin, The Wars of Gods and Men, Avon Books, 1985, p. 38
- 391 Mary’s escape to Egypt with her holy child after the visit of the Magi also suggests that she went to join the Copts of Egypt in a country that was the seat of Africa’s mystics of the Cult of Thoth/Eri and Osiris.
- 392 Kwa is the language family to which Igbo, Benin, Ashanti, Yoruba and a number of other Niger-Congo languages belong. We have argued in The Lost Testament that Igbo has shown itself to be the Proto-Kwa language. Evidence continues to demonstrate that Igbo is not a child of the Niger-Congo, but its mother. Chadian migration of Australopithecus to Igbo land may account for Igbo being humanity’s oldest mother tongue and for its being related to Chadic. See the work of French Professor of Paleontology, Michel Brunet on excavations of fossil remains of Australopithecus (direct ancestor of Homo Erectus) in the Chad-Nigeria Basin.

393 In The Lost Testament we analyzed the Igbo Ukwu archaeological finds and compared them with amulets and symbols associated with gods of Egypt, and came to the conclusion that Igbo Ukwu was Heliopolis - the lost mythological capital of ancient Egypt.

394 In the Igbo dibia language called Afa.

395 According to Robert Temple, The Sirius Mystery, 1987

396 See The Lost Testament of the Ancestors of Adam where we developed on this theme.

397 Eden in Egypt, p. 72-73.

398 Acholonu They Lived Before Adam, Ellis, Eden in Egypt, p. 180; Herodotus, The Histories, Martin Bernal, Black Athena

1&11.

399 <http://www.nairaland.com/1271792/african-genetics-thread-e-haplogroup>

400 Ralph Ellis, Eden in Egypt, p. 13.

401 See the works of Angulu Onwujeogwu and Adiele Afigbo.

402 This point is demonstrated in The Lost Testament.

403 This is the central thesis of They Lived Before Adam and was very meticulously demonstrated.

404 Merritt Ruhlen, The Origin of Language: Tracing the Evolution of the Mother Tongue, USA, p.103. 405 Nicholas Wade, "Phonetic Clues Hint Language is Africa Born," New York Times, April, 2011.

http://www.nytimes.com/2011/04/15/science/15language.html?_r=0

406 Nicholas Wade, "Phonetic Clues Hint Language is Africa Born," New York Times, April, 2011.

http://www.nytimes.com/2011/04/15/science/15language.html?_r=0

407 See Murry Hope, The Sirius Connection, Elements Books, Wiltshire, 1990, p. 22.

408 See They Lived Before Adam, where we demonstrated this claim.

409 All Kwa languages are related to Igbo. In fact our works demonstrate that Igbo was the Mother Kwa, i.e. the Niger-Congo Mother language.

410 L. A. Waddell in The Makers of Civilization in Race and History (1921), p. 161 – 3.

411 The Makers of Civilization in Race and History, p. 162-3.

412 Zecharia Sitchin, The Wars of Gods and Men, p.96

413 The Twelfth Planet. 1978

414 Zecharia Sitchin, The Wars of Gods and Men, p. 112

415 Sitchin, The Wars of Gods and Men, p. 112.

416 L.A. Waddell, Makers of Civilization in Race and History, p. 344-345.

417 Ibid., p. 535.

418 The Lost Book of Enki, p. 89.

419 See They Lived Before Adam, where we dedicated a number of chapters to the Panchean phenomenon.

421 Sitchin, When Time Began, p. 373.

422 This was shared with the writers by author and dibia initiate Prof John Umeh in an interview in 2009.

423 Igbo People, Their Origin and Culture Area, p. 84, 34, 74. 424 Igbo People, Their Origin and Culture Area, p. 50, p. 45.

425 Ralph Ellis, Tempest and Exodus, p. 25, 28-31, 43.

426 Sitchin, The Stairway to Heaven, p. 55-57.

427 This is an ubiquitous symbol seen on Nok artifacts of ancient Nigeria, as well as on South-American artifacts and on the USA Dollar bill.

428 The Delta of Enoch was an equilateral triangle emitting light, which god showed Enoch.

429 Christopher Knight ET. al. The Book of Hiram, p.348.

430 The two caves we visited are located in Owerre Ezukala and Ogbunike, more than 50 kilometers apart. Yet their roofs are cut out like a perfect arch in the entrance area, leading to a conclusion that they were not natural but 'man-made'. This agrees with our interpretation of the Biblical word Horian, derived from El Hor – the name of the

Cave Dwellers that Esau lived with, a word, which Ralph Ellis interprets as 'Hewn Out by God/El, and which we translate into Igbo as Ele Horo ('Hewn Out by Ele/God'). The Igbo caves were clearly "Man-Made" by Ele, the Igbo God-Man, Chukwu Abiama.

431 Ralph Ellis, Tempest and Exodus, p. 142-143.

432 Ralph Ellis, *Tempest and Exodus*, p. 142-143.

433 Adiele Afigbo, *Igbo History and Society: The Essays of Adiele Afigbo*, edited by Toyin Falola, p. 417, 111.

434 See *They Lived Before Adam*; see also F.N. Anozie, "Archaeology in Igbo land: Early Prehistory", G.E.K. Ofomata, *A Survey of the Igbo Nation*, p. 13-23.

435 Ralph Ellis, *Tempest and Exodus*, p. 142-143.

436 Ralph Ellis in *Tempest and Exodus*, p. 139, wrote: "The actual location of Mount Sinai is not completely known either with the Bible or later traditions... which is a sign of a cover-up... Here is the most sacred mountain on the planet and then someone goes and forgets where it is! ... We are being taken for fools!"

437 Zecharia Sitchin, *The Stairway to Heaven*, Chapter XI: 'The Elusive Mount'.

438 See *They Lived Before Adam*. See also *Afra Brother of Light* by Elizabeth Prophet, 2003, which says that Afra was the first Christ ca. 500,000 B.C. This personage was Bakkus of the same period and it was from him that the word Biafra was derived.

439 *Exodus*, 16:1.

440 Christopher Knight, ET. al., *The Book of Hiram*, p. 368.

441 Charles Partridge, *Cross River Natives*, London, Hutchinson & Co., 1905, p. 58.

442 Partridge, *Ibid.*, p. 56.

443 Ralph Ellis, *Tempest and Exodus*, 163.

444 Ellis *Tempest and Exodus*, p. 143.

445 Zecharia Sitchin, *The Stairway to Heaven*, p. 301.

446 *The Stairway to Heaven*, p. 301.

447 *The Stairway to Heaven*, p. 304.

448 *The Stairway to Heaven*, p. 304.

449 L.A. Waddell, *Makers of Civilization*, p. 366, 402; also see the Saturnian Cosmology website.

450 Bakkus was the Sumerian, (later, Greek) god of Wine. His name means 'Let the Wine Flow' (Gbankwu) in Igbo language. This shows that he was Igbo, or that he was first known as a god in Igbo land and culture.

451 All the accumulating evidence suggests that Igbos were the first citizens of the world. They were in the world before the Homo Sapiens/Adams were created. Today the original Igbo race are found only in Igbo land, but their brethren who no longer bear the name, live as aboriginal peoples around the world. See *They Lived Before Adam*.

452 Robert Temple, *The Sirius Mysteries*, p. 31-126.

453 See Robert Temple's list of Chaldean kings up to Noah/Sisisthrus, in *The Sirius Mysteries*, p. 250-251.

454 Waddell, *Makers of Civilization in Race and History*, p. 532.

455 See I.N.C Nwosu, *Ndi Ichie Akwu Mythology or Folklore Origins of the Igbos*, where the story of the Ndi Ichie Akwu is told under the name Ndi Ichie Akwa (sic).

456 Andrew Collins, *Beneath the Pyramids*, p. 51. The word 'desert' in ancient texts is a reference to the place of 'the mound', the place of the sand-dwellers who build their houses with sand. It predates the use of the word to imply arid land.

457 *Beneath the Pyramids*, p. 51.

458 By way of a reminder, *Desert/Desert Sand* (Sumerian DN or Dunu) alludes to the Three Hills and Two Hills area of Nsukka, marking the Dunu Oka Shrine marking the Mouth of the Bottomless Pit in Lejja – the Sacred Groove of Osiris called Oshuru in Igbo and Ashura in all other sacred texts of the ancients.

459 Waddell, *Makers of Civilization*, p. 359.

460 Egyptian Zep Tepi means 'First Time'.

461 Andrew Collins, *Beneath the Pyramids*, p. 73.

462 Gary David, *The Kivas of Heaven*, pp. 155, 247.

463 *Makers of Civilization*, p. 122.

464 The First Zep Tepi was a time when man was not yet created; when the Creating Gods of the universe arrived from their home star Sirius to plant a new specie on earth – man.

465 Andrew Collins, *Beneath the Pyramids*, p. 54.

466 Andrew Collins, *Beneath the Pyramids*, p. 54.

467 *Beneath the Pyramids*, p. 32.

468 Professor John Umeh, *Igbo People their Origin and Culture Area*, p. 158-159.

- 469 Waddell, *Makers of Civilization*, p. 130-131.
- 470 Robert Temple, *The Sirius Mystery*, p. 31.
- 471 Temple, *The Sirius Mystery*, p. 31.
- 472 Temple, *The Sirius Mysteries*, p. 251.
- 473 I.N.C. Nwosu, *Ndi Ichie Akwa Mythology*, p. 16-17.
- 474 Robert Temple, *The Sirius Mysteries*, p. 65.
- 475 For more on the enmity between Ele and Yahweh, see *They Lived Before Adam*.
- 476 Source: Departamento de Genética, Universidad de La Laguna, Tenerife. jerando@ull.es
- 477 Priya Moorjani, Nick Patterson, Joel N. Hirschhorn, Alon Keinan, et al. (2011) The History of African Gene Flow into Southern Europeans, Levantines, and Jews. *PLoS Genet* Volume 7 | Issue 4): e1001373.
(http://genetics.med.harvard.edu/reich/Reich_Lab/Welcome_files/2011Moorjani_PLOS.pdf)
- 478 Tempest and Exodus, p. 178.
- 479 Ignatius Donnelly, *Atlantis, The Antediluvian World*, p. 298-299.
- 480 Waddell, *Makers of Civilization*, p. 533.
- 481 I remembered my grand mum Oyidiya Onyenekwe, who was over a hundred years old, telling me that she had once visited the land where the dead live. She said people went there to get very important information they couldn't get, except from the dead people. For example, if they suspected that a person was killed, but didn't know by whom, they would go to the Market of the Dead (called Eke Mmuo) to get the answer from the person. I had indeed frequently heard about this land when I was small and living in the village. But when I grew up, I thought it was a fairy tale.
- 482 Martin Bernal, *Black Athena 2*, p. 80.
- 483 *Beneath the Pyramids*, p. 61.
- 484 Interview with Emeritus Prof Alex Animalu, former Dean of Physics, University of Nigeria, Nsukka, who is studying this Quantum phenomenon.
- 485 Andrew Collins, *Beneath the Pyramids*, p. 60.
- 486 Andrew Collins, *Beneath the Pyramids*, p. 60; emphasis, ours.
- 487 Igbo People, p. 32, 127. Ndi Ushi are the Living Dead Ancestors who live in the Dunu Oka Duat and are celebrated every year with the Festival of Communion of the Living and the Dead – Oriri Ndi Ushi.
- 488 *Beneath the Pyramids*, p. 61.
- 489 John Umeh, *After God in Dibia*, p. 3, 7.
- 490 John Umeh, *Igbo People*, p. 38, 62. Umeh places the Obu Mbu – ‘House of God’ in Nnobi – a town that was founded by the goddess Idemili, whose main Shrine with a very huge virgin forest is still located in Aguleri. It was from Aguleri that Idemili travelled to Nnobi to marry the Aro hunter that founded Nnobi (Mother Obi) with Her. See Ifi Adadiume, *African Matriarchal Foundations: The Igbo Case*, p. 40-41. Whereas Idemili is only known as a woman in Nnobi, in Aguleri she is both male and female and bears the title Idemili Igwe – a title attributed to God the Creator. Accordingly, Nne Obi of Nnobi is the Mother Obi of Idemili and represents the Underground Pyramid of Idemili – the Obi of the Earth-Goddess, and not Obu Chukwu, for since Eri represents Chukwu, his Obu would naturally represent Obu Chukwu.
- 491 Andrew Collins, *Beneath the Pyramids*, p. 61.
- 492 Andrew Collins, *Beneath the Pyramids*, p. 53.
- 493 See *They Lived Before Adam* for ample illustration of the meaning of Adama.
- 494 See *The Gram Code of African Adam* where this mystery was discussed in detail.
- 495 *Makers of Civilization*, p. 314.
- 496 The Sacred Mansion of Eri in Enugwu Aguleri stands at the crest of a Hill directly above Omambala Lake. This, needless to say, was/is the Primeval Mound on which God stood when he rose from the Omambala waters, for it was exactly at that same spot that he built the Mansion of Isden! In commemoration of this primeval event, every kindred in Aguleri and throughout Igbo land maintains a Birth Mound called Akwali (Earth-Nest).
- 497 *Ibid.*, p. 58-62.
- 498 Umeh, *Igbo People*, p. 175-6.
- 499 Andrew Collins, *Beneath the Pyramids*, p. 62.
- 500 Andrew Collins, *Ibid.*, p. 177-8

- 501 Igbo People, Their Origin and Culture Area, p. 35, 50.
- 502 See the image of Orion rising from the mythical Eridanos River in Gary David – The Kivas of Heaven, p. 155.
- 503 The Book of the Dead, p. ci.
- 504 The Egypt Code, p. 142, 145, 159.
- 505 The Egypt Code, p. 139.
- 506 Black Genesis, p. 288 – 289.
- 507 As can be seen from most ancient maps of Africa. See The Gram Code, Chapter 1. Also ‘Ethiopia’ was the ancient name for Africa.
- 508 See Wikipedia article on Egypt’s Nun.
- 509 The Book of the Dead, p. cxxxvi, cxxiii.
- 510 Wallis Budge, p. cxxiii
- 512 Andrew Collins, Beneath the Pyramid, p. 59.
- 513 Other puns on the word Bnnt is Gbaa Nne Otu (‘Copulate with the Mother of all Vaginas’), Baa Nne Otu – ‘Enter the Mother of All Vaginas’; In this same context, the Igbo expression Mgba Nne Chukwu - “Circle of the Mother of God Around the Sun/Son’, which is the Igbo meaning of the Ra symbol (the circle with the dot in the center) can also be interpreted as a copulation symbol representing an eternal sex union of the Mother Nun with the Sun-God Ra who dwells in her bowels.
- 514 Robert Bauval, et al., Black Genesis, p. 287-288.
- 515 Sitchen, The Wars of Gods and Men, p. 6.
- 516 See our illustration of this phenomenon in The Gram Code and The Lost Testament.
- 517 When God Was a Woman, p. 105.
- 518 Quoted from Zecharia Sitchen, The Stairway to Heaven, p. 5-6.
- 519 The Stairway to Heaven, p. 6-8.
- 520 In the sixties one of Catherine Acholonu’s uncles who was an officer in the Nigerian police force in Kano, was brought home almost at the point of death, after a protracted illness. The family arranged to have him taken to a famed healing water called Mmiri Oma. When Catherine, who was then a small girl made enquires about where this water was located, she discovered that it was Omambala. Her uncle was healed and lived to a ripe age before he passed.
- 521 The Stairway to Heaven, p. 7.
- 522 Sitchen, When Time Began, p. 162.
- 523 Stairway to Heaven, p. 127, p. 20.
- 524 Stairway to Heaven, p. 11.
- 525 Zecharia Sitchen, The Stairway to Heaven, p. 12.
- 526 The Stairway to heaven, p. 15-16.
- 527 The Stairway to Heaven, p. 15-16.
- 528 <http://jewishencyclopedia.com/articles/10602-melchizedek>
- 529 Ralph Ellis, Eden in Egypt, p. 147.
- 530 Merlin Stone, When God Was a Woman, p. 78.
- 531 The Epic of Gilgamesh, Transl. by N. K. Sanders, Penguin Books, 1980
- 532 The Stairway to heaven p. 23, 24.
- 533 Zecharia Sitchen, The Stairway to Heaven, p. 22-24.
- 534 Wallis Budge, The Egyptian Book of the Dead, p. 295.
- 535 Doreal, The Emerald Tablet, Vol. V; Acholonu, The Lost Testament of the Ancestors of Adam, p. 39-41, 149.
- 536 See Umeh, Igbo People, p. 17, 173; see also The Lost Testament. Igbo Olodumare is the Yoruba sacred name for the Supreme Being.
- 537 Makers of Civilization, p. 547-548.
- 538 Phyllis Schlemmer, The Only Planet of Choice, Online Google Books, p.2-7. As illustrated in Acholonu - The Lost Testament, the “Aeons” as Living Entities are described in the Gnostic text - The Nag Hammadi Scriptures and in The Emerald Tablet of Thoth The Atlantean.
- 539 John Umeh, After God is Dibia, p. 36-37; Igbo People their Origin and Culture Area, p. 108. We were in the

process of final editing of this book when the work of Phyllis Schammer – The Only Planet of Choice – a book of channeled messages from the God Atum, was sent to us by a Facebook friend Mr. Jasper Ahamefula. We believe it came from the 'Lord of the Nine' Atum Himself, as confirmation of the contents of this work, for in almost every sense, what is written in this book is confirmed in The Only Planet of Choice.

540 When God was a Woman, p. 112.

541 John Umeh, Igbo People their Origin and Culture Area, p. 99. In 2009, Prof Umeh revealed in an interview with Acholonu that the Igbo black dog - the emblem of the Deity of Death is called Anubi.

542 I.N.C. Nwosu, Ndi Ichie Akwa Mythology, p. 33.

543 John Umeh, Igbo People, p. 85, 129.

544 The Great Pyramid could be that of Egypt or its Mother – the under-earth pyramid in Igbo land, for the ancients always spoke in riddles, and would never give out such information as the location of the all-important Hall of Records, except in riddles.

545 Alexandre D'Alveydre, The Kingdom of Agartha, p. 57. 546 Alexandre D'Alveydre, The Kingdom of Agartha, p. 91. 547 Alexandre D'Alveydre, The Kingdom of Agartha, p. 59.

548 Alexandre D'Alveydre, The Kingdom of Agartha, p. 16.

549 Andrew Collins, Beneath the Pyramids, p. 61.

550 Andrew Collins, Beneath the Pyramids, p. 17.

551 www.valmikiramayan.net/

552 They Lived Before Adam, p.222.

553 Murry Hope, Ancient Egypt - The Sirius Connection, 1990.

554 The Hebrew Book of Jubilees confirms that Ham was the one who built the first Post-deluge City. The Book of Jubilees or Little Genesis, in Forbidden Mysteries of Enoch, edited by E. L. Prophet, Summit University Press, 1992, p. 427.

555 Igbo the consummate mystic did not incarnate as such when he returned to Oraeri (Igbo Ukwu) in a latter age to repossess his Kingdom after the Great Gutian War (Agha Ohu Mba) that sacked his people. Rather he came out from a tree and began his reign, renaming the city 'IGBO' after himself.

556 Waddell, Makers of Civilization in Race and History, p 297.

557 Makers of Civilization, p. 394.

558 L. A. Waddell, Makers of Civilization, p. 399-400.

559 Makers of Civilization, p. 394.

560 Chikodi Anunobi, Nri Warriors of Peace, Zenith Press, Bellevue, 2006

561 Waddell, Makers of Civilization, p. 392.

562 As we write this book a war is going on between the people of Aguleri and people of Kogi State over the ownership of land. The locale for this battle is about 100 kilometers from Igbo land.

563 L. A. Waddell, Makers of Civilization, p. 382.

564 Makers of Civilization, p. 394.

565 R.A. Chikwenze , Aguleri – The Pivot, Onitsha, 2008, p. 29.

566 Waddell, Makers of Civilization in Race and History, p. 406.

567 Waddell, p. 323.

568 In a channeled message from Aguve, the second king after Eri, the god-man announced that he is Enoch (he called himself Enochi). This implies that these god-men kings repeat incarnations. Pre-Deluge gods returned after the Deluge and ruled again and again, with full knowledge of who they had been in the previous era. Thus Eri/Thoth was the reincarnation of the first Pre-Deluge King: Uruash/Atum.

569 Waddell, Makers of Civilization in Race and History, p. 411-417.

570 Makers of Civilization, p. 400.

571 L. A. Waddell, Makers of Civilization, p. 411, 417 - 9

572 L. A. Waddell, Makers of Civilization, p. 315 573 L. A. Waddell, Makers of Civilization, p. 284. 574 L. A. Waddell, Makers of Civilization, p. 284.

575 From Robert Clarke, The Four Gold Keys, 2002, p. 152.

576 www.sanatansociety.org/indian-epics-and-stories/ramayan.htm; www.valmikiramayan.net/

577 Ndi Ichie Akwa Mythology by I.N.C Nwosu.

578 Subhash. C. Kak in an online article titled, "On the Decipherment of the Indus Script – A Preliminary Study of its Connection with Brahmi", *Indian Journal of History of Science* (22)1, p. 51-62 (1987).

579 This revelation was given to us by natives of Ebonyi State, both on and off Facebook. We made several attempts to get to the caves, but were told by the Local government Chairman that the native priests there were very strict and would not allow non-natives of the town into the caves.

580 Omoregie, *Great Benin* 1, p. 69. The words sound like Ogbe Ndi Igbo (Igbo Quarters) and Ogbe Ndi Uwa (Quarters for World People), implying that Omoregie is misplacing the two. Ogbe Ndi Igbo should be the Inner Iduu and not the other one.

581 This thesis is developed in *The Lost Testament*.

582 Waddell, *Makers of Civilization*, p. 436.

583 Information on Enieni and Eri bu Mmuo was given to us by Ezenwanyi Obiageli Oduah, high priestess of some Aguleri resident deities, and daughter of Umuezeora kindred.

584 Merlin Stone, *When God Was a Woman*, p. 22.

585 L.A. Waddell, *Makers of Civilization*, p. 548-549.

586 *Makers of Civilization*, p. 148.

587 Ele/Atum also called Para-Atama in Egyptian mythology (see Wikipedia) delights in the title

Opara/Okpala/Okwara, which means in Igbo 'Primordial/First Son/Aboriginal Genealogy'. Opara Agu is also the clan name of most descendants of the God Ele in Igbo land. This present author whose native clan ELE, Anglicized ORLU, was sired by the God-man ELE in one of His incarnations, is from the Oparagu/Okwaragu village.

Characteristically, Ele is called Okwara Ugwu-Ele in Orlu and in Lejja, Nsukka, where he lived and sired clans of people.

588 Abosede, Emmanuel, *Odun Ifa*, p. 175-177.

589 Herodotus, *The Histories*, 2:9.

590 In Greek and in Igbo her name means 'Round Face' – see *They Lived Before Adam*.

591 Temple, *The Sirius Mystery*, p. 175.

592 Europa was the only daughter of Kadmon from the clan of fleeing Hyksos sea people of the Aegean who brought civilization to Crete. His name - Kad - implies Akkadian origin. Europa means 'Moon Face/Round Face' both in the Aegean and in Igbo, where it is spelt as Iru Opa.

593 *They Lived Before Adam*, p. 23. Using Igbo words whose cognates are shared by many European languages, we were able to sustain this claim: Igbo Okuko (hen/cock): English cock, Old Norse kokkr, Old French coq, Medieval Latin/Roman coccus; Old English secgan (to say), German sagen, Old Latin insquam (I say) – all have roots in Igbo sikene/si/nsi kwa; English mouse, Latin mus, Greek Mus, Russian mys, Polish mysz, Swedish mus, German maus – Igbo oke amosu (small rat).

594 Merrit Ruhlen, *The Origin of Language: Tracing the Evolution of the Mother Tongue*, 1994, p. 155.

595 Ruhlen, *The Origin of Language*, p. 26.

596 Ruhlen, *The Origin of Language*, p. 6.

597 As demonstrated in *They Lived Before Adam*, this mode of wrapper tying is the traditional dress culture of the Hindu Buddha's, all derived from the ancient Igbo Sumerian civilization.

598 As illustrated by Martin Bernal *Black Athena* 1, and cited in *They Lived*.

599 Stone, *When God Was a Woman*, p. 409-501.

600 L. A. Waddell, *Makers of Civilization*, p. 589-59

601 This is captured by Prof John Umeh in *Igbo People, Their Origin and Culture Area*, p. 34.

602 Zecharia Sitchin, *The Stairway to Heaven*, p. 47, 108.

603 Holger Kersten, *Jesus Lived in India*, p. 220.

604 Zecharia Sitchin, *The 12th Planet*, p. 80-81.

605 See *The Gram Code* and *The Lost Testament* for details.

606 Ikenga *International Journal of Institute of African Studies*, Vol., 12, No. 2, May, 2012, p. 149-181.

607 Nwaezeigwe, *The Igbo and their Nri Neighbours*.

608 Video Interview with the Opara Adama of Oraeri.

609 Ignatius Donnelly, *Atlantis: The Ante-diluvian World*, 1882, p. 278-9.

610 Donnelly, p. 279. (Donnelly quoting Baldwin, Prehistoric Nations, p. 379.) Notice that the name 'Saturn', the West African Black racial color, and the title demon attributed to the aboriginal Blacks are all associated erroneously with Satan and with evil in the later-days of the human civilization and in the Christian religion. Notice

also that the term 'Chr-onos' - a title of Saturn, has the same root as the word Christ. In our analysis of the word Lucifer, we found that it is derived from the Igbo word Ele-Chi-Ife - 'Ele Who Bears the Light'. This shows that Ele is Saturn/Chr-onos - 'Christ of On' - On (Igbo Onu means 'Hole in the Ground') being the Underground Dwelling Place of the Earth Goddess and her Consort, in Lejja.

611 Ad-lantis would be a cognate of Igbo Ad-alandi or Alandi-Ad, meaning 'Land of the Adites', indicating that the base etymology of the English word 'land' is Igbo alandi - 'land of'.

612 By the same token the word Ireland, which is said to derive from Erin-Land is also an Igbo/Kwa word. 'Erin' is one of the Kwa names for 'God'. It is also the Celtic/Druid name for 'God'. The Igbo original is 'Eri'. The word Erin-Land simply means 'Ala Ndi Eri' - 'Land of the Followers of Eri', for the great Druid mystic Merlin was actually Mel- Erin ('The Black God').

613 Donnelly, Atlantis, p. 279.

614 Manly Hall, The Secret Teachings of All Ages, p. 78, 124.

615 Zecharia Sitchin, The Wars of Gods and Men, p. 347.

616 Ignatius Donnelly, Ibid., p. 295.

617 Gaia is a name for earth among the Greeks. In Sumerian mythology Gaia was the name of the original mother- planet of the solar system that birthed the other planets. It later became the earth after it was hit and split in two by another planet from the outer galaxy.

618 The Book of the Dead, p. xcvi.

619 "Motifs from Igbo Morning Devotions, Affirmations, Shrine Incantations, Kola-nut Communion and Libations as Primary Indicators of Igbo Theology, Religion and Purpose", by Prof. Akuma Kalu, Ph.D., International Conference on Interface of Igbo Theology and Christianity, 5th - 7th July, 2012, Whelan Academy, Owerri

620 Ignatius Donnelly, Atlantis - The Ante-Diluvian World, p. 297.

621 See L.A. Waddell, Makers of Civilization in Race and History. See also Waddell, L. A., Egyptian Civilization, Its Sumerian Origin and Chronology and the Sumerian Origin of Egyptian Hieroglyphics, 1933

622 In They Lived Before Adam and The Lost Testament we demonstrated the thesis of an Igbo speaking Atlantean civilization using two surviving Atlantean words: the name of Poseidon's highly beloved earthling wife Cleito (Chi li ito - 'She shall be loved by a god'), and the Atlantean metal orichalcum used as a spread to create a fiery surface on a building. Igbo Oru chalu nkume also means 'metal used as a spread to create a fiery surface'. Nkume Igwe is the Igbo name for 'metal'.

623 David Mac Ritchie, Ancient and Modern Britons I, p. 48, 49.

624 The myth of an Igbo Land of the Blessed is actually preserved in Benin Post-Deluge mythology. The Benin mythology by Osaren Omoregie - Great Benin I, says that the land where the ancestor of the Kwa people Iduu/Eri landed after the Deluge and built the first Post-Deluge City was a Blessed Land where all problems were packed off, a land of plenty, a heaven on earth. This is obviously the same land referred to by the Greek as Eleutho/Eleuso (Elysee/Elysium) where one obtains relief/release from problems. This city, said to have been located North-East of Benin, has been identified in our previous works as a city in Igbo land built by the god-man Eri - the putative ancestor of the Kwa tribes. www.studiesincomparativereligion.com shows that the term 'Land of the Blessed' is associated with Uranos.

625 From article titled "Realm of Elysion", www.theoi.com/Kosmos/Elysion/html

626 Donnelly, Atlantis, p. 288.

627 They Lived Before Adam, p. 200-201.

628 As in Index 82.

629 Sitchin, The Lost Book of Enki, p. 225.

630 Waddell, Makers of Civilization, p. 14

631 Sitchin, The Wars of Gods and Men, p. 124.

632 Waddell, Makers of Civilization, p. 118.

633 See They Lived Before Adam.

634 Robert Clarke, The Four Gold Keys, 2002, p. 117-118.

635 Waddell, *Makers of Civilization*, p. 554. We have already illustrated earlier that the word Kha-d is derived from a combination of Kha and Ad; Ad being a reference to the Pre-Adamic Seed of the Adamas – the Sons of Oma Water/Earth Goddess - Omambala. The Sumerians represented Oma-Mbala Lake as a square with an X at one end, being the spot of its confluence with the Niger.

636 The Sumerian kings called themselves and their land Khamesh, Waddell, *Makers of Civilization*, p. 554.

637 Robert Clarke, *The Four Gold Keys*, p. 106-107.

638 Waddell, *Makers of Civilization*, p. 602 -603; Clarke, *The Four Gold keys*, p. 87.

639 Philip Gardiner, et.al., *The Serpent Grail*, p. 3, 12.

640 See Onwuejeogwu and Nwankwo Nwezeigwe (*The Igbo and Their Nri neighbours*) op.cit. Noono is the Phoenician name of Sheshat and the Igbo name of the wife of Eri/Thoth. This is no coincidence, but proof that Eri was Thoth and the Sheshat was Noono (Maat), the duo who designed Igbo mysticism and transplanted it into Egypt.

641 Ralph Chikwenze, Aguleri – The Pivot of the Bani-Israel in Nigeria, Onitsha, 2008, p. 54

642 This involves the Eze Nri of Agukwu Nri, Ezenri of Oraeri, the Oba of Benin and the Attah of Igalla, though according to the natives of Aguleri, the Attah kings have stopped coming to Omambala River in Aguleri to collect Ududu Eze.

643 John Umeh, *Igbo People*, p. 49, 60-61.

644 Waddell, *Makers of Civilization*, p. 553-555.

645 Waddell, *Makers of Civilization*, p. 541.

646 Sitchen, *The Stairway to Heaven*, p. 203-207.

647 Umeh, *After God is Dibia*, p. 8.

648 *After God is Dibia*, p. 10, 11, 83.

649 Umeh, *Igbo People: Their Origin and Culture Area*, p. 106 – 107.

650 Andrew Collins, *Beneath the Pyramids*, p. 63, 33.

651 *Makers of Civilization*, p. 89.

652 Waddell, p. 131.

653 Duru is the Igbo title for achievers, which has survived to this very day and has the meaning 'Lord' – the same meaning it has in ancient Europe.

654 Omoregie, *The Great Benin I – The Age of Iso Norho*, Neraso Books, 1997, p. 69. Iso Norho means 'Great Flood' in Edo Language.

655 *Makers of Civilization*, p. 135.

656 The Sumerian word Makkesh and its variant Makkal is the origin of the Egyptian Makkes and Hebrew Makkal, which, according to Ralph Ellis, describes "a scepter or cutting agent" for cutting away dark forces. Such a scepter was "the Rod of Aaron", Ellis, *Tempest and Exodus*, p. 92. It can be seen that this concept is originated from the Sumerian king Nimrud and the Pre-Deluge Mkhlu (Michael), head of Thor's (Thoth?) army. Both variations of this

word are Igbo in origin: Mma aka Eshi and Mma aka Ele both mean "Sword of God/El/Eshi".

657 See details in *The Lost Testament of the Ancestors of Adam*.

658 In his translations and comparisons between the Sumerian texts and Nordic Eddas epics, Waddell came to the conclusion that the story of Thor and Odin in the Eddas epic of Northern Europe was the same Sumerian history of the Chaldeans retold under different names.

659 Waddell, *Makers of Civilization*, p. 523.

660 There are a number of ancient kings of Igbo land who were said to have passed to the other side without physical death. Aguve is not an isolated case.

661 Waddell, *Makers of Civilization*, p. 536.

662 Waddell, p. 112-115. By Igbo Eri tradition, Aguleri town (Descendants of Agulu, Eri's first son) is actually the 'Heir/Bearer of the traditional Udu Earthenware Pot that confers Royalty on all Kings of the Eri Realm up to this very day.

663 It is believed that the first king was Anyiam Igbo. But word came through a vision while we were in Aguleri on Fieldwork that the correct name is Anyanwu Igbo (Sun of the Igbo). This means that this first king was Eri – the Sun god himself.

664 Nimrud was canonized, so was St Michael. In Aguleri the Shrine of Aguve (the equivalent of Nimrud/Michael is marked by three huge trees that are joined in their roots into a Trinity and are called Trinity Trees. It is a Holy spot suspected to be the gate into the Subterranean Pyramid located in the Navel of the Earth. This is the so-called Obu-Uga, representing Obu

Chukwu – God’s House – on earth. Agwe speaking through a visionary says, “My house under the earth at this spot is where all Eze-
oras who have ruled the world live”. Of course this HOUSE cannot but be what Prof. John Umeh in a personal interview with the
authors called “the Pyramid where all the true Igbos live”!

665 Damian Opata, Ekwensu in the Igbo Imagination: A Heroic Deity Or Christian Devil?, p. 42, 47, 48.

666 Manly Hall, Secret Teachings of All Ages, p. 98-100.

667 Manly Hall, p. 99.

668 Mark Amaru Pinkham, The Return of the Serpents of Wisdom, p. 274 - 276.

669 Amaru Pinkham, The Return of the Serpents of Wisdom, p. 276.

670 Waddell, Makers of Civilization, p. 468.

671 A bronze artifact excavated in Igbo bears rows of catfishes alternated with rows of apes/baboons. This implies that apes –
the Khemennu Ape-men – are of the same cosmic genealogy as the catfishes – Sirius and that Igbo Ukwu
was their civilization!

672 Makers of Civilization, p. 71.

673 Waddell, Makers of Civilization, p. 322.

674 Published in soft copy Online. <http://www.crystalinks.com/emerald.html>

675 The Lost Testament, p. 462.

676 The Emerald Tablet, Vol 1.

677 The Secret Teachings of all Ages, p. 99.

678 Ellis, Eden in Egypt, p. 78-79.

679 Igbo Ana Oji and Latin Niger both mean ‘Black Land’. Igbo obviously influenced Latin, still showing Igbo influence on
Indo-European languages.

680 Robert Temple, The Sirius Mystery, p. 182-183. See also They Lived Before Adam, p. 74.

681 The Lost Book of Enki, p. 281. 682 The Lost Book of Enki, p. 282. 683 The Lost Book of Enki, [282.

684 Sitchin, The Lost Book of Enki, p. 282.

685 Sitchin, When Time Began, p. 142.

686 Yahweh is presented in The Nag Hammadi Scriptures as Enki and his first son (Marduk), an illegitimate child. His Bibli-
cal metaphor is Abel, an illegitimate child whom Eve bore to Enki, p. 127.

687 Zecharia Sitchin, The 12th Planet, p. 114-116.

688 The Lost Book of Enki, p. 282.

689 Catherine Acholonu, “The West African Origin of Language, The Igbo Example”, Paper presented at the 2012
African Studies Association Conference, University of Nigeria, Nsukka, published online on

<http://www.faculty.ucr.edu/~legneref/igbo/westafricanorigin.htm>

690 L.A. Waddell, Makers of civilization, p. 233.

691 Sitchin, The Lost Book of Enki, p. 300.

692 The Lost Book of Enki, p. 285.

693 The Lost Book of Enki, p. 285.

694 Makers of Civilization, p. 490.

695 The word Bu, being also used as a name for the Great Serpent is frequently translated as ‘Serpent People’. We see in it the
word Ebo (Egyptian Yebu) – a common rendering for the word ‘Igbo’ – the original People of the Ar- Serpent. Accordingly, the Igbo
clans that are specially dedicated to the service of the Ar Serpent are called Ar or Aro. In Igbo metaphysics the Great Serpent God is
called Aro-bunagu – ‘Aro Who Dwells in the Wilds’.

696 Merlin Stone, When God Was a Woman, p. 35.

697 Zecharia Sitchin published the Sumerian Planisphere on p. 274 of The 12th Planet and Zetian first showed the
Ur-Agadez (Middle-East/Northwest Africa) alignment of this planisphere on p. 200 and 201 of his book Egypt an Image of
Heaven, see Google Books.

698 Sitchin, The 12th Planet, p. 304.

699 Eden in Egypt, p. 130-131.

700 Nsude is located in Udi LGA, Enugu state about 30 kilometers from Lejja. It belongs to the same cultural and dialectal
belt with Nsukka and Nkannu.

- 701 Sitchen, *The 12th Planet*, p. 310.
- 702 Also we shared and discussed these UVG images with Hugo Kennes, a Belgian UVG specialist.
- 703 Sitchen, *The Wars of Gods and Men*, p. 25.
- 704 *The Lost Book of Enki*, p. 246. 705 *The Wars of Gods and Men*, p. 28. 706 *Ibid.*, p. 26.
- 707 *Ibid.*, p. 26-28.
- 708 *Ibid.*, p. 30.
- 709 Zecharia Sitchen, *The Stairway to Heaven*, p. 18. 710 Zecharia Sitchen, *The Stairway to Heaven*, p. 18-22. 711 Sitchen, *The Stairway to Heaven*, p. 22
- 712 *Ibid.*, p. 23.
- 713 Gary David, *The Kivas of Heaven*, p. 191.
- 714 Charles Partridge, *Cross River Natives*, London, Hutchinson & Co., 1905, p. 58.
- 715 Partridge, *Ibid.*, p. 56.
- 716 For more on Nsibiri: "Nsibiri – The Pre-colonial Writing of the South Eastern People" – Culture – Nairaland – <http://www.nairaland.com/973985/nsibiri-pre-colonial-writing-south-eastern>
- 717 *The Lost Book of Enki*, p. 279.
- 718 Ralph Ellis, *Eden in Egypt*, p. 80.
- 719 Philip Gardiner and Gary Osborne, *The Serpent Grail*, 2005, p. 98.
- 720 *The Serpent Grail*, p. 31.
- 721 Acholonu - Thesaurus Ogham Translations: <http://www.migration-diffusion.info/article.php?subject=linguistics&id=198>; <http://www.migration-diffusion.info/article.php?subject=linguistics&id=200>; <http://www.scribd.com/doc/86787360/Acholonu-Ogham-Translation>. Other translations are accessible only under the 'Eden in Sumer' Facebook Group.
- 722 The Online Igbo Ogham Dictionary can be accessed on Facebook under <http://www.migration-diffusion.info/article.php?subject=linguistics&id=194>
- 723 <http://www.migration-diffusion.info/article.php?subject=linguistics&id=193>
- 724 See Lawrence Emeka, "Eri - The Founder of the Igbo Nation", in *Uwa Ndi Igbo*, No. 2, 1996, p. 41.
- 725 See Dr. Satyabir Singh Tomer: "Decipherment of Indus Script – An Earlier Form of Brahmi Script"; <http://www.tomer.in/page0001.htm>
- 726 Marija Gimbutas, *The Language of the Goddess*, Harper, San Francisco, 1991.
- 727 Gary David, *The Kivas of Heaven*, p. 57.
- 728 Andrew Collins, *Beneath the Pyramids*, p. 58.
- 729 *The Science of the Dogon*, p. 85.
- 730 *Beneath the Pyramids*, p. 58-59.
- 731 F.N. Anozie, "Archaeology in Igbo land the Early Pre-History", in *Ofomata, A Survey of the Igbo Nation*, p. 13-23.
- 732 Andrew Collins, *Beneath the Pyramids*, p. 200-201.
- 733 Abraham was an Igbo living in the Diaspora (who, according to *The Lost Book of Enki* was bearing the name Ibru- um, a name still existing among Urhobo people in the Western Delta. Kwa Igbo/Ika Igbo – 'Western Delta Igbos' means 'Diaspora Igbo'.
- 734 It was in Harran (among the Aros) that Abraham mobilized a band of ferocious cavalymen called Nahar meaning 'Lion Roaring and Shaking his mane' – Igbo Naahu Ar means the same thing (see Ralph Ellis *Tempest and Exodus*; Acholonu, et. al. – *The Lost Testament*). Aros are scribes and priests, but a related clan called Abam are the warriors of the Aro. They would fit the description of the Nahar cavalry men that fought with Abraham all through his exploits and were later a formidable force among the soldiers of King Rameses II. The Abam warriors of Abia State would also have been the main force behind the Aro hordes of Gutium that razed Oraeri (Agade) to the ground.
- 735 *The Lost Book of Enki*, p. 306.
- 736 *The Lost Book of Enki*, p. 306.
- 737 *Beneath the Pyramids*, p. 200-201.
- 738 *The Lost Book of Enki*, p. 179, 181.

- 739 In The Lost Testament we discussed the phenomenon of USOS (Unidentified Submersible Objects), which according to ongoing NASA research findings confirms the existence of Under-Water beings who are responsible for several UFO sightings.
- 740 The Twelfth Planet, p. 23.
- 741 As recorded by J. Macgregor and Catherine Acholonu in two separate research field-works in Igbo land and Ikom respectively separated by over 60 years.
- 742 From "Nsibiri: Pre-Colonial Writing of the South-Eastern People", by Crayola1 in Nairaland.com, <http://nsibiri.blogspot.com/>
- 743 Zecharia Sitchin, The Wars of Gods and Men, p. 111; Zecharia Sitchin, The 12th Planet, p. 22
- 744 http://archive.org/stream/TheOnlyPlanetOfChoice/planet_choice_djvu.txt
- 745 Published in www.nairaland.com; www.nsibiriblogspot.com an online social media network.
- 746 Martin Bernal, Black Athena II, p. 52. Bernal noted that the Greek heroes of the Trojan War - Agamemnon and Menelaus - claimed Peloponnesian descent.
- 747 Black Athena, p. 52.
- 748 The Lost Testament, p. 163.
- 749 Martin Bernal, Black Athena II, p. 17-19.
- 750 See Lawrence Emeka, "Eri – The Founder of the Igbo Nation", in Uwa Ndi Igbo, No. 2, 1976, p. 42.
- 751 Martin Bernal, Black Athena II, p. 116-120, 31.
- 752 Martin Bernal, Black Athena II, p. 47.
- 753 Martin Bernal, Black Athena I, p. 21, 90.
- 754 I. J. Gelb, A Study of Writing, Phoenix Edition, 1963, p. 138-139.
- 755 "Cultural and Literary Evidence for an Early African (Early Igbo Nsibidi and Berber Tifinagh) Impact on Southern Europe: The African Roots of European Literacy", published by Crayola 1, <http://nsibiri.blogspot.com>
- 756 Merlin Stone: When God was a Woman, p. 40. 757 Merlin Stone: When God was a Woman, p. 24-27. 758 Merlin Stone: When God was a Woman, p. 22.
- 759 This is a very huge research area and one that international linguists from Europe, Asia, the Middle East and Africa should join hands in.
- 760 The Return of the Serpents of Wisdom, p. 3, 197.
- 761 Zecharia Sitchin trans., The Lost Book of Enki, p. 301.
- 762 The Lost Book of Enki, p. 302.
- 763 Zecharia Sitchin, The Wars of Gods and Men, p. 259.
- 764 Sitchin, The Wars of Gods and Men, p. 261.
- 765 www.sarissa.org.
- 766 Afigbo, Igbo History and Society, p. 118.
- 767 Chief Okey Ikoro, a chieftain from Aro Ndizuogu informed us that the Ofo of Aros is not a piece of wood as we have among other Igbos, but is more like what the Israelites called the Ark of the Covenant. He said that the Aro Ofo is also borne on a wooden trolley like the Hebrew Ark of the Covenant. He also said that Israelites know this, and quite a number of Israelite researchers come to Arochuku and stayed for long periods conducting sustained research projects on the Aro origin of the Israelites.
- 768 Jane Roberts, Seth Speaks, p. 407.
- 769 The Wars of Gods and Men, p. 262. 770 Makers of Civilization, pp. 583, 586. 771 Waddell, Makers of Civilization, p. 590. 772 Waddell, Makers of Civilization, p. 588.
- 773 Interview with Eze Odumegwu Obidigwe, Odum Obi the 6th of Enugwu-Otu Aguleri.
- 774 Interview with Chief Raymond Edozie, President General, Oraeri Development Union. Aro hordes of Abam did a similar thing in Ideato Local Government Area of Imo State and seized the lands, which they settled under the name Aro Ndizuogu. Ndi Izuogu means 'Conspiracy Warriors'. It is reference to the Aro culture of Impunity in matters of War, seizure of property and land without consideration for the traditional and spiritual rights of their opponents.
- 775 Interview with Eze Odumegwu Obidigwe, Odum Obi the 6th of Enugwu-Otu Aguleri. 776 Zecharia Sitchin, The Wars of Gods and Men, p. 262. 777 Zecharia Sitchin, The Wars of Gods and Men, p. 262. 778 Sitchin, The Wars of Gods and Men, p. 298. 779

The Lost Book of Enki, p. 316.780 The Lost Book of Enki, p. 309-311. 781 The Lost Book of Enki, p. 310 – 312. 782 The Wars of Gods and Men, p. 337.

783 The Lost Book of Enki, p. 312-313.

784 The Lost Book of Enki, p. 304-305. Ibru would mean Igbo Oru - Igbo people from the Delta marshlands of the Western Niger.

785 Stone, Ibid., p. 10., Sitchen, Stairway to Heaven, p. 349.

786 Oxford Concise Dictionary of English Etymology.

787 George Smith, The Chaldean Account of Genesis, London, 1876, p. 29.

788 Zecharia Sitchen, The Wars of Gods and Men, p. 300.

789 The Wars of Gods and Men, p. 299-301.

790 The Wars of Gods and Men, p. 306.

791 Ibid., p. 309.

792 Ibid., p. 301-302.

793 The Wars of Gods and Men, p. 302.

794 Sitchen, The Wars of Gods and Men, p. 300.

795 The Wars of Gods and Men, p. 302; The Stairway to Heaven, Chapter 11.

796 Zecharia Sitchen, The Stairway to Heaven, Chapter 11.

797 Ralph Ellis, Tempest and Exodus, p. 139.

798 Moorjani P, Patterson N, Hirschhorn JN, Keinan A, Hao L, et al.: The History of African Gene Flow into Southern Europeans, Levantines, and Jews. Edited by Gil McVean, University of Oxford, United Kingdom, PLoS Genet 7(4): e1001373. doi:10.1371/journal.pgen.1001373, April 21, 2011

799 Shlomo Sands, The Invention of the Jewish People, Verso Books, London, 2009.

800 The Lost Book of Enki, p. 303.

801 The Lost Book of Enki, p. 301.

802 Titi Euba, "Ifa Literary Corpus as Source-Book of Yoruba History: The Case of Early Ile Ife" in E.J. Alagoa, Oral Tradition and Oral History in Africa..., (119-128), p. 125

803 The man so sacrificed was called Opala/Opapa – a genetic name of all Adama/the origin of the word Pharaoh. As we illustrated in They Lived Before Adam, the Adama bloodline is the only Savior bloodline of the human race. Jesus would not have been a Savior if he was not an Igbo Adama. ADAMA is synonymous with THE FIRST HUMANS/IGBO/KHEM/APEMAN/AMMON/the aboriginal Earth/forest People – the BLOODLINE FROM SIRIUS.

804 There is a bit of a confusion as to who came first, second or third among the children of Eri, especially with Eri's son Menri, the ancestor of the Nri dynasties of Agukwu and Oraeri, which played a very powerful and significant role in the unification of Ndi Igbo and designing of Igbo customs for many centuries as illustrated in the works of Angulu Onwuejeogwu, severally cited in this work. This aspect of Igbo History has already been amply demonstrated in They Lived Before Adam and needs not be repeated in this work, whose main aim is to demonstrate the global role of the putative ancestor Eri and his direct descendants in world civilizations.

805 The Saturnian Cosmology Website: <http://saturniancosmology.org>

806 Interview with Igbo historian Dr. Nwankwo Nwaezeigwe. 807
<http://www.cristoraul.com/ENGLISH/readinghall/GalleryofHistory/Ancient-People/GUDEA.html>

808 Information from Aguleri elders, with special reference to the epic songs of Chief Obiora Okonkwo, also interviews with Igwe Odumegwu Obidigwe the 6th of Enugwu Otu.

809 J. S. Boston, "Hunter in Igala Legends of Origin", in The Igbo as Seen by Others, Collected by F.C. Ogbalu, (pp. 156-167), p. 158. 810 The Igbo and their Nri neighbours, 2007. 811 E.O. Erim, "Traditions of Origin of the Idoma Yala people", in Alagoa, op.cit., p. 143

812 Dr. K. Logunathan "Literary Hermeneutics in Tolkaapiyam - Dravidian Linguistic Tradition"
<http://www.heritagewiki.org/index.php?>

813 Tamil is the Oldest language of the Dravidians. It is spoken by the Dravidians in the South, while the Kurus are in the north of India and were the colonizers of the Southern Indian Dravidians. Igbo roots of Tamil demonstrate that various Sumerian tribes moved into India, perhaps at various periods in history, and some ended up colonizing the

- others. It is usually the Adamites who colonize the aboriginal Igbo tribes, because of the perceived superiority complex of the former, mainly arising out of ignorance of Deep Truths and Primeval Principles that rule the world.
- 814 [www.heritagewiki.org/inex.php?title=literary Hermeneutics in Tolkaappiyam](http://www.heritagewiki.org/inex.php?title=literary_Hermeneutics_in_Tolkaappiyam)
- 815 Mark Amaru Pinkham, *The Return of the Serpents of Wisdom*, Illinois, 1997, p. 25. The All Seeing Eye Triangle is the USA national mystical symbol created by its Free Mason founders. It is a claim to divine lineage and guidance of the All-Seeing Serpent Deity, Agarthodaimon (Igbo Chukwu Abiama) who, whether they knew it or not, actually dwells underground in Igbo land/Heliopolis, sees and controls all things.
- 816 Catherine Acholonu, "The Discovery of the Egyptian Duat, Temple of the Sun and Heliopolis.", www.carcafriculture.org
- 817 L.A. Waddell, *Egyptian Civilization, Its Sumerian Origin and Chronology and the Sumerian Origin of Egyptian Hieroglyphics*, 1933, p. 98-99.
- 818 The implication of such a name is that the city might have been a place associated with aeronautics and/or a space program, and that it was the Axis Mundi (Tree of Life) of Sumer and of the world.
- 819 Robert Temple, *The Sirius Mystery*, p. 250-251
- 820 We have demonstrated in our earlier books on the subject that Igbo was the language spoken in Atlantis, and by the creating gods of Eden.
- 821 *Makers of Civilization in Race and History*, p. 164. See also Waddell, L. A., *Egyptian Civilization, Its Sumerian Origin and Chronology and the Sumerian Origin of Egyptian Hieroglyphics*, 1933
- 822 Sitchin, *The Cosmic Code*, p. 151.
- 823 Proverbs, 18:21.
- 824 <http://newsrescue.com/twin-pyramids-and-sphinx-discovered-in-zinder-niger-by-souley-garba-nigerian-Egyptologist/#ixzz2aFXp3r3i>
- 825 Pinkham, *The Return of the Serpents of Wisdom*, p. 48, 49.
- 826 Pinkham, *The Return of the Serpents of Wisdom*, p. 48.
- 827 David N. Childress, *Lost Continents and the Hollow Earth*, p. 309-312.
- 828 Childress, *Lost Continents...*, p. 316.
- 829 *The Lost Book of Enki*, p. 302.
- 830 Waddell, *Makers of Civilization*, p. 73. See also Waddell, L. A., *Egyptian Civilization, Its Sumerian Origin and Chronology and the Sumerian Origin of Egyptian Hieroglyphics*, 1933
- 831 The Nigerian military academy is situated in the mountainous city of Kuru, Jos, Plateau State.
- 832 Waddell, *Makers of Civilization*, p. 547, see also p. 570.
- 833 *Ibid.*, p. 547.
- 834 *Ibid.*, p. 547. 835 Waddell, *op. cit.*, p. 41.
- 836 Ekpo Eyo and Frank Willett, *Treasures of Ancient Nigeria*, New York, 1980, p. 4.
- 837 *Treasures of Ancient Nigeria*, p. 5.
- 838 Ekpo Eyo et al., *Treasures of Ancient Nigeria*, p. 5, 6; (italics, ours).
- 839 *Treasures of Ancient Nigeria*, p. 6.
- 840 Wallis Budge, *Babylonian Life and History*, p. 172.
- 841 Osaren Omoregie, *Great Benin 1*, p. 19, 89.
- 842 Those who live in the North report huge underground waters in the area.
- 843 <http://newsrescue.com/twin-pyramids-and-sphinx-discovered-in-zinder-niger-by-souley-garba-nigerian-Egyptologist/#ixzz2aFXp3r3i>
- 844 Zecharia Sitchin, *When Time Began*, p. 179-180.
- 845 Hermel Hermstein noted that Sumerians were West African Niger-Congo-speaking people, but he fell short of mentioning the actual surviving language among today's spoken languages on the continent.
- 846 Ekpo Eyo ET. al. *Treasures of Ancient Nigeria*, p. 6, 7.
- 847 *India Text: Bringing World Closer to India*; <http://indiatext.net/vedic-age/>

- 848 The Only Planet of Choice, p. 5. Also see the online info on The Emerald Tablets:
www.goodreads.com/book/show/397971.The_Emerald_Tablets_Of_Thoth_The_Atlantean
- 849 We told him that Bessam means 'Cry onto Me' in Igbo language.
- 850 Wallis Budge, *Babylonian Life and History*, 2005 Barnes and Nobles edition, Chapters 9, 10.
- 851 Wallis Budge in *Babylonian Life and History*, 2005, p. 134- 135.
- 852 Budge, *Ibid.*, p. 138.
- 853 Quoted from Humphrey Akaolisa, *Igbo Land Origin and Controversies*, Buckstar Publishers, Awka, 2003, p. 127, 129.
- 854 Wallis Budge in *Babylonian Life and History*, 2005, p. 133.
- 855 Wallis Budge in *Babylonian Life and History*, 2005, p. 131- 132..
- 856 Budge, *Ibid.*, p. 133.
- 857 [http:// drankenberg.weebly.com/ur.html](http://drankenberg.weebly.com/ur.html)
- 858 Wallis Budge in *Babylonian Life and History*, 2005, p. 137, 114 – 115. According to Ndi Ichie Akwa Mythology, Yoruba were the priests of the Eri clans.
- 859 Wallis Budge in *Babylonian Life and History*, 2005, p. 137. 860 Wallis Budge in *Babylonian Life and History*, 2005, p. 116, 861 Budge, *Ibid.*, p. 6.
- 862 Wallis Budge, *Babylonian Life and History*, p. 172.
- 863 Humphrey Akaolisa, *Igbo Race: Origin and Controversies*, p. 129-130.
- 864 Wallis Budge, *Ibid.*, p. 9- 10.
- 865 Notable of these is the fact that inscriptions on Igbo Ukwu artifacts show affinity with those of the nations of the Middle East and the Aegean. Symbols of all the major gods and goddesses in Egypt and Sumer were preserved in Igbo Ukwu. For more on these read *The Lost Testament*.
- 866 Andrew Collins, *Beneath the Pyramids* is a report on the A.R.E. project in search of the lost Hall of Records.
- 867 Wallis Budge in *Babylonian Life and History*, 2005, p. 17,19.
- 868 Budge, *Ibid.*, p. 140.
- 869 Budge, *Babylonian Live and History*, 2005, p. 141.
- 870 Budge, *Ibid*, p. 141.
- 871 Budge, *Babylonian Life and History*, p. 140.
- 872 Wallis Budge in *Babylonian Life and History*, 2005, p. 146. 873 Wallis Budge in *Babylonian Life and History*, 2005, p. 98.874 Wallis Budge in *Babylonian Life and History*, 2005, p. 165.
- 875 Wallis Budge, *Babylonian Life and History*, p. 2-3.
- 876 Wallis Budge in *Babylonian Life and History*, 2005, p. 167.
- 877 See *The Gram Code* for details of these wars.
- 878 Zecharia Sitchin, *The Wars of Gods and Men; When Time Began*, p. 368ff
- 879 *When Time Began*, p. 369.
- 880 Zecharia Sitchin, *When Time Began*, p. 369, 374.
- 881 Sitchin, *The Wars of Gods and Men*, p. 167
- 882 *When Time Began*, p. 356.
- 883 *When Time Began*, p. 340, 343.
- 884 *When Time Began*, p. 342.
- 885 Researchers and historians have interpreted 'Westerners' to mean Western Atlantic or America, but Westerners, for Sumerians inhabiting the Niger basin, simply meant 'Western Niger', namely Benin and Yoruba lands lying West of Igbo land – 'the Land of the Rising Sun' – the Orient – the East. The wars of Thoth (Eri/Obatala) and Marduk (Oduduwa) are well documented in the Ifa mythology of the Yorubas. Accordingly, the Westerners/Ammorites/Moors, followers of Marduk were mostly of the Yoruba nation and Benin/Edo, the Aros and Hebrews, for Marduk was Yahweh. This has been illustrated in *They Lived Before Adam* and *The Lost Testament*.
- 886 *When Time Began*, p. 370.
- 887 *Ancient and Modern Britons*, p. 46.
- 888 Mac Ritchie, *Ancient and Modern Britons*, Books 1 &2.
- 889 David Mac Ritchie, *Ancient and Modern Britons II*, p. 218, 419, 437; *Ancient and Modern Britons I*, p. 312.

890 The word Beinn Bhreac appears to be a reference to a king of the Benin dynasty of the House of Eri, and implies that early Benin (and of course also Yoruba) kings originally bore the Igbo facial scarification, a fact proven by the many Yoruba royal bronzes exhibiting faces of monarchs with clear ichi scarifications, only associated with Igbo Eri/Nri civilization.

891 Mac Ritchie, *Ibid.*, p. 58-60.

892 The Mgburichi – men and women with scarified faces were the Lords, native senators and judges in Igbo land.

See Olaudah Equiano's illustration of the Mgburichi in the numerous editions of his *The Interesting Narrative of the Life of Olaudah Equiano or Gustavus Vassa the African, Written by Himself*, or *The Igbo Roots of Olaudah Equiano*, by Catherine Acholonu, Abuja, 2006.

893 *Makers of Civilization*, p. 331.

894 In the second quarter of 2013 the news broke on Igboville Group on Facebook that a pastor had killed a python in Idemili Local government area, and that the villagers had had him arrested, insisting that he should accord the

python full funerary rights befitting a man. The Igboville social network group was so seized with the frenzy of this topic with tempers flaring in all directions, most expressing anger at the pastor for abusing the traditional taboos of his own people, knowing fully well that this was a no-go area. Igboville Admin had to delete the posts and put a lid on the arguments, which were threatening to tear the house apart. Some may try to Christianize this issue, but this particular incident shows that Igbo identify with their traditions and that Igbo actually have a spiritual genesis linked with the Sirian Serpent culture, yet little understood. The Nag Hammadi African Scripture of early Christians clearly reveals that EVE WAS A SERPENT. She was thus the incarnation of the Primeval Serpent Tiamat. According to Ralph Ellis (Eden in Egypt) her Hebrew name Khava means 'Serpent'.

895 *Ibid.*, p. 267, 314.

896 Mac Ritchie 2, p. 438.

897 Mac Ritchie, *Ibid.*, p. 436.

898 In its original meaning Amosu is synonymous with mysticism. However, the word had now been derogated to mean "Vampirism".

901 Maga being short for Sumerian Magan (People from the marshlands of the Niger-Benue/Nok region) is the origin of the Scottish royal title 'Mac' as in 'Mac Ritchie'. Mac Duff is Shakespeare's factual Danish hero in the Drama *Macbeth*.

902 Mac Ritchie 2, p. 87.

903 *Ibid.*, p. 87-90.

904 *Ibid.*, p. 196, 218.

905 *Ibid.*, p. 218.

906 *Ibid.*, p. 406-407.

907 Mac Ritchie 2, p. 406-407.

908 *Ancient and Modern Britons*, 1, p. 267. Vol. 2, p. 200, 215, 221,

909 *Ibid.*, Vol. 1, p. 214-215

910 *Ancient and Modern Britons* I, p. 41.

911 *Ancient and Modern Britons*, 1, p. 289.

912 See Acholonu ET. al., *They Lived Before Adam*.

913 *Ibid.*, p. 290.

914 *Makers of Civilization*, p. 6-7.

915 *Makers of Civilization*, p.5.

916 Angulu Onwuejeogwu: *An Igbo Civilization, Nri Kingdom and Hegemony*, 1981, p. 22. Emeka Lawrence, "The Founder of the Igbo Nation", *Uwa Ndi Igbo*, No. 2, 1976, p. 41.

917 Our thesis in *The Lost Testament* is that prehistoric Egyptians were Nigerians who migrated to North Africa with Menes in 3100 B.C.

918 The University of Nigeria, Nsukka Archaeology Department in partnership with Oxford University. London laboratories gave a date of 2,000 B.C., which is the oldest iron date so far obtained anywhere in the world.

919 Ignatius Donnelly, *Atlantis: The Ante-diluvian World*, p. 291.

920 Ignatius Donnelly, *Atlantis: The Ante-diluvian World*, p. 250-253.

921 Geoffrey Parrinder – *African Mythology*, p.23, 46.

922 Robert Temple, *The Sirius Mystery*, p. 31-32.

- 923 Robert Temple, *The Sirius Mystery*, p. 30.
- 924 This theme is illustrated in *The Gram Code of African Adam* and will not be repeated here.
- 925 Donnelly, p. 272-275.
- 926 Acholonu, *The Lost Testament of the Ancestors of Adam*, p. 88, 89, 112, 203, 204, 389, 443.
- 927 Donnelly, p. 273-5.
- 928 *Makers of Civilization in Race and History*, p. 314-315.
- 929 Waddell, *Makers of Civilization*, p. 315.
- 930 Attah was the second son of Eri. Aguleri mythology says that he emigrated to neighboring Igalla land and became their king. R. A. Chikwenze, *Aguleri the Pivot*, p. 29.
- 931 Wikipedia entry on Queen Puabi.
- 932 L. A. Waddell, *Makers of Civilization*, p. 5-6.
- 933 Sumerian Pirige (from which is derived Phrygia) refers to 'Lion'. In Igbo it means Opara Agu (Lion King). Sumerian gu means 'Lion', Igbo Agu means 'Lion'.
- 934 *Return of the Serpents of Wisdom*, p. 278-279; p. 27-29, p. 34; Biblical Genesis notes that Cain was buried in his original home town of Dunnu, which he loved. This Dunnu was without doubt the same Dunnu Oka village of Nsukka, the homeland of Canaan/Nkannu.
- 935 P. 37.- 38.
- 936 P. 39.
- 937 Waddell, *Makers of Civilization*, p. 469.
- 938 Thurstan Shaw, *Igbo Ukwu Vol. I*, 1970; *Igbo Ukwu Vol. II*, 1970; *Unearthing Igbo Ukwu*, 1977.
- 939 Waddell, *Makers of Civilization*, p. 316.
- 940 For more on the list of items found in Igbo Ukwu, and our scientific analysis thereof see *The Lost Testament of the Ancestors of Adam*.
- 941 See Dr. K. Logunathan, "Literary Hermeneutics in Tolkaapiyam – Dravidian Linguistic Tradition" (op. cit.). See also Marija Gimbutas, *The Language of the Goddess* (op.cit.).
- 942 Ulagank.tripod.com/literay.htm
- 943 *Makers of Civilization*, p. 545.
- 944 *Makers of Civilization*, p. 228.
- 945 Waddell, *Makers of Civilization*, p. 537.
- 946 *Makers of Civilization*, p. 469.
- 947 See Osaren Omoregie *Great Benin I*, p. 67-68; and I.N.C. Nwosu, *Ndi Ichie Akwa* as interpreted in Acholonu et. al., *They Lived Before Adam*.
- 948 *The Book of Revelations*, 21:15. 949 Ralph Ellis, *Eden in Egypt*, p. 147. 950 Ralph Ellis, *Eden in Egypt*, p. 29-31.
- 951 See Acholonu ET. al., *The Gram Code of African Adam*; Zecharia Sitchin, *The 12th Planet*.
- 952 *Genesis*, 10: 8.
- 953 Zecharia Sitchin, *The Lost Book of Enki*, p. 300.
- 954 Sitchin, *The Lost Book of Enki*, p. 300.
- 955 Waddell, *Makers of Civilization*, p. 574, 570. Waddell translated the two emblems/pictographs to read Uriki (Uruk) and Kur respectively.
- 956 Zecharia Sitchin, *When Time Began*, p. 136. The palm branch geometry is the symbol of Sheshat as well as the Igbo Ichi. We believe that it was Sheshat who gave the Igbo Eze Nri the Ichi facial scarification to distinguish them as her priests from the rest of humankind.
- 957 *The Lost Book of Enki*, p. 279.
- 958 L.A. Waddell, *Makers of Civilization*, p. 475.
- 959 Zecharia Sitchin, *The Lost Book of Enki*, p. 277, 313.
- 960 Origin of the Indus word 'Bharat' and European word 'Brit' (Britain).
- 961 The Igbo word Mgba Nne Chukwu is also a pun meaning 'Copulation of the Mother', of Egyptian bnnt (the circle being her womb/vagina) by the Son (the dot within the Womb/Vagina).
- 962 Laird Scranton, *The Science of the Dogon*, 2006, Inner Traditions Press, Vermont, p. 171.

963 Laird Scranton, *The Science of the Dogon*, 2006, p. 171.

964 It is clear from here that the chevron (concentric Vs symbol of the Igbo Ichi) is actually a representation of the Vagina of the Earth goddess – the underground pyramid where the Serpent dwells. Thus the Ichi could be said to represent pyramids within pyramids ad infinitum.

965 Makers of Civilization, p. 540-541.

966 Chapters 15 and 16 of *The Lost Testament* feature in depth analyses and images of these inscriptions as well as image-maps of the nation of Atlantis featured on Igbo Ukwu vases fitting the exact description given by Plato in his book of Atlantis - Timaeus and Critias.

967 Scranton, *Ibid.*, p. 86. This is the same Amen of the Biblical Book of Revelations revealed to St John. It supports a view that Jesus, whose symbol is the fish (Sumerian Kwa/Kha) is from an age-old Sumerian/Egyptian/Igbo divine lineage of the Bu Serpent.

968 Waddell, *Makers of Civilization*, p. 571-572/

969 Waddell, *Makers of Civilization*, p. 566.

970 The Chaldeans/Magi were the world's greatest magicians and mystics. The Druids of Europe were a branch of the Chaldean Magi.

971 In *The Lost Testament*, we have claimed that the Igbo Ukwu (Oraeri) City of Light was established by Osiris who is Rama/Ham. Having established in this work the Eri link to Noah, the Ham connection to Osiris an Eri is now most evident.

972 Horses were common to ancient Igbos. Igbo royal titles were sometimes taken from heroism involving riding the horse - Ogba Inyinya. There is still a surviving horse market in Nsukka, Enugu State. Sumerians gave the world the gift of the taming and riding of the horse.

973 Onwuejeogwu, *An Nri Kingdom and Hegemony*, p. 95.

974 Waddell, *Makers of Civilization*, p. 490. 975 Waddell, *Makers of Civilization*, p. 556. 976 Waddell, *Makers of Civilization*, p. 549.

977 For he called himself Nar-Oma, which means 'Son/Cat-fish of the Water' – in Igbo Oma is the Omambala sacred Lake. His pictograph for Nar-Oma (Narmer) is a square (the Square Lake Omambala) with fish fins. Anagh (Nar) is the Ikom word for catfish. The saddled horse seal/pictograph (called Anshu) was also a seal of Menes, and in fact formed part of his name M-Anshu (Igbo An-Esh means 'Esh-Animal' or 'Human-like animal').

978 Waddell, *Makers of Civilization*, p. 557.

979 Waddell, *Makers of Civilization*, p. 570, 557.

980 Waddell, *Makers of Civilization*, p. 565.

981 Waddell, *Makers of Civilization*, p. 560. This is our own translation since Sumerian Ug/Gu means 'Lion/Tiger/Leopard', and Igbo 'Leopard' is Agu.

982 Waddell, *Makers of Civilization*, p. 549.

983 Waddell, *Ibid.*, p. 555.

984 Again this pictograph confirms that Igbo land, the cartographical 'Median Biafra' – Center of the Earth, was also the 'Navel of the Earth'!

985 Waddell, *Makers of Civilization*, Plate XIVa.

986 Waddell, p. 567.

987 *Ibid.*, p. 566.

988 All according to Waddell. Egyptian hieroglyphics use the stairway to denote the goddess Isis, wife of Osiris – god of the Duat. Egyptologists interpret the symbol as a throne, but it is not a throne.

989 <http://news.discovery.com/history/ancient-egypt-tut-pharaoh-blood-disease.htm>

990 www.nairaland.com

991 *Makers of Civilization in Race and History*, p. 601-602.

992 Waddell, *Makers of Civilization*, p. 582.

993 Waddell, *Makers of Civilization*, p. 315.

994 Waddell, *Makers of Civilization*, p. 547 – 548, 593.

995 Some say that cowries were brought into Igbo land by the Portuguese explorers. But native priests say the

cowry shells have always been here. In any case the inscriptions could have been originally executed in some other form and later strengthened with cowry shells to ensure preservation.

996 Waddell, *Makers of Civilization*, in p. 559, 562 he translates the dot as A, the T-shaped letter as MEN, the single vertical line as ASH, and the upturned capital H-shaped letter as KHAD. The first two letters are cursive, joining the main letters to an ASH line., see p. 554 for the main BU letter and the ASH line.

997 *Makers of Civilization*, p. 589-591. See also Waddell, L. A., *Egyptian Civilization, Its Sumerian Origin and Chronology and the Sumerian Origin of Egyptian Hieroglyphics*, 1933

998 All Sumerian textual images listed here are from L.A. Waddell – *Makers of Civilization in Race and History*, London, 1921. They consist of an upper line from texts recovered in excavations in Mesopotamia featuring Indus type Sumerian letters (upper line) in comparison with actual Mesopotamian-type pictographs, all of them pre- cuneiform. Our listings indicate a generic connection between West African, Middle Eastern and Indus valley inscriptions of the Sumerian mother-culture. All bronze/copper artifacts listed here are from the Thurstan Shaw excavations at Igbo Ukwu. Please note that in the Sumerian double-line inscriptions from Waddell – the top line is from the Indus valley excavations while the lower lines are from Early Mesopotamia.

999 But also KUR as we demonstrated in an earlier chapter.

1000 Produced by B. R. Chopra and Ravi Chopra – www.desiclub.com. The Ramayana and Mahabharata epic movie series by Ravi Chopra and Devi Chopra are two of the greatest movies ever made. The human values expressed in them are timeless philosophies of the Masters of the universe! These philosophies/values are, in our opinion, the hope of salvation of humanity. For that reason we recommend these movies as training entertainment to all growing populations in our world and to all our readers.

1001 *Makers of Civilization*, p. 601 – 602. See also Waddell, L. A., *Egyptian Civilization, Its Sumerian Origin and Chronology and the Sumerian Origin of Egyptian Hieroglyphics*, 1933

1002 Gary David: *The Kivas of Heaven*, 2010, Chapter 14.

1003 By Creyola 1, Nairaland website.

1004 We believe that this scarified face that Nri kings wear on their necks is a way to honor Eri's first son (Igbo/Osiris) and Eri's First daughter whose name is lost, both of whom were sacrificed to engineer food crops for humanity after the Deluge.

1005 See Acholonu, "Lejja - The Discovery of the Egyptian Duat, Temple of the Sun and Heliopolis", published online, www.carcafriculture.org.

1006 Zecharia Sitchin, *The 12th Planet*, Chapter 7.

1007 The full detail of Tiamat's battle with Nibiru is narrated in *The Lost Book of Enki*, p. 50-55.

1008 Martin Bernal, *Black Athena*, 1, p. 57.

1009 Martin Bernal, *Black Athena*, 1, p. 60.

1010 In *The Only Planet of Choice*, the speaker says without an observer to observe God's Creative Act, there is no way to prove that something was created.

1011 As we demonstrated in *They Lived Before Adam*.

1012 Webster's Encyclopedic Dictionary of English Language.

1013 *The Cosmic Code*, p. 151.

1014 Proverbs, 18:21.

1015 Timothy Freke ET. al., *The Hermetica*, p. xxix 1016 J.A. Umeh, *After God is Dibia*, 1997, p. 81. 1017 *The Hermetica*, p.

31.

1018 Acholonu, *The Gram Code of African Adam*, p. 35.

1019 *The Lost Book of Enki*, p. 46.

1020 *The Nag Hammadi Scriptures*, p. 723.

1021 *The Nag Hammadi Scriptures; Secret Book of John*, p. 109. Catherine Acholonu et.al., *The Lost Testament of the Ancestors of Adam*, p. 22.

1022 Catherine Acholonu quoting the words of Quantum Physicist David Bohm in *The Earth Unchained: A Quantum Leap in Consciousness – A Reply to Al Gore, Owerri*, 1995, p. 79.

1023 *The Nag Hammadi*, p. 110.

1024 From the Igbo meaning of Atum (Atu – 'The Word of God') it can better be understood that it was The Word/Logos/ Christ (Igbo Chi) that spoke. It was the Voice of God that was heard, and what emerged was Light 1025 Ralph Ellis, *Eden in Egypt*, p. 32-33.

- 1026 There is no record anywhere, neither in Egyptian, Sumerian, Chaldean or any other Primal civilization that God uttered Creation in any language other than Igbo. And we are not just speaking about one word. ALL the words that God uttered are IGBO. This is why we have consistently opined that language is the surest, most reliable and most ancient evidence of human history and the march of human civilization.
- 1027 Ralph Ellis, *Eden in Egypt*, p. 32-33.
- 1028 Genesis 1: 6-9.
- 1029 *The Lost Book of Enki*, p. 75.
- 1030 *The Lost Testament*, p. 32 – 24.
- 1031 Catherine Acholonu (1995): *The Earth Unchained: A Quantum Leap in Consciousness – A Reply to Al Gore*. 1032 The Cube-hexagram dynamic as illustrated in the diagram on plate 98 was designed by Catherine Acholonu (photo-shop was by A. Animalu). See Catherine Acholonu, “Is Igbo the Language of Creation?” paper presented at the International Seminar on Theoretical Physics and National Development (ISOTPAND), Abuja, July, 2012; and
- Alex Animalu, “Geno-Bragg’s Law, Geno-Higg’s Function 10 X10 Representation of SU(3) for Quasi-Crystal Structures”, *African Journal of Physics*, Vol 4, 2013, p. 28.
- 1033 Nassim Haramin - The Resonance Project, <http://resonance.is/>
- 1034 See joint and individual publications by Catherine Acholonu and Alex Animalu in *African Journal of Physics*, Vols. 2, 3, 4.
- 1035 Michio Kaku, *Hyperspace*, 1995; Stephen Hawking, *A Brief History of Time: From the Big Bang to the Black Holes*, 1988.
- 1036 See the works of modern Theoretical Physicists Stephen Hawking and Michio Kaku, also see our illustrations of this theme in *The Lost Testament* where this idea was developed.
- 1037 Diagram was generated by Catherine Acholonu.
- 1038 Acholonu, et al., *The Lost Testament*, p. 20.
- 1039 John Umeh, *Igbo People, Their Origin and Culture Area*, p. 59.
- 1040 The mitochondrial DNA research information is detailed in *The Gram Code of African Adam*, 2005.
- 1041 Zecharia Sitchin, *The 12th Planet*, p. 171.
- 1042 Please see the introductory parts of *The Enuma Elish: A Babylonian Epic of Creation* <http://www.gatewaystobabylon.com/myths/texts/classic/enuma.htm>
- 1043 From a CCTV report on the Bo of the Sichuan Province, China, 13th Sept, 2013.
- 1044 While this book was being rounded up to go to press, an East African woman living in USA, by name Wambui contacted us on Facebook claiming that a Cosmic Mother goddess who gave her name as Wadjet had been contacting her to tell us that She is the one who established the Serpent Cult, the pottery inscription culture, and the Sun cult in the Niger Congo region of West Africa. Wambui said “the Goddess is very very very old, and she dwells among the stars as a Cosmic Mother of galaxies.” We googled the word “Wadjet” and saw that indeed this goddess is the very Cobra Serpent who is borne as the Uraeus on the heads of Egyptian Pharaohs and gods. Wadjet also bears the sun disc on her head, and is said to be the consort of Atum in the Egyptian pantheon, and one with all other mother goddesses including Sekhmet the Lion/Leopard goddess. Wadjet is thus, the being behind the androgynous Igbo Earth Goddess, who is personified as the serpent – Arobunagu/Agarthodaimon. Wadjet would thus also be the Egyptian equivalent of Sumerian Tiamat.

BIBLIOGRAPHY

1. Acholonu, Catherine et. al.: The Gram Code of African Adam – Stone Books and Cave Libraries, Reconstructing 450,000 Years of Africa's Lost Civilizations (2005);
2. Acholonu, Catherine et. al.: They Lived Before Adam – Prehistoric Origins of the Igbo, The Never-Been-Ruled (2009);
3. Acholonu, Catherine et. al.: The Lost Testament of the Ancestors of Adam – Unearthing Heliopolis/Igbo Ukwu – The Celestial City of the Gods of Egypt and India (2010).
4. Acholonu, Catherine: A Quantum Leap in Consciousness – A Reply to Al Gore, Owerri, 1995 Acholonu, Catherine: "Lejja - The Discovery of the Egyptian Duat, Temple of the Sun and Heliopolis", published online, www.carcafriculture.org.
5. Acholonu, Catherine: "Is Igbo the Language of the Big Bang?" paper presented at the International Seminar on Theoretical Physics and National Development (ISOTPAND), Abuja, July, 2012
6. Acholonu, Catherine: "The West African Origin of Language, The Igbo Example", Paper presented at the 2012 African Studies Association Conference, University of Nigeria, Nsukka, published online on <http://www.faculty.ucr.edu/~legneref/igbo/westafricanorigin.htm>.
7. Acholonu, Catherine: Thesaurus Ogam Translations: <http://www.migration-diffusion.info/article.php?subject=linguistics&id=198>; <http://www.migration-diffusion.info/article.php?subject=linguistics&id=200>; <http://www.scribd.com/doc/86787360/Acholonu-Ogham-Translation>.
8. Abosede, Emmanuel, Odun Ifa: Ifa Festival, WABPL, Lagos, 2000
9. Afigbo, Adiele: Igbo History and Society, ed. Toyin Falola, Africa World Press, 2005
10. Afigbo, Adiele: Ropes of Sand, University of Nigeria, Press, Nsukka, 1981.
11. Akaolisa, Humphrey: Igboland Origin and Controversies, Buckstar Publishers, Awka, 2003
12. Amadiume, Ifi: African Matriarchal Foundations, Karnac House, London, 1987.
13. Anozie, F.N.: "Archaeology in Igboland: The Early Stone Age", in G.E.K. Ofomata, A Survey of the Igbo Nation, AFP, Nsukka, 2002
14. Anunobi, Chikodi: Nri Warriors of Peace, Zenith Press, Bellevue, 2006\
15. Bauval, Robert and Adrian Gilbert: The Orion Mystery, New York, 1995
16. Bauval, Robert and Thomas Brophy: Black Genesis: Prehistoric Origins of Ancient Egypt, Bear and Company, Vermont, 2011.
17. Boston, J.S.: "Hunter in Igala Legends of Origin", in Ogbalu F.C.: The Igbo as Seen by Others, University Publishing Co. 1988 (p. 156-166)
18. Budge, Wallis: Babylonian Life and History, Barnes and Nobles edition, 2005.
19. Budge, Wallis: The Egyptian Book of the Dead, Introduction, Dover Publication, New York 1967
20. Chami Felix, J.K. Obatala, C.C. Opara, J.O. Urama and P. Eze-Uzoamaka: "Traditional Rites and their Celestial Alignments in Parts of South Eastern Nigeria", paper presented at the Oxford 18th International Symposium on Archaeo-astronomy in Proceedings of IAU Symposium, no. 278, 2011, p. 370-376.
21. Chami, Felix, The Unity of African Ancient History, 2006.
22. Childress, David N. an Richard Shaver: Lost Continents and the Hollow Earth, Adventures Unlimited Press, 1994
23. Chikwenze, Ralph Aguleri: The Pivot of the Bani-Israel in Nigeria, Onitsha, 2008
24. Chopra B. R. and Ravi Chopra (producers): Mahabharata and Ramayan epic videos. www.desiclub.com. Also see www.sanatansociety.org/indian-epics-and-stories/ramayan.htm; www.valmikiramayan.net
25. Clarke, Robert: The Four Gold Keys, 2002

26. Collins, Andrew, *Beneath the Pyramids*, Virginia, 2009.
27. Creyola I, "Nsibiri: The Pre-Colonial Writing of the South-Eastern People", in *Nairaland*, published 26th April, 2013
"Nsibiri – <http://www.nairaland.com/973985/nsibiri-pre-colonial-writing-south-eastern>
28. Creyola I: "Cultural and Literary Evidence for an Early African (Early Igbo Nsibidi and Berber Tifinagh) Impact on Southern Europe: The Africa Roots of European Literacy," <http://nsibiri.blogspot.com>
29. D'Alveydre, Alexandre: *The Kingdom of Agartha: A journey Into the Hollow Earth*, Inner Traditions, Vermont, 2008.
30. David, Gary: *The Kivas of Heaven*, Illinois, 2010
31. Derefaka, Aby: "A Preliminary Study of the Anthropological Implications of Central Ijo Traditions of Origin" in E.J. Alagoa, 1990
32. Donnelly, Ignatius: *Atlantis: The Ante-diluvian World*, 1882 (www.googlebooks.com)
33. Doreal, Maurice: *The Emerald Tablets of Thoth – The Atlantean*, www.googlebooks.com; www.goodreads.com/book/show/397971.The_Emerald_Tablets_Of_Thoth_The_Atlantean
34. Ejituwu, N. C.: "Stereotypes in Oral Tradition: The Case of Obolo (Andoni)," in E.J. Alagoa, 1990.
35. Ellis, Ralph: *Jesus Last of the Pharaohs*, Edfu Books, UK, 2001
36. Ellis, Ralph: *Eden in Egypt*, Edfu Books, UK, 2004
37. Ellis, Ralph, *Tempest and Exodus*, Edfu Books, UK, 2000
38. Emeka, Lawrence, "Eri - The Founder of the Igbo Nation", in *Uwa Ndi Igbo*, No. 2, 1996
39. Euba, Titi: "Ifa Literary Corpus as Source-Book of Yoruba History: The Case of Early Ile-Ife" in E.J. Alagoa, *Oral Tradition and Oral History in Africa and the Diaspora*, 1990
40. Erim, E.O.: "Traditions of Origin of the Idoma-Yala People," in E. J. Alagoa, *Oral Tradition and Oral History in Africa and the Diaspora*, 1990
41. Eyo, Ekpo and Frank Willet: *Treasures of Ancient Nigeria*, New York, 1980
42. Freke, Timothy and Peter Gandy ed.: *The Hermetica*, 1997.
43. Eze-Uzoamaka, Pamela, "Iron Production and Change in Igbo land Nigeria", in *Ikenga International Journal of the Institute of African Studies, UNN*, Vol 12, No. 1, Sept., 2011, pp. 11-26.
44. Fatunmbi, A. F. : *Obatala: Ifa and the Chief of the Spirit of White Cloth*, Original Publications, New York, 1993
45. Gelb, I. J.: *A Study of Writing*, Phoenix Edition, 1963
46. Gardiner, Philip & Gary Osborne: *The Serpent Grail*, 2005
47. Gimbutas, Marija: *The Language of the Goddess*, Harper, San Francisco, 1991
48. Hawking, Stephen, *A Brief History of Time: From the Big Bang to the Black Holes*, 1988.
49. Hermstein, Hermel: *Black Sumer: The African Origin of Civilization*, Pomegranate Publishing, London, 2012
50. Herodotus, *The Histories*, 2004 Edition.
51. Hope, Murry: *Ancient Egypt - The Sirius Connection*, Element Books, UK, 1990.
52. Hurtak, James J.: "Subsurface Morphology and Geo-archaeology Revealed by Space- borne and Airborne Radar" in *The Academy for Future Science*, 1986, Los Gatos, CA., USA
53. Kaku, Michio, *Hyperspace*, 1995
54. Kersten, Holger: *Jesus Lived in India*, Penguin, India, 2001.
55. Logunathan, K "Literary Hermeneutics in Tolkaapiyam - Dravidian Linguistic Tradition"
<http://www.heritagewiki.org/index.php?>
56. Mac Ritchie, David: *Ancient and Modern Britons*, Vol. 1, Pine Hill Press 1991; Vol. 2, William Preston, 1991
57. Manly, Hall: *The Secret Teachings of All Ages*, New York, 2003.
58. Meyer, Marvin ed., *The Nag Hammadi Scriptures*, Harper Collins, 2007
59. Moorjani P, Patterson N, Hirschhorn JN, Keinan A, Hao L, et al.: *The History of African Gene Flow into Southern Europeans, Levantines, and Jews*. Edited by Gil McVean, University of Oxford, United Kingdom, *PLoS Genet* 7(4): e1001373. doi:10.1371/journal.pgen.1001373, April 21, 2011
60. Nwaezeigwe, Nwankwo: *The Igbo and their Nri Neighbours*, Enugu, 2007
61. Nwosu, I.N.C.: *Ndi Ichie Akwu Mythology or Folklore Origins of the Igbos*, 1983

62. Okafor, Edwin Eme, "Economy and Politics: Factors of Technological Change in Nsukka
63. Bloomery Iron Smelting", *Nigerian Heritage Journal of NCMM*, volume 4, pp. 72-92.
64. Ogbonna, Okagu George: "Weaving Technology among the People of Aku in Igbo Etiti of Enugu State", in *Ikenga International Journal of the Institute of African Studies, UNN*, Vol. 12, No. 2, May, 2012.
65. Omoregie, Osaren: *Great Benin I (The Age of Iso Norho)*, Nerasco Publishers, Benin, 1997.
66. Onwuejeogwu, M.A., *An Igbo Civilization, Nri Kingdom and Hegemony*, London, Ethiopia, 1981
67. Onwuejeogwu, M.A: *Afa Symbolism and Phenomenology in Nri Kingdom and Hegemony – An African Philosophy of Social Action*, 1997.
68. Opat, C.C. and Apex Apeh: "Monuments as Evidence of Indigenous Technology in Africa: Inquiry into Dunuoka, Lejja Traditional Economy in Ikenga International Journal of the Institute of African Studies, UNN, Vol. 12, No. 2, May, 2012.
69. Opat, C. C: "Ethnology of Obo Ugwu Dunoka", An unpublished paper.
70. Damian Opat, Ekwensu in the Igbo Imagination: A Heroic Deity Or Christian Devil?, Nsukka, 2005.
71. Partridge, Charles: *Cross River Natives*, London, Hutchinson & Co., 1905
72. Parrinder, Geoffrey: *African Mythology*, Hamlyn Publishing, 1967
73. Pinkham, Mark Amaru: *The Return of the Serpents of Wisdom*, Illinois, 1997
74. Prophet, E.L. *The Book of Jubilees or Little Genesis*, in *Forbidden Mysteries of Enoch*, Summit University Press, 1992
75. Rogers, J.A. *Nature Knows No Color-Line: Research into the Negro Ancestry in the White Race*, Third Helga Rogers Edition, 1980.
76. Ruhlen, Merritt: *The Origin of Language: Tracing the Evolution of the Mother Tongue*, John Wiley and Sons, USA, 1994.
77. Sand, Shlomo: *The Invention of the Jewish People*, Verso Books, London, 2009
78. Sanders, N. K. (transl.): *The Epic of Gilgamesh*, Penguin Books, 1980.
79. Schlemmer, Phyllis: *The Only Planet of Choice*, Online Google Books http://archive.org/stream/The Only PlanetOfChoice/planet_choice_djvu.txt
80. Scranton, Laird: *The Science of the Dogon*, Inner Traditions Press, Vermont, 2006.
81. Schwarz, G., *Wenn die Woerte nicht Stimme*, Munchen, 1990.
82. Sitchin, Zecharia: *The 12th Planet*, Avon Books, 1978.
83. Sitchin, Zecharia: *The Cosmic Code*, Harper Collins, 2007.
84. Sitchin, Zecharia: *When Time Began*, Avon Books, 1993.
85. Sitchin, Zecharia: *The Stairway to Heaven*, Avon Books, 1983.
86. Sitchin, Zecharia: *The Wars of Gods and Men*, Avon Books, 1985
87. Sitchin, Zecharia: *The Lost Book of Enki*, Bear & Co, 2004
88. Shaw, Thurstan: *Igbo Ukwu Vol. I*, 1970; *Igbo Ukwu Vol. II*, 1970; *Unearthing Igbo Ukwu*, 1977.
89. Smith, George: *The Chaldean Account of Genesis*, London, 1876
90. Stone, Merlin: *When God Was a Woman*, The Dial Press, New York, 1976.
91. Subhash, C. Kak online article titled, "On the Decipherment of the Indus Script – A Preliminary Study of its Connection with Brahmi", *Indian Journal of History of Science* (22)1, p. 51-62 1987.
92. Schwartz, G.: "Tod, Aufstehung, Gericht und Ewiges Leben nach den ersten drei Evangelientexte", *Via Mundi*, 55, 1988
93. Temple, Robert: *The Sirius Mystery*, Destiny Books, 1987
94. Tomer, Satyabir Singh: "Decipherment of Indus Script – An Earlier Form of Brahmi Script"; <http://www.tomer.in/page0001.htm>
95. Umeh, John Ndi Igbo, their Origin and Culture Area, Enugu, 1999
96. Umeh, John: *After God is Dibia*, Karnac House, New Jersey, 1997.
97. Valmiki: *Ramayan epic movies* – www.valmikiramayan.net
98. Van Auken, John, *Ancient Egyptian Mysticism and Its Relevance Today*, Virginia, 2006
99. Wade, Nicholas: "Phonetic Clues Hint Language is Africa Born", *New York Times*, 14th April, 2011.

100. Waddell, L. A. Makers of Civilization in Race and History, Online Publication, London, 1921 (www.googlebooks.com)
101. Waddell, L. A., Egyptian Civilization, Its Sumerian Origin and Chronology and the Sumerian Origin of Egyptian Hieroglyphics, London, 1933

ONLINE LINKS

Nassim Haramin - The Resonance Project, <http://resonance.is/>

“India Text: Bringing World Closer to India” - <http://indiatext.net/vedic-age/>

<http://mtofolives.ning.com/main/sharing/share?id=2011938%353ABlogPost%253A33467> (www.beforebc.de)

http://www.beforebc.de/all_europe/02-16-800-00-51.htm!

http://www.beforebc.de/all_europe/02-16-800-00-73..EnglandsFirstRoyalFamilyWasBlack.htm!

New Testament - Mathew 2:1.

<http://drankenberg.weebly.com/ur.html> africa.si.edu/exhibits/inscribing/nsibidi.html www.yemitom.wordpress.com

<http://news.discovery.com/history/ancient-egypt-tut-pharaoh-blood-disease.htm>

Oxford Concise Dictionary of English Etymology.

“Out of Africa Migrations – Genographic Project Human Migration Map” – [http://www-](http://www-03.ibm.com/press/us/en/photo/35881.wss)

[03.ibm.com/press/us/en/photo/35881.wss](http://www-03.ibm.com/press/us/en/photo/35881.wss)

<http://www.globalpost.com/dispatch/news/business-tech/science/110415/language-science-linguistics-mother-tongue-english-chinese-mandarin-africa>

www.carcafriculture.org

African Journal of Physics, Vols 2, 3, 4.

<http://newsrescue.com/twin-pyramids-and-sphinx-discovered-in-zinder-niger-by-souley-garba-nigerian-egyptologist/#ixzz2aFXp3r3i>

<http://www.cristoraul.com/ENGLISH/readinghall/GalleryofHistory/Ancient-People/GUDEA.html>

The Saturnian Cosmology Website: <http://saturniancosmology.org>

<http://www.nairaland.com/1152576/west-african-african-american-ancient> www.affs.org

www.newscientist.com/article/n23240-the-father-of-all-men-is-340000-years-old.html#.Ug8ekCp5mK0.

